F. 19.36

MYSTERIES IN RELIGION VINDICATED:

OR

The Filiation, Deity and Satisfaction of our Saviour asserted, against *Socinians* and Others.

With Occasional Reflections on several late Pamphlets.

By *LUKE MILBOURNE*, a Presbyter of the Church of *England*.

Ἰησῦς γὰρ ὁ υἱὸς Ἀνθρώπου, ἀλλ' ὁ Υἱὸς Θεοῦ τύπῳ γὰρ ἐν σαρκὶ φανερωθείς, *Barnab. Ep.*

Οὐ μωραίνομαι, ἀδελφοὶ ἀπαγγέλλομαι, Θεὸν ἐν Ἀνθρώπου μορφῇ γεγονέναι καταγγέλλοντες, *Tatianus contra Gentes.*

LONDON,

Printed for *Walter Kettilby*, at the Bishop's Head in S. *Paul's* Church-Yard, 1692.

BIBL. CANT. ACAD.



600:03.

TO THE

Right Reverend Father in GOD

HENRY,

Lord Biſhop of *LONDON*,

Dean of the Chappel Royal, and one of the Lords of their Majeſties moſt Honourable *Privy Council.*

MY LORD,

I Pretend not to do Honour to Your Sacred Character by the little Addreſs of an obſcure Writer, but by repreſenting Your Lordſhip to the World as treading in the glorious ſteps of antient Saints, Martyrs and Biſhops, Your great Predeceſſors in the Government of the Church of God.

When buſie Ignorants are doing their Fathers Work, and ſcattering their *Tares* among the *good Seed* of Evange-

lical Truth, it's time for thoſe in Your Lordſhip's ſtation not only to Countenance thoſe who oppoſe encroaching Error, but to ſcatter theſe *Midnight Workers* with a juſt ſeverity, and to frown effectually on ſuch as the moſt condeſcending Laws have thought fit to exclude from any intereſt in them.

That Your Lordſhip's Sentiments are agreeable to Mine, I conclude from Your declar'd Willingneſs to accept ſo ſmall a Preſent; yet ſmall as it is, it's offer'd with the greateſt Affection to our Holy Mother the eſtabliſh'd Church of *England*, which that it may recover it's priſtine Luſtre in ſpite of all the malignant influences of Hereſie or Schiſm, and Your Lordſhip live long as its Zealous Supporter, is the hearty Prayer of,

MY LORD,

Your Lordſhip's

moſt Humble, Faithful,

and Obedient Servant,

LUKE MILBOURNE.

THE PREFACE TO THE READER.

Christian Reader,

IF any *wonder the ſubſequent Diſcourſe ſhould be ſo near the Form of Sermons, and tho' large ſhould little anſwer its own Title,* let him *know that the Author's circumſtances would allow him to reduce it to no better Method, and were enough to diſcourage him from any Undertaking either uſefully cloſe or laborious.*

If making Brick without Straw, labouring hard *without ſo much as the Reward of a* competent Livelihood *among a People not overfond of Learning, might make his Intellectuals move like the Egyptian Chariots with their Wheels off, very ſlow and heavily, none but thoſe who are lazy, ignorant or better provided for can wonder at him.*

But whatever meaſure He has had, He knew himſelf Originally *dedicated to the Ser-*

lical Truth, it's time for thoſe in Your Lordſhip's ſtation not only to Countenance thoſe who oppoſe encroaching Error, but to ſcatter theſe *Midnight Workers* with a juſt ſeverity, and to frown effectually on ſuch as the moſt condeſcending Laws have thought fit to exclude from any intereſt in them.

That Your Lordſhip's Sentiments are agreeable to Mine, I conclude from Your declar'd Willingneſs to accept ſo ſmall a Preſent; yet ſmall as it is, it's offer'd with the greateſt Affection to our Holy Mother the eſtabliſh'd Church of *England*, which that it may recover it's priſtine Luſtre in ſpite of all the malignant influences of Hereſie or Schiſm, and Your Lordſhip live long as its Zealous Supporter, is the hearty Prayer of,

MY LORD,

Your Lordſhip's

moſt Humble, Faithful,

and Obedient Servant,

LUKE MILBOURNE.

THE PREFACE TO THE READER.

Chriſtian Reader,

IF any *wonder the ſubſequent Diſcourſe ſhould be ſo near the Form of Sermons, and tho' large ſhould little anſwer its own Title,* let him *know that the Author's circumſtances would allow him to reduce it to no better Method, and were enough to diſcourage him from any Undertaking either uſefully cloſe or laborious.*

If making Brick without Straw, labouring hard *without ſo much as the Reward of a* competent Livelihood *among a People not overfond of Learning, might make his Intellectuals move like the Egyptian Chariots with their Wheels off, very ſlow and heavily, none but thoſe who are lazy, ignorant or better provided for can wonder at him.*

But whatever meaſure He has had, He knew himſelf Originally *dedicated to the Ser-*

vice of the Church of God; that however his Hearers might be careleſs or ignorant of their own Good, he was ſtill their Watchman, to give notice carefully of approaching Dangers, and to make uſe of thoſe Talents God had entruſted Him with to prevent Superſtition, falſe Doctrines and Hereſies *from over-running His Congregation.*

This ſence of Duty made him vigorouſly oppoſe the Ingreſs of Popery in the laſt Reign, it made Him too *contribute his Handful of Water to quench the growing flames, and freely to expoſe himſelf to the Anger of an unhappily Bigotted Prince, and the impotent diſguſts of hot-headed Renegadoes from the Church of* England.

This made him as jealous of that impudent Pamphlet aſſuming the Title of the Naked Goſpel, *which finding very buſily ſcattered abroad, he deſigned it a particular Anſwer: when a very Reverend Prelate of our Church---*

---Cujus Nomen---ſemper acerbum,
Semper Honoratum, ſic Dii voluiſtis habebit---

giving him notice of Dr. Sherlock's *excellent Performance, and Dr.* Jane's *Promiſe with a peculiar reſpect to that Pamphlet, He ſtopt his Pen, as judging Himſelf too mean a Second for ſo learned and able Undertakers.*

But the News of increaſing Socinianiſm and a clear apprehenſion of the Peſtilent and Irrational Nature of that Hereſie made Him caſt his thoughts that way again: and ſince it would

be

be Puſhing out, He believed his Pains could not be ill ſpent in Expoſing what the Wiſdom of the Nation *thought fit to except from their too much* abus'd Indulgence.

He thinks too many Hands cannot be employed in ſo neceſſary a Service, and ſince our Unitarian Zealots by their numerous Pamphlets are opening the Way, in Conjunction with other Sects, for Atheiſm and Irreligion, and ſo many Beaux Eſprits, *the* would-be Wits *of the Age, try to cloak Atheiſm under the Pretence of aſſerting* The Rational Religion, *He ſhould think himſelf very guilty, were He ſilent when He had any thing to ſay againſt them.*

The Refutation of theſe daring Errors is ſaid to be Undertaken by ſeveral of the Reverend London Clergy, *Men doubtleſs of ſufficient abilities to baffle a thouſand ſuch little Whifflers in Reaſon as We are now peſtered with: But while they delay the Work too long, the Author of this will think it happily publiſh'd if it ſerve only to excite their pious Zeal, and oblige Them to make up the Defects of this by their more accurate and Learned Arguments.*

It has affixed no ſmall ſcandal upon ſome otherwiſe Venerable Names *that they have made their Converſe too cheap to the bold* Spreader *of Socinian Papers, and while He takes Courage to break Laws under Covert of their Patronage, They can no way better vindicate the Church of God or their own Reputations, or repreſs Impudent Ignorance, than*

by a vigorous and speedy opposition to his Pernicious Endeavours.

As for his own Performance in the following Sheets, the Author has endeavoured to give its due force to a Text He thinks very plain for the eternal Deity of our Saviour, *and to expose Socinian Criticism on that and other places of Scripture, and has laid open some of those pitiful Artifices they make use of to pervert the Word of God.*

He has essayed to set Humane Reason *in its true Light, to give it its just Weight in Religious Matters, to shew the influence Divine Revelation ought to have upon it, and yet after All, He believes not that any Divine Revelation does or can supersede any truly Rational Principle.*

Many are taken up as such, *which yet invalidate themselves by that Opposition they meet with from Others of as Acute Parts as those who first vend Them, only such wherein all Discursive Souls agree can properly be called* True Principles of Reason, *and these too are only such in the particular Parts of Knowledge to which they belong, an* Euclidean *Demonstration can have no Place in Metaphysicks, Nor can the Assertion of a Trinity prove the impossibility of squaring a Circle.*

Weak Eyes are ill Judges of the various Modifications of Light, and Deaf Ears of the delicate Harmony of Sounds: Reason in the Soul may meet with as many Obstructions from the different Organization of that Body in which

which the Soul acts; and however large the Minds of Socinus, Crellius, *or his present Nephew may be, T. F's Capacity must be very well tenter'd e'er it can comprehend all their Nicetie's, or ſee clear Reaſon confirming every one of their ill-connected Heterodoxies.*

Tho' the incomparable Biſhop of Worceſter *has managed that Subject, as He uſes to do All, with the greateſt Clearneſs and Learning, this Author too had endeavoured to prove* Myſteries not unreaſonable in Religious Matters, *and it being done before the preaching of that* Great Man's *Sermon, He was unwilling to Expunge it: The Author thinks He too has proved in ſome Meaſure that there may be* a God, *tho' We cannot comprehend Him, that there may be ſuch a thing as* Religion, *tho' God ſhould be ſomewhat Wiſer than Men, and that, though Ignorance be no Mother of true Devotion, yet Men of improved Underſtanding may meet with ſome Religious Matters* above their reach, *and that it is poſſible, the more a modeſt Man knows, the more truly ſenſible He may be of his own Ignorance.*

He has proved Jeſus Chriſt to be the Son of God, *the manner of his* Filiation *is debated out of its proper place, and indeed was not deſigned at all, had not ſome* Anonymous Pamphleteers *given occaſion for it, who coming to his Hand after the former part was finiſhed, He was obliged either to croud it in elſewhere, or elſe to omit it altogether.*

The

The Argument inserted to prove Scripture the Word of God *to those who acknowledge such a Being is indeed a* πρωτον, *yet He hopes not wholly useless. We have too many pretended Christians who doubt it, and He justly questions whether* Socinus's *Discourses* De Authoritate SS. Scripturæ, *or such like are sufficient Proof that He thought the Books of the Old and New Testament were written by Inspiration.*

Whatever He did, his Atheistical Confederates *own their suspitions, but veil their madness under a more plausible Name, and this Author can scarce distinguish between an* Unitarian *and a* Deist; *if our* sparkish Wits, *or* Gentile Haberdashers of Paradoxies, *or* Fop Despisers of the Tribe of Levi *will but stand to that* Deism *they Profess, the following Discourse may afford them somewhat of Reason to believe the* Book *known by that Name is really* the Word of God.

From that Disquisition the Author enters more directly on the proof of our Saviour's Divinity, *and shews what He ought to have been, and therefore what He was. He's apt to think several Writers Antient and Modern have drawn some Texts into the Service impertinent enough and quite beside their Original sence; but believes He has named some, and could have added more, which unless we renounce understanding mens Minds by their Expressions, must prove that our Redeemer was true, was perfect God.*

Those

Those of the Roman *Communion have not more tricks and wretched subterfuges from clear Texts and rational Arguments urged against* Transubstantiation *or* Idolatry, *than our* Unicarians *make use of to elude plain Assertions, and the common Notions of the Antient Jewish and Christian Churches.*

If the Old Testament *afford good Evidence in the case,* the New *does so much more; And the Evangelists and Apostles were a company of Trapans and ill designing Men to tell us stories of Christ's Words and Actions which should make us believe Wonders of Him and conclude Him* a partaker Essentially of the divine Nature, *when He was really no more than a* meer Man, *moved but in a common sphere, lived Innocent by the infused activity of Divine Grace, and without that Influence* ab Extra *might have sinned and incurred Damnation as well as others.*

What He himself did in his Own, and what his Apostles did in His Name, was of so transcendent a Nature, that should the same things be done now by any other Person, or in his Name, the World would in spite of all the Unitarian *Arguments conclude such a* Person True and Real God: *We see the* Lycaonians *for one Miracles sake were so possest with the Divinity of* Paul *and* Barnabas, *that a* Socinus *or a* Crellius, *with all their pretty Pleas to that purpose, might have met with* Pentheus's *fate among them, and have dyed the Martyrs of unplausible Sophistry.*

The

The Author has given a ſhort account of the Primitive Faith *in the Point under debate, and nothing but extreme Ignorance could make any of our* Unitarians *pretend to* true Antiquity *for his fancy. Our late* Putney Convert *indeed could find* Tranſubſtantiation *among the Rabbins, and our great* Rationaliſts *have ſometimes dream'd of proving our Saviour's* meer Humanity *by the ſuffrages of the glorious Anti-Nicene Fathers.*

It was not his Happineſs to have read Mr. Bull *when he wrote this, nor indeed had He, living in an obſcure quarter of the World, at that time heard of that learned work; Dr.* Whitby's *came out ſince it was finiſhed; if this weak Attempt give any farther Light to any thing, or has touched on what was pretermitted by their greater Induſtry, it may add ſomewhat to the Tale, and* Socinian ill-grounded Confidence *may begin to ſhine with the more notorious Luſtre.*

He has inſiſted more largely on the General Practice of Praying to our Saviour *and making Him* the Ultimate Object of our Religious Adorations, *and thinks he has demonſtrated the impoſſibility of defending that practice on the ſuppoſition that our Saviour is no more than* a meer Man, *the Notion of a* made God *ridicules it ſelf, and no Conteſt fairer or more diverting can be ſet on foot than between an honeſt zealous Papiſt and a Socinian Reaſon-Monger concerning the Obligation of the firſt and ſecond Commandment.*

That

That particular end of our Saviour's Incarnation, viz. That He might deſtroy the works of the Devil, *is perhaps no inconſiderable Evidence of his* Superiority both to Angels and Men, *The debate concerning the* Abrogation of the Jewiſh Law *evinces the ſame Truth, and by the common tracks of Sence and Reaſon, which the* Socinians *pretend to appeal to, leads us to underſtand the neceſſity of our Saviour's being* True and Eternal God as well as True Man, *an inferiour Perſon could not have conſummated the Types, nor could* a meer Man, *however alledging a Divine Commiſſion, have repealed what Almighty God himſelf had ſetled and commanded under the moſt terrible Penalties in the World.*

In concluſion, the Author proves the Neceſſity of our Lord's giving ſatisfaction to his Father's Juſtice for the ſins of mankind, *and is Himſelf ſo fully convinced of it, that He takes it for granted Thoſe who reject it, either take* Salvation *in general for a fond* Chimerical Whimſey, *or would obtrude upon us ſome* new and uncouth Idea of the Divine Nature, *or think* Mankind capable of Perfection *in this Life and* meriting Salvation *for themſelves by their own* ſupererogatory Sanctity. *He generally turns their* own Evidences *againſt themſelves, and imagines He has no where miſrepreſented their Sentiments in the things under debate between Chriſtians and Unitarians.*

He

He has, as Occasion offered, touch'd upon some Anonymous Pamphlets *of the late Asserters of* Socinian and Arian Paradoxes; *it was not worth his while to pursue them nard rbbas, there is little in them but the twice boil'd Crambe of the* Racovian *Club, commonly worse dreſt than in the Originals: nothing but* Sophiſtry and Confidence *runs through them; the Conſcience of which made them employ a* pert ſmatterer in Ignorance *as their* Hawker *to diſperſe their* new fangled Theology *about the Countrey, as if it were fit one employed ſo much in the diſpoſe of Publick Charity ſhould, to keep the Ballance even between Heaven and Hell, while he ſupports their Bodies, pervert and poyſon the Souls of the impertinently curious, unthinking and injudicious part of Mankind.*

If they have offered any new Reaſons *in defence of Errors,* Apparent raræ nantes in gurgite vaſto, *it's almoſt loſt labour to hunt for them, and the Quarry ſcarce worth ſtooping for when found. It may be ſome may think thoſe things conſiderable which He has reflected upon, if ſo, it's what He wiſhed for, preſuming his* Reflections *might paſs for a ſufficient* Refutation; *at leaſt He hopes He has placed ſome things in ſo fair a Light, that others may the more eaſily baffle their Novelties and ſecure the Foundations of our Chriſtian Profeſſion from the inſolent attacks of Libertiniſm and prevailing Hereſie.*

If

If what the Author has done may be any way acceptable to the Pious and Learned World, it will encourage Him to proceed farther, and in due time to vindicate every Article of our Faith *from the Insults of* Socinians and Atheists, *and to offer them somewhat else wherein* the Church of England *is immediately concerned, and which He hopes will do her no disservice, however drooping her present Looks may be; Otherwise He begs Pardon for what He has done already, and will for the Future either* Write better, *or leave that Work to those who are* better able *to defend the Cause.*

If He has offered any thing New or Solid *in vindication of our* Antient Faith, *it will tend extremely to his Satisfaction. If He have* err'd *in any* Matter of weight, *He begs his Holy Mother's Pardon, to the Censure of whose* Lawful Governours *He humbly submits All He has written, and can conclude his Preface with nothing more appositе than that Petition of our Sacred Mother in her Litany,* From all false Doctrine, Heresie and Schism, from Hardness of Heart and Contempt of thy Word and Commandment,

Good Lord, deliver us.

IMPRI-

IMPRIMATUR.

Guil. Lancaſter R. P. D.
Henrico Epiſc. Lond.
à Sacris Domeſticis.

Octob. 17.
1691.

1 Tim. 3. 16.

And without controverſie, great is the myſtery of godlineſs: God was manifeſt in the fleſh.

IT'S our buſineſs and deſign for the ſecuring of thoſe, who ſhall read this diſcourſe, from damnable Errors: for the glory of the eternal Son of God, whoſe Divinity we find boldly impeach'd and blaſphemouſly deny'd by a peſtilent crew of ſubtle and inſinuating Hereticks: for the confirmation of that Faith in Chriſt which we profeſs, and in which we hope to dye: to encounter ſeveral of thoſe Arguments thro' God's aſſiſtance, which thoſe enemies of Chriſtianity aſſault the World with. To which end, it will be abſolutely neceſſary to clear the ſenſe of theſe words from thoſe artificial clouds which ſome have endeavour'd to obſcure them with, and here we find the *Socinians* not ſo much diſputing about the meaning of the firſt aſſertion, *without controverſie great is the myſtery of godlineſs*; as about the connexion of theſe words with the particulars following. For if they can prove that the Incarnation of the Son of God is no part or mem-

ber of our Faith, or no myſtery of our Religion, they deprive us of one of the beſt and plaineſt Texts of Scripture for the maintaining of his Divinity. Again, if they can ſo baffle all myſteries in Religion, that nothing muſt be regarded but what can eaſily be comprehended by weak and corrupted reaſon, our holy Religion ſtands upon a lower ground than the wretched Syſtems of Pagan Divinity; and God muſt ſtand reprov'd himſelf, if he ſpeak any thing by inſpired Prophets, which the meaneſt perſon cannot fully and clearly underſtand. In our entrance therefore on our intended diſcourſe, we muſt firſt remove theſe difficulties before we ſpeak to the particulars.

And here we cannot but take notice that the *Socinians* generally profeſs abundance of reſpect for the Scriptures, and ſeem to take a great deal of pains to aſſert their authority; and it is upon the pretendedly genuine explication of that Word of God they build thoſe Heretical Opinions, with which they diſturb the Church. *Socinus* makes it a ſtrange thing that any man profeſſing Chriſtianity ſhould make any doubt of the authority of the books of the Old and New Teſtament, eſpecially the laſt, ſince the Writers of it were men of reputation and exactly acquainted with thoſe things they writ about; ſince the Writers were very well known, ſince the books themſelves are not corrupted or depraved, and becauſe there

Vid. Socin. *de author. Scrip. op. v.* 1 *p.* 265.

there are no full or clear teſtimonies to be found that thoſe books deſerve not that credit we commonly give them. The *Racovian Catechiſm* aſſerts the ſufficiency of Scripture to make men wiſe to Salvation. *Eouſque ſunt ſufficientia ut in rebus ad ſalutem neceſſariis iis ſolis acquieſcendum eſt*, they are ſo ſufficient to that great end, that we ought to depend upon them only in matters of Salvation. And for their aſſertion they add this among other reaſons, That it was not likely in ſo large a book, and where ſo few things were abſolutely neceſſary to Salvation, thoſe very few things ſhould not be fully laid down; or that in a book where God had ordered ſo many things unneceſſary, he ſhould have forgotten any thing that was abſolutely neceſſary to Salvation: And farther they avouch the integrity of Scripture, that thoſe holy Books are not corrupted or alter'd, and that principally becauſe they ſay it's inconſiſtent with God's Providence and goodneſs to permit thoſe writings in which he had declared himſelf and manifeſted his Will, and ſhewed the way to eternal Salvation, and which as ſuch were immediately received and approved by all good men, to permit ſuch Writings to be any way corrupted: beſides that there were ſo many Copies of thoſe Books tranſcribed at firſt, in places ſo far diſtant one from another, and they were tranſlated into ſo many ſeveral languages preſently,

Catech. Sect. 1. c. 2.

Ibid.

that if any corruption or alteration had
Ibid. c. 1. been attempted, it had been impoſſible they ſhould all have conſpired in the ſame reading: and therefore we may obſerve where the leaſt change has been made, the Copies diſagree. In this obſervation we cloſe with them, and by their own rule the better anſwer their cavil with this Text.

For they tell us that ſome Copies read this Text not as we do, Θεὸς ἐφανερώθη ἐν σαρκὶ, God was manifeſt in the fleſh, but ὃ ἐφανερώθη which was manifeſt in the fleſh, without any mention of God at all. *Eraſmus* was the firſt in this obſervation, *Grotius* follows
Grot. in loc. him and tells us Θεὸς God is wanting in the vulgar Latin, the Syriac and Arabic tranſlations, and that St. *Ambroſe* takes no notice of it, and that *Hincmare* Biſhop of *Rhemes* ſays it was foiſted into the Text by the *Neſtorians*. *Curcellæus* tells us the ſame, and of an old Greek Copy mentioned by *Morinus*, wherein part of the word was written by a later hand. This Critical obſervation the Socinians with one conſent lay hold on, by that means endeavouring to avoid ſo plain a Text for the Divinity of the Son of God. So *Volkelius* tells us plainly
Volkel. de vera relig. Edit Am. l. 5. *p.* 462. *c.* 11. that our Text is one of thoſe Scriptures, *quas ad errorem ſuum ſtabiliendum detorquent adverſarii*, which thoſe who believe Chriſt to be God wreſt to the maintenance of their own error, for the name of God is not in all the Greek Copies, as may be ſeen by the vulgar

vulgar Latin and Syriac Verſions, but all the following particulars are to be referr'd to the Myſtery of Godlineſs mentioned before, which myſtery of Godlineſs was manifeſted in the fleſh: and this *Grotius* before cited on the place, takes to be very good ſence. *Crellius* on this place obſerves the ſame thing, yet owns *Quod Græci conſtanter pro ὃ legunt Θεὸς*, that the *Greeks*, whoſe the Original is, read the name of God unanimouſly in the Text, tho' ſome Verſions want it. He tells us a ſtory of *Macedonius* the Patriarch of the *Pneumatomachoi*, or thoſe Hereticks who deny'd the divinity or perſonality of the Holy Ghoſt, or of ſome other of that name of which more hereafter, that he attempted the depraving of this paſſage, and that there is no queſtion but he inſerted the controverted word into the Text afterwards. He refers us to an abridgment of the caſe of *Neſtorius* and *Eutyches*, written by *Liberatus* a Deacon of *Carthage*, who tells us that *Macedonius* Biſhop of *Conſtantinople* was deprived by the Emperour *Anaſtaſius* as a falſifier of Scripture, and particularly for inſerting the word *God* in this place of S. *Paul*: He tells us indeed that, *In eo conſentiunt omnes malam manum huic loco fuiſſe adhibitam, fraudemque à Macedonio attentatam.* All agree in this that ſome foul play was offered to the Text, and that *Macedonius* was concern'd in the cheat; but for this we muſt take his word, for he

Crellius in loc. Bibliot. fr. Pol. inter opera Cr. v. 2. p. 18, 19.

gives us no other authority: and all this is repeated in the *Racovian* Catechiſm, and the ſhort note of *Andreas Wiſcoveatius* upon the queſtion about the ſence of our Apoſtle. *Schlickingius* another of the ſame Tribe, and a great hearer of *Crellius*, yet here contradicts his companion and tells us boldly and roundly, that ſeveral Greek Copies read it otherwiſe than we do, *i. e.* they omit the word *God*, but proves it only by the forecited tranſlations: and to name no more, *Zwicker* in the defence of his *Irenicum Irenicor.* againſt *Comenius*, calls this Text *locus dubiæ lectionis*, a place read ſeveral ways. Now the inference theſe Hereticks make from this Criticiſm is, That this Text is indeed no proof of any thing: for ſince we know not how it was written at firſt, by reaſon of the difference among the Copies now extant, it's not to be admitted as a proof; ſo *Crellius*, *Cum nemo ambigat tentatum eſſe aliquid circa hunc locum, varientque hodie lectiones, nil ex illo ſolidi, ad aliquod in Religione Dogma ſtabiliendum duci poſſe certum eſt*, Since none doubt there has been ſomewhat attempted about this Text, and that the Copies at this time differ one from another, no ſolid argument can be drawn from thence, for the confirming any Tenet in Religion. With him agrees the *Racovian* Catechiſm in expreſs terms: but here we may anſwer them, according to their own poſition before mentioned, That ſince the

Catech. Raco. p. 55. Sect. 4. c. 1.

Schlickingius in locum. oper. t. 2. p. 150. Contin. Ir. Ir. p. 106. par. 58.

Crell. ubi ſupra.

the original Greek Copies, in which Language the new Teſtament was written by the inſpired authors, do all agree in reading this Text as we do in our Bibles, we need not trouble our ſelves about the diſagreement of two or three Tranſlations, ſince, having to do with men highly pretending to reaſon, we may rationally conclude God's goodneſs and providence would take more care to ſecure the Originals than thoſe Tranſlations, and that he really did preſerve the Originals unperverted on purpoſe to prevent the ill effects thoſe imperfect tranſlations might otherwiſe have had: for who but a proſelyte of *Rome* or a *Socinian* would run to an uncertain ſtream, when he might with the ſame eaſe drink at the fountain head where every thing is pure and clean?

But if we examine the matter more ſtrictly, the whole pretence of different Copies is falſe or impertinent. *Gothofredus* in a particular diſcourſe on this Text could find no difference in the original Books, and all *Grotius* and *Schlicktingius*, and *Curcellæus* and *Crellius* have ſaid, amounts but to one among 1000. and that one very queſtionable too: The Syriac tranſlation indeed does want the word in our Polyglot Bibles, but the Arabic verſion has it ... *God appear'd in the fleſh*: nor do I find any various readings there. The vulgar Latin has not the word indeed:

Vid. Gothofr. in Poli Synop.

indeed: but when *Grotius*, and from him the reſt tell us that St. *Ambroſe* read it not, they ſhew more craft than ſincerity; that Father reads the text without *God* in it, but he interprets it as we do, that the myſtery here ſpoken of was *Chriſtus in carne*, Chriſt appearing in the fleſh. *Tamdiu aſpectu humilis viſus eſt per carnem, quamdiu devicta morte reſurgeret à mortuis & videretur majeſtas ejus qui natus ut homo non erat totus homo*: He appear'd humble in his fleſh ſo long till having conquer'd death, he roſe again, and that his Majeſty might be ſeen, who tho' he was born as a man, was not meerly a man, *i. e.* he was God as well as man. Not to take any notice that St. *Ambroſe* really was not the author of thoſe Commentaries on St. *Paul*'s Epiſtles printed commonly among his works, but *Hilary* the Deacon a ſtout adverſary of *Arianiſme* in the fourth Century. As for *Crellius* his ſtory of *Macedonius*, it's looſe and impertinent. *Macedonius* indeed who was thruſt into the chair of *Conſtantinople* by the *Arrians* upon the death of *Alexander* in the year 342. was Heretick enough, and conſequently like enough to attempt an ill thing. But that *Macedonius* mentioned by the Deacon *Liberatus*, was thruſt out of his See by the Emperour *Anaſtaſius* for his not complying with Hereticks in the year 515. when it was too late to attempt an innovation in Scripture, and who beſide could have no

Ambroſ. com. in Epiſt. 1. ad Tim. Edit. Par. 1549. p. 2056.

deſign

deſign in ſo doing, ſince he held no peculiar opinions about our Saviour, to which ſuch a corruption could be ſubſervient. *Liberatus* indeed tells ſuch a ſtory in his abridgment, but it's ſo impertinent, that even *Crellius* himſelf concludes he was miſtaken in it, and we may go farther and pronounce it wholly falſe, ſince a Manuſcript Copy of the new Teſtament preſented to *Charles* the firſt of bleſſed memory, by *Cyrill* then Patriarch of *Conſtantinople*, reads, as we do at this day: and that Copy being about 1300 years old, was written long before the latter *Macedonius* was born: ſo that there was no need of running himſelf into danger by inſerting that word into St. *Paul*'s Text which was there before; the *Socinians*, tho' daring enough to impoſe upon the world, could not but ſee the abſurdity of their own pretence: therefore they try to weaken the force of this Text by another artifice. *Brev. c. 19. Concil t. 5. p 762.*

For ſo they tell us, that allowing the word *God* in the Text, it's not to be underſtood of Jeſus Chriſt, but of God the Father; and in this they have *Grotius*, tho' at a diſtance, their Leader too, who gives us this general interpretation of the Verſe: We are not here concern'd about any ordinary truth, but about that part of it, which no man of himſelf was able to make out, which has an extraordinary faculty to generate true piety in our hearts, a part of truth in compariſon of which all the Precepts and Principles of the *vid. Grot. in locum.*

the *Mosaic* Law and of Philosophy are idle and of no effect, and this mysterious truth amounts to this, That the Gospel was published not by Angels, but by poor, infirm and inconsiderable men, as our Lord and his Apostles seem'd to the World; so the great mystery was manifest in the flesh: this Gospel was justified in the spirit, *i.e.* it was approv'd to the World by many Miracles, these being wrought by the influence of the spirit: it was seen of Angels, and that with the greatest admiration, for Angels came to the knowledge of the Gospel by the means of Men; it was preacht to the Gentiles, not only to the *Jews*, who before were God's peculiar people, but to the Gentiles who were meer strangers to the true God; it was believ'd on in the World, a great part of Mankind entertaining it, and it was receiv'd up in glory, *i.e.* it was exalted very gloriously, because it introduced a far greater degree of Holiness into the World than any former Opinions did. So much pains did that learned man take to obscure a plain Text of Scripture, and his gloss upon it was but impertinent and absurd at last. He's mighty willing to let the Verse pass without that emphatical word in it, but his fancy about the Gospel's being manifest in the flesh, and seen of Angels, being justified in the Spirit and receiv'd up into glory, are so poor and dilute, as became not a man of learning and sense to obtrude upon the world: therefore his *Socinian* followers, tho' they touch

touch upon this gloſs of his; yet they quit the Goſpel, which he inſiſts upon, and take God the Father in its room. So *Volkelius* aſſerts, *Deum Patrem in carne manifeſtatum fuiſſe intelligendum eſſe*, that by the Text we are to underſtand that God the Father was manifeſt in the fleſh, and purſues that aſſertion with this Paraphraſe of the whole, That God by Chriſt and his Apoſtles, who ſuffer'd many things on that account, did more clearly then ever diſcover himſelf and his will unknown to all precedent Ages. In the mean time tho' he reveal'd theſe things by inconſiderable men, he took care by that divine power he ſhew'd in them, to evidence his own juſtice and truth, and to have his will approv'd: that at that time and not ſooner, this will of his was known and underſtood by the very Angels, and the extraordinary wiſdom of God which ſhines in it, lay open before them; that this ſame will of God was preach'd to foreign Nations unacquainted with him before, and deſtitute of divine revelation; that the World in all parts gave credit to it, and that it was openly receiv'd by Men with a great deal of Honour. So far *Volkelius*, with whom agree *Crellius*, tho' dilating more largely upon the place. *Zwicker*, and the *Racovian* Catechiſm. *Schlicktingius*, goes along with *Grotius*, and will by no means admit of the word Θεὸς or God, and in plain terms tells us, *Deum manifeſtatum eſſe in carne dicere, nugari eſt*; it's meer fooling to ſay, God

vid. Volkelium ubi ſupra cum reliquis.

Schlictingius in loc.

God was manifeſt in the fleſh, and that Godlineſs and God manifeſt in the world were very different things. But this we ſhall have occaſion to animadvert upon afterwards.

As for this μέγα μυστήριον, or the great myſtery mention'd in the Text, *Suidas* interprets μυστήρια by τελεταὶ, holy rites of a ſecret nature, or not commonly known, that they were ſo call'd παρὰ τὸς ἀκούοντας μύειν τὸ στόμα, καὶ μηδενὶ ταῦτα ἐξηγεῖσθαι, becauſe thoſe that heard them ſtopt their mouths, that they might not divulge or explain them to any. *Voſſius* and *Dieterichus* from *Caſaubon* and *Hornius* chuſe rather to derive it from the Hebrew word סָתַר which ſignifies to hide or to conceal, from hence comes מִסְתָּר a concealment or a place to hide one in: ſo that whenceſoever its deriv'd, they agree it ſignifies ſomewhat of a ſecret nature not eaſily to be found out, *In Eccleſia ea vox generatim accipitur pro re Sacrâ naturæ lumine incomprehenſibili*, ſays *Voſſius*, as us'd by Eccleſiaſtical Writers, it's generally taken for holy things incomprehenſible by the light of nature, tho' ſometimes it has a more reſtrain'd ſignification relating to Symbolical rites; and ſo the two Sacraments of Baptiſm and the Lord's Supper are frequently call'd myſteries: but in the Text where we are told the myſtery of Godlineſs is great, and that aſſertion prov'd by the following particulars, we learn that the whole affair of the Incarnation of the bleſſed Jeſus with its conſequences,

Vid. Suid. in Lex. v. μυστήρια. *Vid. Voſſii Etym. ling. latinæ & Dieterici Lex. nov. teſtam.*

quences, by which the Redemption of Mankind from the ſlavery of ſin and death was effected, is a deep and profound myſtery, or ſecret, not to be comprehended by any humane underſtanding, and yet ſo neceſſarily to be believ'd, that no man can rightly aſſume the name of Chriſtian, or pretend to give a due credit to the doctrine of the Goſpel, without embracing and fully believing it.

But here we lie open again to the inſults of our *Socinian* adverſaries, for they ſeem very unwilling to allow any ſuch things at preſent as myſteries in Religion: for tho' they do believe there were in former ages, as particularly before our Saviour's time, many things tending to humane ſalvation, which yet to humane underſtandings were inſcrutable and never to be found out; yet theſe things are now reveal'd, and conſequently comprehenſible enough by ſound reaſon, and certainly to be fathomed by diſcourſe and ſenſe. Thus *Schlicktingius* in his diſputation againſt the Doctrine of the Trinity, oppos'd to *Meiſner*, a *Lutheran* Divine, *Myſteria Divina non idcirco myſteria dicuntur quod etiam revelata omnem noſtrum intellectum captumq; tranſcendunt, ſed quod non niſi ex revelatione cognoſci poſſint :* Divine Myſteries are not therefore call'd myſteries, becauſe they tranſcend our underſtanding after they are reveal'd; but becauſe they cannot be known without divine Revelation. For what need is there

Schlicktin. in Meiſner. de Trin. &c. p. 70.

there of a Revelation, if they are no more intelligible afterwards than they were before? wherefore Humane reason may determine concerning divine Mysteries when they are once reveal'd, nay it ought to do so: for how should it give any credit to them unless it had first passed a judgment upon them? And so soon as ever our reason has pass'd a true and uncorrupt judgment upon them, it always finds those mysteries to be very true. Thus He. Elsewhere he asserts, that our ignorance of divine mysteries proceeds not from the corruption of our nature through the fall of Man, but from the extraordinary sublime nature of those Mysteries; and therefore after they are once reveal'd to us, whether by God's word or by his Spirit, *Tantas habemus vires, ut eas animo comprehendere valeamus*, we have so much strength of mind that we are able to comprehend them. The same Doctrine he preaches in his Commentary on that of the Apostle, Behold I shew you a mystery; and *Crellius* speaks to the same effect. But this reasoning is not such as should make us much admire our own faculties with respect to the mysteries of Religion: It's true indeed our reason may serve us so far as to convince us such or such a truth is reveal'd, our eye sees it in that Book which we call the word of God, our ear hears it; therefore by discourse we conclude that that Truth stands so reveal'd there, and our reason enables us to judge whether the revelation be authentick

Disput. pro Socino. p. 101. 1 *Cor.* 15. 51. *De verâ Relig. l. 1. p. 344.*

tick and fit for us to depend on or no. But according to their acknowledgment, wretched man involv'd in ſin, could with all his wit and ſenſe diſcover no remedy for his miſery, the more he diſcours'd with himſelf, the more plainly he'd find, that He who had offended a Being wiſe, knowing, and powerful to puniſh, could rationally expect nothing but puniſhment from one ſo offended: Mercy could take little place in Man's thoughts in the caſe; he could ſee reaſons enough why he ſhould be puniſh'd for his ſin, but no reaſon why he ſhould be pardon'd, ſince he had ſinn'd: God now had decreed a remedy for him, but God's decree was ſecret and indiſcoverable. As man could not naturally feed himſelf with any reaſonable hopes that ſuch a remedy ſhould be: neither could he contrive how that remedy ſhould be effected, or by what means he an offender ſhould eſcape the ſtroke of Juſtice; ſince Mercy as well as juſtice muſt have ſome ground or reaſon to move upon: the means then as well as the decree was hitherto myſterious. Well, Almighty God in his wonderful commiſeration of humane weakneſs was pleas'd to promiſe ſomewhat comfortable to our firſt parents, in the ſtrength of which promiſe they were enabled to live, tho' under the weight of thoſe calamities ſin had laid them open to: God afterwards beſides theſe extraordinary promiſes of the ſame nature made to the Patriarchs, inſpired ſeveral

veral holy Men, who ſpake as influenced by him, and they foretold man's redemption by a Meſſias, one that ſhould be Anointed to that purpoſe. Here then the myſtery was reveal'd, and what man before could not rationally have hoped for, he was now aſſured of by God himſelf. But did not the whole matter continue a Myſtery ſtill? Nay, was not the Myſtery now more inſcrutable than before? Could Man give a reaſon, or comprehend the matter in his Soul, why an exceedingly provoked God ſhould expreſs ſuch love or pity for thoſe who had provoked him? If they could have done ſo, they might have done it as well before, and conſequently have concluded, that tho' they had incenſed God, yet his wrath would certainly be atoned, and therefore there was no need of a Revelation: or after this Revelation, could Man tell certainly what the meaning of this Meſſiah was? They ſaw him ſometimes deſcribed by the Prophets under all the glorious characters of a mighty King, nay, equall'd with God himſelf in his titles and in his name. Sometimes they ſaw him character'd as very mean and contemptible, as riding on an Aſs inſtead of a triumphant Chariot, as one who had no form nor comlineſs in him, no beauty for which he ſhould be deſired, nay, deſpiſed and rejected of men, a man of ſorrows and acquainted with grief. Could common reaſon ſo eaſily diſcover what manner of perſon

perſon he ſhould be in whom theſe particulars ſo ſeemingly contradictory ſhould meet? If ſo, what made the *Jews*, who had enjoyed a greater portion of divine light than the reſt of the World, what made them ſtumble ſo extreamly at the perſon of the Meſſias when he appear'd, or think it ſo impoſſible to reconcile Prophecies ſo ſeemingly contradictory to one another? were the *Jews* the only perſons utterly deſerted by reaſon, or grown brutes on the ſuddain? What ſhall we ſay to the exiſtence of a God, one ſupream Being who manages all things? That there is a God, tho' the Socinians deny it, Nature, and the various works of the Creation teach us; for reaſon will perſwade us that the Apoſtle ſpeaks plain enough to that purpoſe, when he makes it a reaſon why the Heathens ſhould be inexcuſable, becauſe that which may be known of God is manifeſt in them, for God has ſhewed it unto them, for the inviſible things of him from the Creation of the World are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead: This ſame exiſtence of a God is reveal'd to us in Scripture, but in the mean time we muſt own that by Scripture we really know no more of God than Nature and the works of Nature had diſcover'd before: for that which may be known of God was viſible in them as the forecited Text informs us; nay, had not Nature impreſt upon *Rom.* 1. 19, 20.

our Souls ſome Idæas of the divinity, had not we been able to read his eternal power and Godhead in them, all the revelations in Scripture would have appear'd very impertinent and unſatisfactory, ſince all the diſcourſe in it concerning God might eaſily have been interpreted into a religious fiction, contriv'd meerly to get reputation to that Book of which God was the pretended Author. But after Nature and revelation have done ſo much, are we able to comprehend the nature of the Almighty? is not every thing that bears the character of infinity dark and myſterious ſtill? we know God is, we know that he is a rewarder of thoſe who diligently ſeek him, but can we tell by what methods his prudence manages the univerſe? can we tell how he is infinitely wiſe, juſt, good, merciful, true, *&c.* or tho' we know God is ſo, can we tell what it is to be ſo? No, we know the poſitive part, but for us to go farther would argue us Gods and not men: But does the revelation of a certain truth that was myſterious, change its nature? is not that which was a myſtery before, a myſtery ſtill? The Chriſtian Religion or the Principles on which it was built were once myſterious, a *Socinian* will aſſert, they were ſo before Chriſt's coming into the world: but, if we may give any credit to our Apoſtle who wrote after the Aſcenſion of our Saviour into Heaven, the myſtery of Godlineſs is great

great ſtill, and it will continue ſo as long as Heaven and Earth endure? But here for our better procedure in countermining the *Socinian* Hereſies, it will be neceſſary briefly to diſcuſs that queſtion how far humane reaſon is to take place in matters of Divinity: For *Smalcius* tells us poſitively, *Nullam eſſe religionis particulam, quæ cum ratione non conveniat: & quæ cum ratione non convenit opinio eam etiam in Theologiâ nullum locum habere poſſe.* That there is no little point of Religion which does not agree with reaſon; and whatſoever opinion does not agree with reaſon can have no place in Theological matters. Now for the better clearing this matter, I ſhall lay down theſe Propoſitions. *Smalc. Hom. 8. in c. 1. Joſn. p. 89.*

1. *That the Reaſon of Man is the Candle of the Lord*, according to that of *Solomon*. Its the real Image of God in man, given to Man, that he might be able to diſcourſe with himſelf, and argue concerning the nature of every object laid before him. It's that whereby he is able to diſtinguiſh between things, to judge of what tends to his own happineſs, and what may any way be prejudicial to it. It's that whereby Man comes to ſee God in his Creatures, from the frame and contexture and management of which he underſtands the wiſdom and power of him that made them, and to obſerve his own dependence upon that Almighty Sove- *Prov. 20. 27.*

reign. It enables him to argue from obſervations upon himſelf concerning the goodneſs and mercy of God, and how fit it is for all created Beings to adore and magnifie the Creator. It ſhews how fit it is that thoſe who ſo intirely depend upon him ſhould devote all their ſervices to him, how they ſhould all ſeek to him in every diſtreſs, and worſhip him, ſo as may be acceptable to him. When I give humane reaſon ſo high a character, I underſtand it only as imparted to him in his firſt Creation, when he was equally clothed with native beauty and innocence, his diſcurſive faculty was then ſo high and clear, that we, miſerable creatures, have at preſent only ſome poor defective glimpſes of it; or we ſee it like ſome glorious light indeed, but fix'd at ſo prodigious a diſtance, that we cannot with all our preſent skill take it's true magnitude. As it was then, it fitted Man for that mighty Sovereignty over the inferiour parts of the Creation, which he was then inveſted with; it taught him to cultivate the garden of the Lord, ſo as became a faithful Steward and Servant; It gave him ſuch a view of the Divine Nature, that nothing could poſſibly ſeem more abſurd or ſhameful, than any thing he could do that might offend God. And ſo true an inſight into that which we call Natural Philoſophy, that the nature of every creature was obvious to him at firſt, and he capable of naming all things accord-

according to that nature. So that it was really not a want of reaſon which made him ſink under the temptations of Hell, but it was careleſneſs, not ſtanding duly upon his guard, nor adverting ſeriouſly to the tenour of what was offer'd. He had the weapon, but he made no due uſe of it: he was created indeed in a ſtate of perfection, but his paſſions and affections were alterable, his body paſſible, nay, his reaſon it ſelf capable of a countermine when the deſign of oppoſition center'd in a being created to as great advantages as himſelf. And when parties of equal ſtrength and courage are engaged in a contention, the firſt that's guilty of an inadvertency muſt certainly be foil'd; had not love and beauty like the pipe of *Mercury*, lull'd the hundred eyes of original reaſon into a fatal ſleep, death could never have found entrance into the world, nor ſin have been the dreadful harbinger of its ruines. But we ſee Sin and Death have over-power'd and prevail every day more and more upon us without any conſiderable oppoſition, which had reaſon retain'd its primeval vigour, it would certainly have met with, therefore we conclude,

2. *That reaſon ſtands now extreamly impair'd by the fall of man, and in a great meaſure incapacitated for proſecuting thoſe noble ends for which at firſt it was beſtow'd.* It's true, reaſon is the very form of the Soul, the Soul it ſelf

a ſubſtance pure, immaterial, Divine, but it's immerſt in a body of a groſſer nature, organized indeed originally exactly for its reception, and every way fit to be actuated by it, and by vertue of that exact preparation of its ſubject, it moved originally with eaſe and freedom: but forms may admit of alteration, and ſin has effected ſuch an alteration in the Soul, it has not quite extinguiſh'd that candle of the Lord, but it has made it burn very dim and uncertainly; it has not entirely ſeparated reaſon from the Soul, but it has made it ſlow and unactive, or elſe only perverſly active; and whereas the body was exactly fit at firſt for the operations of an unpolluted Soul, that body it ſelf is much diſordered now, and even where the Soul would act better, it finds it ſelf oppreſſed with that body of Death which ſin has loaded it with: that Death as its preparative has thouſands of diſeaſes and diſtempers, many of which extreamly impair that little reaſon we are ſtill poſſeſt of, not that the Soul is immediately prejudiced in it ſelf by them, but as the curious Artiſt can yet do nothing without his tools, ſo the Soul moves, heavily becauſe the body is wholly unfitted for its exerting its activity: and ſo farther as we obſerve the Artiſan's work is worſe or better according to the excellency of his tools, ſo daily experience teaches us, the mind applies it ſelf more nimbly to work, is more curious in its fancy, more large and various

various in its inventions, more calm and ſolid in its judgment, according to the temper and conſtitution of that body it reſides in. Hence we conclude that thoſe we call Ideots or Fools have Souls immortal and rational as well as our ſelves, but thoſe Souls have no proper organs to demonſtrate their innate reaſon by: theſe unhappineſſes are all the fatal conſequences of ſin, and we could hardly believe that ſin had had any ill conſequences at all, had not reaſon ſuffer'd by it: for if we can, as really we do, obſerve, that reaſon teaches every one who now adverts ſeriouſly to it, to aim at quiet and happineſs; ſo had not ſin clouded it ſtrangely, it had been impoſſible any temptation whatſoever contrived by Hell or its emiſſaries could have baffled it. But it's plain that by our preſent incapacities to anſwer the ſophiſtry of the tempter, we are continually betray'd to ſin: reaſon in its height and purity would have convinced us of the madneſs and folly of every thing that's ill, reaſon as it now ſtands perverted ſuffers us, unleſs prevented with a great deal of induſtry, to embrace ill under the notion of good, and it's no ſmall argument of a great weakneſs in our rational faculties to be ſo impos'd on: We oftentimes now entertain our capital adverſary the Devil as an angel of light, we miſpriſe vice for virtue, falſhood for truth, ſophiſtry for ſolid arguments, novelty for antiquity, ſuperſtition for devotion, noiſe for ſenſe,

intereſt for zeal, confidence for great parts and ingenuity: and reaſon it ſelf as now it ſtands, when we have a few lucid intervals, ſhews us the extreme ridiculouſneſs of thoſe miſtakes, and the abilities which ſome have to expoſe the follies of others, and at the ſame time to betray their own, is unanſwerable evidence of the imbecillity of humane reaſon in general. It's doubtleſs poſſible for ſome of excellent conſtitutions to argue themſelves into a ſtrong perſwaſion that there is a *God*. It's again poſſible, nay we ſee it too too common for men of delicate intellectuals to pretend to anſwer all the arguments brought to prove the being of a *God*, and they do it ſo plauſibly, as to get proſelytes, and to make abundance of room for horrid Atheiſm. We make no queſtion but that we have proofs really unanſwerable of the Divinity of the Son of God; the *Socinians* with whom we are now concern'd, deny it, and pretend to demonſtrations of the contrary, and all from principles of reaſon or Scriptures rationally interpreted; and many well meaning men think they are in the right, and therefore cloſe with them: Theſe oppoſitions of Reaſon could never have happen'd, had the Soul or mind enjoy'd its original freedom and activity; for nothing could poſſibly have been offer'd in oppoſition to reaſon wholly clear and perfect, that having been incapable of ſtooping to mean arts and trifling ſophiſtry. But we need indeed

no

no more but to reflect a little on our firſt Parents, and on our ſelves, to prove the truth of this concluſion. It's impoſſible to overlook the prodigious difference there was between *Adam* as a knowing Monarch, giving names to all Creatures according to their natures, and *Adam* ſowing Fig-leaves together to hide his nakedneſs from Creatures whom ſome conclude irrational; and flying to the ſhelter of the Trees of *Eden* for a ſecurity from the preſence of an all-ſeeing God; one argued exceſs of wiſdom, the other the extravagance of folly: and for our ſelves, as the *Jews* proved themſelves dull and ſenſeleſs, who could not be convinced or reduced by him, who ſpake as never man ſpake; ſo we cannot without extreme difficulty find any impreſſions of good made on our Souls by the moſt forcible diſcourſes: whereas reaſon in its primitive glory could admit of nothing, but what was holy, juſt and good; all this notwithſtanding we conclude,

3. *That Humane reaſon corrupted as it is, has yet ſo much of light and ſtrength, as to ſhew and convince us of a general neceſſity of Religion:* This we aſſert of the light of nature, which really is nothing but meer reaſon, as it ſtands at preſent affected. Now if the works of nature are ſuch, as according to the aſſertion of the Apoſtle, do evidence the Almighty's power and Godhead, this evidence muſt be clear to ſomewhat that's able to comprehend

hend it; and if it be ſo very full and plain, that they who neglect it are altogether inexcuſable, then that reaſon which we now enjoy, which alone is capable of apprehending natural evidence, muſt ſtill have that ſtrength that thoſe who by its conduct cannot find out a *God*, and their general duty to him, are therefore not to be excus'd. God has made the World, and all things therein, and gives to all life and breath, and all things, and has made of one blood all Nations to dwell upon the Earth, that they might ſeek the Lord, if haply they might feel after him and find him: but it would have been very ill argued of the Apoſtle from ſuch Topicks, if ſuch obſervations had not really been enough to guide thoſe who ſearch after God to make a diſcovery of him. And here the *Socinians* ſeem to act by very ſtrange meaſures, they conclude as before I obſerv'd from *Smalcius*, that there's nothing to be admitted into Religion but what's agreeable to reaſon; but we cannot tell what's agreeable to reaſon, unleſs we can fully and clearly comprehend it: for otherwiſe we may be miſtaken, and ſuppoſe that agreeable to reaſon, which really is not ſo. But at the ſame time, *Socinus* himſelf looks upon the light of nature as not ſufficient to impreſs on Man the notion of a *God*, but will have that general opinion of the exiſtence of *God* to flow only from *traditional knowledge*, or from *revelation*: yet after this aſſertion of his, *Crellius* one of the moſt learned

Acts 17. 24, 25, 26, 27.

Socin. prælect. Theol. c. 2.

learned of his followers and defenders, goes about in his Book *de Deo & ejus attributis*, to demonſtrate the being of a *God* from the works of the Creation. But if Man has not ſenſe enough, by conſidering the works of nature, to argue to the being of a *God*, ſuch a demonſtration is extremely impertinent. *Socinus* would prove his opinion among other things by that of the Apoſtle, He that comes to God muſt believe that he is, and that he is a rewarder of thoſe that diligently ſeek him, which is prefaced with that: That without faith it is impoſſible to pleaſe God. *Heb.* 11.6. But this is no proof at all, for Men may by conſidering circumſtances come to the acknowledgment of ſome ſupreme power; and yet never believe in him, nor ever own or practiſe their duty to him: and therefore St. *Paul* takes notice of ſome *holding the truth in unrighteouſneß*, who when they knew *God*, glorified him not as *God*: tho' they were convinced of his exiſtence, they were not careful to perform the duty of Creatures or ſervants to a Supreme Creator; they were not thankful but became vain in their Imaginations, and their fooliſh hearts were darkned, *&c.* *Rom.* 1.21. Now thoſe St. *Paul* there reflects on were Heathens in general, who being under a neceſſity of believing that there was a *God* by rational diſcourſe, yet out of a ſupine lazineſs, troubled not themſelves to improve reaſon ſo far as they might and ought to have done; and therefore, without any conſideration

tion of the divine Nature, fell to worſhip Idols, or to reſpect the Creature more than the Creator; yet even that Idolatry it ſelf is an uncontroulable evidence of the general notion of God's exiſtence, ſince no man poſſibly could be drawn to adore ſeveral, if he really believ'd there were no God at all. Nor farther does it follow, that becauſe I'm ſatisfied there is a God, therefore I muſt neceſſarily be acceptable to God; for tho' my ſence of his Divinity may of it ſelf be pleaſing to my Maker, yet if that ſence have no operation upon my life and converſation, my continuance in ſin muſt cancel all thoſe advantages I could hope to receive upon an inevitable conviction. Nor does Scripture any where tell us of ſuch as believe there is no God. It's true, we read of ſome *in all whoſe thoughts God is not*, of the fooliſh body *ſaying in his heart there is no God:* but wicked men, even aſſiſted by Divine Revelation to the knowledge of God's exiſtence, may forget him; nay the very beſt of men do ſo when they fall into ſin: and for a wicked man to ſay in his heart, there is no God, *i. e.* to wiſh heartily there were none, and to believe there is none, are very different things. *Caligula* that *Roman* Emperour ſaid in his heart there was no God, when he would needs ſupply the worlds defects by aſſuming Divinity to himſelf; but *Caligula* own'd that he was otherwiſe convinc'd, when upon a thunder-

Pſ. 10. 4.
Pſ. 14. 1.

ſtorm

ſtorm he ſculk'd into vaults, and hid his head from the fury of an angry Superiour. And we have now a-days but too many Atheiſtical wretches, who employ all their witts to prove to themſelves and others that there is no God, who yet when death approaches, or ſome terrible diſtemper ſhakes their bodies, tremble at approaching judgments, ſubmit to old innate notions of a God which they had long endeavour'd to have ſtifled, and are ready to cry to the *mountains* to fall upon them, and to the *rocks* to cover them from his wrath whoſe very *being* they formerly pretended to defie. Nor yet are there really any Nations diſcover'd who are wholly without ſuch notions of a God as flow from a due contemplation of Nature. Nay the very *Braſilians* themſelves to whoſe ſtory *Socinus* refers us, tho' of all other nations the moſt ignorant and barbarous, are not ſo wholly Atheiſtical, but that, if we may believe Geographers, they believe the Souls immortality and exiſtence after its ſeparation from the body, a thought alone which muſt be attended with the owning of a God: and hence *Crellius* well enough obſerves, *Quod ſacri libri non ſemel ad rerum in naturâ exiſtentium contemplationem nos vocant ut Divinæ Majeſtatis radios in eis relucentes & admirandarum ejus proprietatum veſtigia illis impreſſa luſtremus.* That the holy Scriptures do more than once call upon us to meditate

vid. Blavii Atlant. maj. in Americæ Braſilianâ.

De Deo & attr. l. 1. c. 3.

tate on the various parts of Nature, that we may ſee the rays of Divine Majeſty ſhineing in them, and the footſteps of God's power wonderfully impreſſed upon them. For not only all the works of Nature in a body, but every ſingle thing gives us a particular argument of the being of a God. But ſuppoſing we purſue the opinion of *Socinus* recommended by *Smalcius* to the Univerſity of *Heidelberg*; if withal we obſerve what the *Racovian* Catechiſm aſſerts, that Man's free will is not impair'd by *Adam*'s ſin, and conclude, what's very natural, that the other faculties of the Soul are no more weakned than the Will, it will plainly follow, that Man even in the ſtate of Innocence was not capable naturally of knowing there was a God: and therefore *Socinus* fairly refers his knowledge in that kind to God's revealing himſelf at firſt to him. And certainly that natural light which even in primæval purity could not reach to the bare exiſtence of a God, muſt be at this time very inſufficient to judge of every thing God has reveal'd, and to comprehend every myſtery which is concern'd in man's ſalvation. Farther, if ſuch as the *Braſilians* or *Indians* are really wholly without the apprehenſion of a God, it will appear from thence, that Traditional knowledge may be worn out; but as for divine Revelation as extant in the Word of God, it can have no credit among Heathens till they are firſt con-

convinc'd there is a God whoſe that Word is; therefore there muſt be arguments drawn by diſcourſe from the worlds ſtructure, that muſt firſt prove that principle, and then that there are really divine Revelations; and that thoſe writings which we call the Word of God contain thoſe Revelations, will be demonſtrable enough. For as *Tertullian* ſays, *Præmiſit Deus naturam magiſtram, ſubmiſſurus & prophetiam, quo facilius credas Prophetiæ, Diſcipulus naturæ*, God ſends Nature as a miſtreſs before, deſigning to aſſiſt it with revelation or prophecy, that being firſt the diſciples of Nature we might the more readily give credit to revelation. Therefore S. *Baſil* calls the ſchool of Nature, τῶν ψυχῶν λογικῶν διδασκαλεῖον, καὶ τῆς θεογνωσίας παιδευτήριον, the ſchool of rational Souls, and the diſciplinary of the knowledge of God. And the antient Monk *Anthony* anſwered the inquiſitive Philoſopher very well, when he asked him how he could live without books. Τὸ ἐμὸν βιβλίον ἡ φύσις τῶν γεγονότων ἐστὶν, καὶ πάρεστιν ὅτι βούλομαι τὰς λόγους ἀναγινώσκειν τὰς τοῦ Θεοῦ: My book is the nature of all exiſtent things, a book which is always ready when I would know the words of God. Though the words of *Tully* a Heathen, are more directly oppos'd to *Socinus*, *Eſſe præſtantem aliquam æternamque naturam, & eam ſuſpiciendam adorandámque hominum generi pulchritudo mundi ordoque rerum cœleſtium cogit confiteri*:

Tertul. de reſur. carnis.

Socrat. Hiſt. Eccl. l. 4. c. 23.

De Divination. l. 2.

That

That there is ſome excellent and eternal nature, and that to be ador'd and admir'd by mankind, the very beauty of the world, and the curious order of cœleſtial bodies, will force us to confeſs. If then an Heathen by natures light could diſcover not only the being of a God, but the neceſſity of worſhipping him, it's ſufficient evidence of our concluſion, That humane reaſon or the meer light of Nature may ſhew us the general neceſſity of Religion, notwithſtanding thoſe decays it has undergone by Sin. For if that notion naturally imbib'd that there was a God urged men to ſerve him by ſeveral methods of Religion, it's plain that notion enforced Religion in general upon all mankind; we conclude

4. *That humane Reaſon as it now ſtands corrupted, when it applies it ſelf induſtriouſly to Religion or the adoration of a God meerly in general notions, as a reward for that induſtry, certainly meets with divine aſſiſtances, by which means thoſe intentions which at firſt are honeſt and ſincere are made really effectual to Gods glory and the improvers happineſs.* Humane reaſon no ſooner diſcovers the exiſtence of God, but upon a farther purſuit of that notion in enquiry after God's nature, it finds it ſelf loſt in a vaſt abyſs, nothing but immenſe infinity being the object of a faculty unqueſtionably finite and limited, muſt of conſequence confound it, unleſs

unleſs there be ſome guide or director found out for it. This made *Simonides* of old, (who was not only *Poeta ſuavis, verum etiam cæteroqui doctus ſapienſque*, as *Tully* calls him, a ſweet Poet, but a man otherwiſe learned and wiſe) when *Hiero* King of *Sicily* ask'd him what God was, require a days time to conſider of the queſtion, when the day after *Hiero* repeated his queſtion, he deſir'd two days, and when he askt ſtill more and more time, and *Hiero* wondring askt him the reaſon, *Quia quanto, inquit, diutius conſidero, tanto mihi res videtur obſcurior*, becauſe, ſays he, the longer I conſider of the matter, the more obſcure I find it. *Tully* ſeems indeed to impute this to his general Scepticiſm: but ſince he own'd a God, and had no other guide but Nature, it ſhew'd his wiſdom to acknowledg the deficiency of that principle in carrying him farther. It was *Socrates*'s modeſty which made him confeſs he had only learn'd this, that he knew nothing. And it was *Simonides*'s prudence which made him own his ignorance in ſo myſterious a particular. Reaſon teaches a man that has loſt his eyes how great inconveniences he's lyable to by that loſs, when he knows his helpleſs condition, tho' Reaſon with all its arguments cannot reſtore his eyes, reaſon can teach him to ſeek for a guide who can ſee, and will ſatisfie him how far the kindneſs of the guide may repair his misfortune. The ſame Reaſon in

Cicero de Nat. Deor. l. 1. p. 27.

matters of Religion, tho' it find out a God, yet shews Man his natural blindness in relation to the consequences of that principle. Now the Soul being always covetous of knowledge, hoping by it to repair in some measure the ruines of the Fall, if a Man but follow its inclination, comes by that means to apprehend the want of an Instructor, and to seek for one qualify'd to that purpose. Here then we must own, that since God has call'd upon mankind so earnestly to come to him, and has promis'd that those who do so he will by no means reject, and that he will assist such by the gifts of his Spirit, that they may improve the farther in divine knowledge; we must own that it would be inconsistent with these engagements and promises, and consequently with God's veracity, if he should not be ready to reward with suitable assistances all such who according to their abilities diligently seek him: As a full proof of his readiness in the case, he has imparted his Will to mankind in Scripture; the reading of books is the ordinary means of attaining knowledge, or at least a due converse with such who have leisure and capacity to read and understand them, such reading is useful even to inspired persons, whence St. *Paul* advises *Timothy* an Evangelist to give attendance to reading, as well as to exhortation and doctrine, and not to neglect the gift that was in him. And howsoever some may contemn that humane learning

1 *Tim.* 4. 13, 14.

learning which they cannot reach, we have no reaſon to believe that S. *Paul* was prejudiced in his Apoſtolical abilities by having been brought up at the feet of *Gamaliel*, or by having beſtowed ſome time in reading the Poems of *Aratus* or *Epimenides*. That God himſelf might comply with this ordinary means of acquiring knowledge, He committed his own Will to writing, and that in ſuch a manner that the weakeſt might not complain the book was wholly unintelligible; nor the wiſeſt make their boaſt that they comprehended every thing contained there. The man that ſeeks to improve his reaſon by reading, in ſearch of books muſt act very irrationally if he pretermit the Book of God; For he that believes there is a God, and takes him for a Being infinitely ſuperiour to himſelf, when he thinks it worth his while to converſe with humane writings, cannot but judge it much more ſo to examine a book which carries the name of God himſelf as its Author in the frontiſpiece: Hee'd read it, tho' it were to no other end, but to find whether it were agreeable to that auguſt title it bore, and what real characters of the Divinity were to be found in it. But when ſuch a man comes once to read it ſeriouſly, tho' he's not able to comprehend all he reads, yet his rational faculty muſt run very low if he find not more improvements of it there than in all other writings whatſoever. It's obſervable of the Mariners that

carried *Jonah* for *Tarshish*, that when the storm sent by the God of *Israel* lay hard upon them, the Mariners in their fear called every one upon his God; they believ'd in general there was such a being, but a multitude being adored by the greater part of the world, instead of one, every one had his particular Idol to address to. But when *Jonah*, sensible of his crime, and that vengeance which pursued it, had confess'd the truth and perswaded them to throw him overboard, and they tho' unwillingly complyed with him, they, before they would do an action so severe and extraordinary, applyed themselves to the true God; and finding the storm to cease upon their Prayer, they offered Sacrifices to him, and made vows; thus Pagan Mariners grew a kind of converts to true Religion. So when Men in consulting Scriptures, especially at first, find their Souls disturb'd under a sence of former ignorance, and meet with advices in that sacred book sufficient to extricate themselves out of that perplexity; promises of the true God's readiness to hear and to assist those who desire to know him, occur frequently too: as particularly that of the *Psalmist* in the old Testament, *Your heart shall live that seek the Lord*; and that of *Wisdome*, *I love them that love me, and they that seek me early shall find me. I lead in the way of righteousness, in the midst of the paths of judgment, that I may cause those that love me*

Jonah 1. 4.5.9.10. 14,15,16.

*Ps.*69. 32.

Prov. 8. 17,20,21.

to

to inherit ſubſtance, that I may fill their treaſures, i. e. that I may furniſh them with ſolid knowledge, and make them rich in underſtanding: and that more clear yet of our Saviour, *when the Spirit of truth is come, he will guide you into all truth.* The Reader of theſe promiſes though very dubious in himſelf before, will be apt to ſend up his petitions to that God who made theſe promiſes; who will be as ready to hear ſuch, as he was to hear the ignorant Mariners before. Thus light may ſhine into the Souls of thoſe who are ſoberly inquiſitive, and that ſo great and clear, as may be very unaccountable to the receivers of it, but extremely pleaſing. It was ſuch an induſtrious reading and a real deſire to underſtand, tho' at that time he confeſt his ignorance, that prepar'd the *Æthiopian* Eunuch for the inſtructions of *Philip*, ſent unto him on that particular errand. And tho' God do not preſently ſend an Evangeliſt to convert every one that ſeeks after what's good, yet he has a thouſand ways as efficacious to draw men to a ſence of true Religion, and what matter is it to us what way God makes uſe of, provided he do but work the ſame glorious effect in us at laſt? God takes delight in thoſe that honour him, as thoſe who ſeek him certainly do. Sincerity and humility are required indeed as preparatives in the caſe, yet no more than what's requiſite in thoſe who ſtudy books of humane learning.

Joh. 16. 13.

For he that does not ſeriouſly deſire to profit by ſtudy, never will profit; and he that's too opinionative of his own ſence, can never make any advantageous uſe of what he meets with in the diſcourſes of other men: and there's no reaſon we ſhould expect to improve in thoſe things which concern the weightieſt matters in the world, *viz.* our eternal future happineſs or miſery, upon lower terms, than in thoſe really of a frivolous and inconſiderable nature. But to encourage men to a right application of their reaſoning faculty we conclude,

5. *That the farther a man advances in the ſtudy and practice of true Religion, the more clear and comprehenſive his Reaſon grows, and comes ſo much the nearer to its primitive acuteneſs, and conſequently, is able to dive ſo much the farther into divine Myſteries*: And this indeed is what true Religion aims at; We have loſt our Innocence, by that loſs we have impair'd our Reaſon; that we may aſſure to our ſelves that happineſs our firſt Creation had fitted us to, God has found out for us thoſe ways, that we endeavouring to retrieve our Innocence, may retrieve our Reaſon in a good meaſure too: And having howſoever the infinite merits of a Saviour on our ſide, at laſt may attain to the firſt intended happineſs. Reaſon is certainly a talent beſtowed upon us, not to lay it up in a napkin, but to uſe and to make

the

the beſt of it. Had ſuch a Book as Scripture been deliver'd to *Adam* before his fall, I make no queſtion, but it would have been in every point intelligible to him: as things ſtand now we may and ought to exerciſe our reaſon about it, but not ſo as to limit Scripture by our reaſon, but to limit our reaſon by Scripture. It's true, Scripture may by meer reaſon be prov'd to be the Word of God, but that operation is very ſlow, and requires a very unuſual application; therefore God in the infancy both of the *Jewiſh* and Chriſtian Church made uſe of Miracles to work more ſtrongly and ſwiftly upon the Soul, not that he deſign'd to ſuperſede our reaſon, but to quicken it and to ſet it ſo much the more induſtriouſly on work, and withall, by a reducing it to an acknowledgment of its own defects, to make it ſubmit the more entirely to him whoſe power was able ſo far to outreach its utmoſt capacity; Miracles were the common objects of Mens ſenſes, and indeed appeals to them: and when the *Jews* had known a Man from his Child-hood that was born blind, and when they ſaw him about forty years of age bleſt with ſight, they had no reaſon to diſtruſt the truth of that, of which they every moment ſaw the effects; where there was lodged a power ſufficient to produce ſo extraordinary an effect, and the kindneſs and uſefulneſs of the miracle wrought would vindicate it from the ſuſpicion of any malignant ſpirit, it was

conclude, that in the ſame perſon was centred a veracity agreeable to that power, and conſequently it was reaſonable to believe what ever was delivered by ſo great and ſo benign a Power. But after all, as reaſon could not poſſibly give an account of the manner of working ſo ſenſible a miracle, but by reſolving all into omnipotence, nor was it neceſſary it ſhould: ſo neither was it neceſſary reaſon ſhould comprehend every thing that was ſpoken by God, and yet it lies under a neceſſity of believing every thing true that's ſo ſpoken, and that again upon a rational principle, *viz.* that He who ſpeaks, being *God*, can neither deceive nor be deceived. But as thoſe who engage themſelves in the ſtudy of any particular Science, underſtand but little at firſt of its reaſon, but by aſſiduity and diligence come to ſee throughly into it; ſo it is in matters of religion, he that's but a Babe can bear no ſtronger nouriſhment than milk, he that's ſtronger can digeſt ſubſtantial meats, *i.e.* the beginner in thoſe ſtudies muſt pretend to nothing farther than what's very plain and eaſie; but when by continual meditation he has made thoſe plain things familiar to him, there will ſome conſequences offer themſelves, not ſo plain, but every whit as true as the firſt principles, and that reaſon which at firſt was ready to ſtumble at the moſt obvious notions, will afterwards digeſt thoſe at a greater diſtance, and be as ſtrongly convinced of

them

them as of the former; but in the chain of conſequences ſomewhat will occur at laſt beyond the reach of the largeſt unbeatified Soul. Thus that Man is naturally miſerable, is a truth undeniable by reaſon of our every days experience, natures light has confirm'd the World in the truth; yet Man is very apt to ſtumble and perplex himſelf at the occaſion and ground of his being ſo: doubts ariſe in the caſe from ſome weak reflections upon God's juſtice and goodneſs; yet its univerſally believ'd, and the reading of Scripture farther confirms the truth; that Man, miſerable as he is, making uſe of ſuch and ſuch means, may be happy, is a truth reveal'd, and without revelation imperceptible; yet now its once reveal'd, reaſon can properly argue, that the ſame things or qualifications which would have ſecur'd happineſs to Man at firſt, muſt do ſo now, and the attainment of Innocence, was that original mean, Innocence the indiſpenſible qualification; But reaſon proves again that that primitive Innocence is really unattainable now, and it will proceed thus far further, that either there muſt be ſome way diſcover'd to make up that unhappy defect, or elſe Man muſt ſink in his natural miſery, and all the care he can take to prevent it will do him no ſervice: here divine revelation goes along with him too, and what reaſon, as now affected, could never have dream't of, we have a revelation relating to the making up

of

of this defect, and that by the Incarnation and Paſſion of the Son of God, but there Faith reſts upon Revelation alone, and gets no aſſiſtance at all from reaſon, but only from that diſtant principle, that the reveaſer cannot deceive nor be deceived: reaſon can come no nearer, nor can it judge of the revelation by any other principle, yet the Man who believes not this, how little ſoever he can underſtand of it, is in a ſtate of damnation. The wonderful wiſdom and goodneſs of Almighty God appears in this, as acting in the moſt difficult caſe and in the kindeſt manner, but to ſuppoſe the wiſdom and the goodneſs of God in ſo prodigious effects ſhould not ſurpaſs our diſcurſive faculty, is abſurd, as reducing divine perfections to humane rules; but it never can be unbecoming to an ordinary Chriſtian to expreſs himſelf in theſe things, as the Apoſtle does in what relates to them, *O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out!* where *Schlickingius* himſelf tells us his judgments are unſearchable: *Quod eorum cauſam ac rationem & illa ipſa nemo perſcrutari poſſit*, becauſe none can find out either the cauſe or reaſon of God's judgments, or the judgments themſelves: and afterwards, *Idem ille qui ſolus hæc poteſt facere, ſolus etiam poteſt cognoſcere*, He alone can underſtand theſe things who can do them, that is, onely God: yet theſe conſiderations

Rom. 11. 33.

Schlickt. in locum.

derations ſhould be no diſcouragement to any, from improving their reaſon, even in matters of faith, ſince tho' reaſon can never in this life comprehend them all, yet many of thoſe things which appear very ſtrange, uncouth or myſterious to a young unexperienced Chriſtian, are very clear and intelligible to thoſe who have their ſenſes exerciſed. As the very doctrine of the Croſs, abſurd and fooliſh to a novice, appears ſo neceſſary to one experienc't in Chriſtianity, that he knows not how to reconcile it to true ſound reaſon without it; ſince Philoſophy aims at ſomething of that nature, and Chriſtianity, if truly aſſerted, muſt infinitely tranſcend Philoſophy in the excellence and uſefulneſs of its inſtructions. *Maximus* therefore anſwers well to that objection of Hereticks againſt the uſe of reaſon in matters of a Divine nature, Ἀλλ' ἔστι τίνα ἃ ἡμεῖς ἐφαν καταλαμβάνειν ὑπερβαίνοντα, φημὶ κἀγώ, &c. But there are ſome things in them which tranſcend our underſtanding: I own it, but let us learn this too from Scripture, that there are ſome things to be ſearcht after by our reaſon, becauſe they are attainable. For as it argues no piety to be prying into every thing, ſo it argues as little to look into nothing: what we adore we all know, according to that Text, we know what we worſhip; but to enquire how great, what his nature is, how or where he exiſts, is direct madneſs: our Rule therefore with reſpect to thoſe truths

vid. Vedelii rationale. Theol p 766.

reveal'd, muſt be this, Not onely to believe what's laid down there, becauſe we underſtand it, but becauſe we believe it as laid down there, therefore to endeavour to underſtand it; ſo reaſon comes into its proper place, it owns its imperfections and its powers both; it puts it ſelf into the way of divine aſſiſtance, and grows capable every moment of improvement towards perfection. But we conclude,

6. *That this perfection is not compleatly attainable till all our enquiries after happineſs are compleated in the enjoyment of it:* as the good Chriſtian is ever growing in grace, ſo he's ever growing in the knowledge of Jeſus Chriſt, which knowledge deſpiſes not the uſe of reaſon, but conſiders it, ὡς ὑποβάθραν τῆς καλῆς χριστὸν φιλοσοφίας, as *Clemens* of *Alexandria* calls it, as the loweſt ſtep of the ladder of Chriſtian philoſophy, the loweſt ſtep indeed, but yet a ſtep which they that would clime higher muſt make uſe of; and if they would but carefully obſerve how in all Chriſtian improvements reaſon has ſtill its ſhare, that it grows ſtronger and ſtronger in its aſpiring after what's good, that faith it ſelf as it finds reaſon treading in its footſteps, grows more vigorous and unconquerable, that yet at beſt there are a great many clouds hanging upon it ariſing from that mortal and declining ſtate we are in in this world: Theſe obſervations would reduce the extrava-

Strom. l. 6.

extravagant hopes of ſome in this life, and excite in them the more earneſt longings after the perfections of a better; and who, when he ſees the glorious image of his Maker blotted and defaced, and knows there is a time to come when it ſhall be reſtored to its priſtine integrity, would not think it extreamly reaſonable to long for that ſeaſon? Faith and Hope and Charity are Chriſtian Graces, the wings, if I may ſo call them, on which the divinely originated Soul ſoars towards Heaven; yet great and neceſſary as they are, the *two firſt* expire with mortality, the *laſt* immortal Charity ſurvives beyond the limits of time. For Faith which is by the Apoſtle deſcribed as the ſubſtance of things hoped for, and the evidence of things not ſeen, can have no place when we come to enjoy all we long for in the beatifick viſion; we are to live by faith while on earth, that bearing us up above all thoſe troubles and perplexities which attend us: but thoſe are all paſt, and not to be repeated by all the malice of Hell it ſelf, when we come to the Celeſtial *Canaan*, that land of everlaſting reſt. And as for Hope it reſpects futurity, and ſomewhat greater than we yet enjoy, but as that Apoſtle argues, *Hope that is ſeen is not hope*; for what a man ſees, or is in poſſeſſion of (for that's the meaning of the phraſe) why does he yet hope for? In Heaven we ſee and are in poſſeſſion of unallay'd bliſs, we hoped for it here, we have it there, ſo

Heb. 11. 1.

Rom. 8. 24.

Hope

Hope having no farther object, dyes too, but Charity ſurvives ſtill. The life of Heaven is nothing but peace and joy and love: all other paſſions which diſtract the Soul, have had their periods before; all that promote its bleſſed ſtate continue ſtill: but let Charity bear never ſo glorious a Character, Reaſon meerly Humane in that glorious ſtate outvies it ſtill, and comprehends it as the greater does the leſs. We ſee there, beyond poſſibility of contradiction the reaſon of all God's diſpenſations towards Mankind, thoſe intricate providences, which have ſo puzled our Intellectuals here below, will then be plain and intelligible, nay fully and actually underſtood by all the Souls of juſt Men made perfect; all the unfitneſſes of a corrupt carcaſe will be then removed, and a glorified body anſwer readily and naturally all the motions of the glorified Soul. And ſince we look upon knowledge as the end and perfection of the rational Soul, we may be aſſur'd that in a ſtate of bliſs, it ſhall have attain'd that perfection, for as St. *Paul* teach-
1 *Cor.* 13. 12. es us, *We now ſee through a glaſs darkly, but then face to face:* now we know in part, but then ſhall we know even as alſo we are known: and as St. *John* agreeably with him, though *it does not yet appear what we ſhall be:* for we ſee but darkly now and in part, yet we know that when our Lord ſhall appear at
1 *Joh.* 3. 2. laſt, *we ſhall be like him, for we ſhall ſee him as he is.* And when reaſon once comes to uſe ſenſe

ſenſe ſo far, as to ſee *God* as he is, infinitely happy, infinitely good, infinitely glorious, it has gone far enough. And thus far have I given an account of Humane reaſon, or the light of Nature, for I think I may well enough uſe them, as *Synonymous*, and how far it may be uſeful in matters of a Divine nature. I ſhall draw onely a Corollary or two from thence; and then proceed.

We conclude from what has been diſcours'd concerning Humane reaſon, *That our obligation to Almighty God is infinite, in that He who might have taken from us wholly that natural light, becauſe we had ſo extremely ſlighted it, was yet pleas'd to continue it ſo far, as that rightly apply'd, it might ſtill be uſeful to us even in matters of ſalvation:* It's true, we cannot examine things with that clearneſs and ſatisfaction, which *Adam*'s firſt enquiries were accompany'd with: our underſtandings are ſomewhat parallel to that Earth, which fell under a Curſe for the ſin of Man: It was naturally fertile before in good things, but then it was to bring forth onely bryars and thorns; yet Man might eat bread from it ſtill, onely it muſt be in the ſweat of his brows, He muſt take pains for that now, which he might have had without any trouble before. So our Natural reaſon was clear and free at firſt, common occurrences needed nō deep meditations, nor extraordinary paſſages any tedious ſtudy to 1.

appre-

apprehend them in every circumſtance. The caſe is now otherwiſe, our reaſon buſies it ſelf naturally about trifles, and onely puzles and perplexes it ſelf in matters of no weight or moment; yet ſtill it may move to good purpoſe, but it requires abundance of care and pains to cultivate it ſo, as it may produce any thing that's good; and even with a great deal of pains too, ſometimes it makes concluſions onely vain, troubleſome and miſerably falſe: this unhappineſs is the conſequence of our own follies at firſt, and it's God's unmerited goodneſs, that we can yet by making uſe of due means diſtinguiſh in ſome meaſure between truth and falſhood, at leaſt in the more obvious parts of religion: and his goodneſs yet appears farther, in that where our decrepit reaſon fails, he's pleas'd to interpoſe with the influences of his bleſſed Spirit, and to preſerve the Modeſt and Humble from falling into damnable Error: that our Reaſon may have a ſubject profitable to employ it ſelf upon, God has given us his Word, *bleſſed are they who meditate on that word day and night*: he calls upon us to apply our ſelves to the Law and to the teſtimony, to ſearch the Scriptures, to ſearch them with the ſame care and diligence as thoſe who work in Mines ſeek for the golden Ore. Whereas he lays in his Word ſeveral Commands upon us; He would have us examine them ſo as we may be convinced that they are not grievous, but Ho-

ly

ly juſt and good: Theſe Commandments therefore muſt be examin'd by the rule of right Reaſon, which whoſoever follows, will be infinitely ſatisfied in them. In his dealings with mankind he calls upon them to examine their own ways, by the ſame rule he enters into arguments highly rational with mankind himſelf, he bids them to judge in their own cauſes between himſelf and them, and ſee if diſcuſſing things rationally, they muſt not neceſſarily fall upon that confeſſion, That God's ways are equal, but the ways of men unequal. When he recommends his mercies, when he would terrifie with his judgments, He appeals to Humane Reaſon ſtill, or that ſhare of light which we are now partakers of. Now he that will employ that light he has upon ſuch noble ſubjects, if he be not prejudiced with wicked principles before, or puff'd up with ſelf-conceit, muſt neceſſarily be a very religious man; for, the clearer any mans rational faculty is, the more pious he muſt be; only men of very low abilities can be either Atheiſts or Hereticks. It's confeſt indeed ſome Hereticks, as the *Socinians* in particular, with whom we are at preſent concern'd, pretend highly to Reaſon, but they only ſham us with fond pretences, and their reaſon is all empty and ſophiſtical; and Atheiſts are the Men of ſence, if we may believe fools and madmen: but there is a vaſt difference between a flaſhy Wit and a ridi-

culing Humour, and ſound judgment, and ſolid and weighty argument. But God who knew before what artifices Hell and wicked men would make uſe of to pervert truth, calls upon us to exerciſe our reaſon farther, in diſcovering and baffling thoſe cheats the enemies of our Souls would fain put upon us, wherein, as Hereticks and Schiſmaticks generally make their appeals to God's Word, and we have warning in that very Word, That in thoſe doctrines where there's any ſhew of difficulty, thoſe who are unlearned and unſtable wreſt the Scriptures to their own deſtructions: We are warn'd to try the Spirits whether they be of God; and Scripture being the rule of tryal, we are oblig'd to ſtudy the true ſence and meaning of that. To which end our rational faculty carries us along in ſtudying the original Languages, in which Scripture was written, and finding out the true meaning and import of words and phraſes in other authors, and the modes and cuſtoms of countries to which any Texts refer. Reaſon goes with us in comparing text with text, and matters of faith or practice laid down in one place with thoſe laid down in another, in obſerving the force of thoſe arguments drawn from ſuch and ſuch Texts, their real dependance upon or direct conſequence from the places alledg'd, and the general conſiſtency of opinions offer'd with the end and deſign of thoſe poſitive truths

truths laid down in Scripture, Reaſon has here a large field to exerciſe it ſelf in. And whereas we are urg'd by ſome to abjure that utterly with reſpect to thoſe points of faith or practice that are under debate, pretending they'd inſiſt only on the letter of Scripture, *Maximus* tells us well in the formerly cited diſcourſe of his, Ἀπάγουσι τῶν γραφῶν, they drive you from examining Scripture too ſtrictly, inſinuating that it's dangerous to pry too narrowly into ſecrets, Τῇ δὲ ἀληθείᾳ ὑπὲρ τοῦ φεύγειν ἢ ἐξ αὐτῶν ἔλεγχον ἢ δικαίας κακοδοξίας, but diſſwading it indeed that they might avoid the reproof of their Errors from thence: where he takes farther notice, how ſuch perſons if they meet but with a word that at firſt hearing ſounds favourably to their fancies, they run away with it without ever conſidering the deſign of the inſpired Writer, or examining the agreement of their own ſhallow gloſſes with the general tenour of Holy Writ: an humour that prevails with too many ſtill, who prefer the ſound of words before the truth and pertinency of texts of Scripture; and therefore imagine themſelves to argue very piouſly and agreeably to God's word, when all their talk is nothing to the purpoſe. But myſteries, the great myſteries of Religion are reveal'd in Scripture: it proves God's goodneſs yet farther, he has by that means given Reaſon a task proper for its exerciſe. For tho' our

Maximi diſceptatio inter opera Athan. T. 2. p. 296.

Reason be not able to fathom all the depths of those mighty revelations; yet as Chymists seeking after their great *Arcanum*, tho' they miss the main design, yet by the way they make a thousand useful experiments, never otherwise to have been found out. So those who take due measures, and industriously insist in the searching the nature of mysteries in Religion; though they can never in this life reach their utmost extent, yet they attain many things in their quest, of a very useful and a very comfortable kind. Thus we see the Weeks of *Daniel*, the Visions of *Ezekiel*, the whole book of the *Revelation* have given abundance of employ to the best and wisest Christians, who yet have never been able to come to any considerable agreement in the Interpretation of them; yet the learned labours of many have been so far from lost, that many excellent truths have been fully clear'd, many pious Souls wonderfully supported, and many controversies happily resolv'd to the security and edification of the Church of God. And we have found plainly that some have seen into those mystical secrets much more clearly than others, which argues their quicker apprehensions, and their more powerful assistances in their studies, and is withal a great encouragement to others to prosecute the same studies with patience; since tho' their progress is not great, it may be sure, where something is attained to, more

may

may be; and we believe it was not without reaſon that the author of the *Apocalypſe* in particular begins his Viſions with that, *Bleſſed is he that readeth, and they that hear the words of this prophecy, and keep thoſe things which are written therein*, and to conclude them to the ſame purpoſe. And in his Viſion of that beaſt with ſeven heads and ten horns to whom the Dragon imparted of his power which aroſe out of the ſea, and of that other which came up out of the earth, that had horns like a Lamb and ſpake like a Dragon, he gives a kind of challenge to humane Reaſon, *Here is wiſdom, let him that hath underſtanding count the number of the beaſt, for it is the number of a Man, and his number is* 666. *i. e.* Here's a task fit for a man to engage himſelf in, here's enough for him to exerciſe all his abilities upon. But it would be no ſuch extraordinary bleſſing for a man to read a book, of which he could hope to underſtand nothing at all; and it would be no great evidence of a man's extraordinary wiſdom, to ſpend his time in poring after the interpretation of a myſtic number, and to find out to whom it belong'd, if the whole was never deſign'd to be in the leaſt intelligible. No, God never ſet man at work in any inquiry, but he intended the profit ſhould at leaſt be worth the pains. It muſt be confeſt that what *Schlicktingius* aſſerts is very true, *Prophetæ novi Teſtamenti, Chriſto jam exorto,*

Revel. 1. 3. c. 22. 7.

Rev. 13. 18.

arcana Dei ita explicarunt ut ab omnibus intelligi poſſint; & quæ in novo Teſtamento ſcriptæ extant futurorum prædictiones, claris verbis conceptæ ſunt: That the Prophets of the New Taſtament after Chriſt's appearance explain'd the ſecrets of God in ſuch a manner as that they might be underſtood by all. And the predictions of future things in the New Teſtament are expreſs'd in plain words: plain words may expreſs very hard matters, and there's no need of uncouth Hyperboles, or ænigmatical or ambiguous expreſſions to make a thing myſterious. Our Saviour preach'd in as plain a manner as ever any did or could; yet how did the *Scribes* and *Phariſees*, nay, how did the Diſciples themſelves ſtumble at his familiar Parables? and tho' we have them in ſome meaſure interpreted to us in the Goſpel-ſtory, yet many learned and good men diſagree in explaining ſeveral particulars contained in them ſtill; And I have not yet found that our adverſaries themſelves pretend to an infallible expoſition of any conſiderable difficulties: and the forenamed Author ſpeaking concerning the book of the Revelation, tells us it was laid down in Viſions and repreſentations, *Non tam ut Chriſtiani diſtinctè cognoſcerent quid futurum eſſet, id enim nec Eccleſiæ, nec divinis conſiliis expediebat, quin potiùs ut ex eventu præſignificatum id eſſe quod evenit, intelligerent:* not ſo much that Chriſtians ſhould know

Schlicktin. in 2 ep. Petri c. 1. v. 21.

know what was in future times to come to pass; for that was neither agreeable to the Churches necessities nor to Gods designs, but only that by the event of things Christians might be able to understand, that what hapned had been foretold long since. This very comparing of predictions with events would require no small intention of our rational faculties; yet here he owns these Visions and representations to be mysterious so long till the event unriddle them. And there's no truth of so profound a nature, no expression in Scripture so difficult, but that futurity will make it all plain and delightfully intelligible to the Souls *of just men made perfect*: yet here's constant work for the soundest head, and the more such a one discovers of the mysteries of Religion, the more he'll be sensible of the defects of his own understanding, and he'll find the more reason to bless the name of God who has yet continued to him the ruines of a compleat understanding: and given him such subjects to exercise it upon as may gradually raise it towards its original strength, till heavens glory gives it a consummate perfection. But as we are obliged to be thankful to God for giving us the use of Reason, so we must take care

To use our Reason in all debates about matters of Religion with that sober and humble Modesty as becomes Creatures so much decay'd 2.

as we are in our moſt glorious endowments. It has been the abuſe of reaſon, and a ſtrange confidence in that which in it ſelf at preſent is extreamly weak, that has introduced ſo many Errors and Hereſies into the Church of Chriſt, a humble and a modeſt Chriſtian would always ſecure himſelf with the famous reſolution of St. *Auguſtine*, *Errare poſſum, Hæreticus eſſe nolo*, I may fall into an Error, but I will never be an Heretick, *i. e.* I'le never be obſtinate in any ſingular opinion of mine own; too much diffidence of our ſelves makes us ſlaves to every one that has boldneſs enough to contradict us; too much confidence renders us incorrigible in our follies, even when much wiſer Men would undertake to inſtruct us; and nothing can provoke God more to baffle us in all our inquiries, than that innate pride which makes Men value themſelves above what is fitting, for as St. *James* tells us, *God reſiſteth the proud, but he giveth grace unto the humble*; there are ſome things which relate to Religion, wherein God has deliver'd himſelf ſo, as to let us know words and names, but has not reveal'd enough to give us an inſight into the matters which are intimated under them, Men need not trouble themſelves too curiouſly about ſuch things; *Moſes* taught the *Iſraelites* very well, *The ſecret things belong unto the Lord our God:* and the Son of *Syrach* gives an excellent leſſon, *Seek not out things that are too hard for thee, neither ſearch the*

Jam. 6. 4.

Deut. 29. 29.

the things that are above thy ſtrength, but what is commanded thee think thereupon with reverence, for it is not needful for thee to ſee with thine eyes the things that are in ſecret. What if among ſuch things I ſhould reckon Mens over-curious enquiries into the nature of God's decrees, which enquiries have produced a great many fooliſh and uncharitable controverſies even among good men; there is employment enough for a good Man's whole life in things more needful to be known: I will not ſay it's abſolutely unlawful to be prying into what God has thought fit to expreſs himſelf very obſcurely in, but this I'le ſay, that whoſoever will be walking in thoſe private paths had need to tread with a very gentle foot, to look frequently backward, and on each ſide, as well as forward, to be very diſtruſtful of his own ability, very ſubmiſſive to the judgment of Superiors in office, age or gifts, very earneſt and indefatigable in his prayers to God for his aſſiſtance, as he ſhall ſee fit to impart it on ſuch an occaſion; very tender of impoſing his own judgment upon others, and of being too poſitive in thoſe opinions he takes up: ſince the corruption of our reaſon, a man frequently thinks he has made a very great diſcovery in ſome weighty point, and hugs himſelf with the plauſibility of his thoughts, he imagines, (as we are generally apt to be very fond of the products of our own brains,) every thing he has Ecclus. 3. 21, 22.

has laid down, or methodiz'd in his thoughts, to be ſo very plain and clear, that it's impoſſible any man of ſenſe ſhould not immediately be his proſelyte; and ſome perhaps are ready to flatter ſuch a one in his over-weening conceit, by a pretended concurrence in their ſentiments with him: after all, it happens as often, that another of as great natural abilities, and as ſearching a head, diſcovers a great many miſtakes in the others beautiful Scheme of thoughts, and baffles the whole invention the other had admired himſelf for: ſuch things ought to make all, eſpecially in religious matters, where it's dangerous jeſting or innovating, to act with abundance of circumſpection; and indeed rather to confine themſelves to lower ſtudies than to hazard the over-ſetting their own Intellectuals, by engaging into boundleſs enquiries. Thoſe things may in themſelves be lawful, which yet cannot be very convenient: Some ſuch curioſities are very idle and ridiculous, as diſputing what God did before he made the World; Whether He could have pardon'd Mens ſins without a Mediatour, *&c.* He was fatally anſwer'd to ſuch a Queſtion, who asking an Eminent Chriſtian, what the Carpenter's Son, meaning Chriſt, was then a doing, was told, He was making a Coffin for ſuch a lewd Inquirer as himſelf, who dy'd in a very few hours after. The Son of *Syrach* adviſes well, *Be not curious in unneceſſary matters: for more things*

Eccluſ. 3. 23.

things are ſhew'd unto thee than men underſtand. i. e. God has laid open ſuch infinite treaſures of Divine wiſdom before us, and our underſtandings are ſo very ſhort, that we need not look out ſtrange ſubjects of our meditations, it's enough if we can in ſome tolerable manner comprehend thoſe ſacred truths that are deliver'd to us: and we are more concern'd to endeavour to do ſo, than ſome are ready to imagine. For though a *Socinian* may tell us, God has declared ſeveral things in holy Scripture, that are no way neceſſary to Salvation, the aſſertion is abſurd and falſe; that old Axiome, *Deus & Natura nihil faciunt fruſtra*, That God and Nature never do any thing in vain is enough to refute it: for ſince the end of Scripture is the making Men wiſe to ſalvation, it's very bold to ſay God knew not how to frame ſuch a Book, without abundance of impertinencies, when we ſee many Men, ſetting much ſlighter ends before themſelves, will yet proſecute their diſcourſes in ſo cloſe and exact a manner, that the moſt critical judgment may perhaps find what to add, but cannot find what to take away from their writings; there is therefore no poſitive truth aſſerted in holy Writ, but what is really uſeful to Man's Salvation, ſince there's nothing throughout the whole, but what ſerves to illuſtrate God's goodneſs, and mercy, and truth, *&c.* or Man's miſery by Sin, or happineſs by Grace, or lays down rules of life

and

and practice, or gives us examples of Virtues or Vices in others, from all which ſomething very inſtructive may be drawn; nor can we believe that even the genealogical Tables in *Scripture were*, as a late Writer impudently ſuggeſts, *deſign'd onely to amuſe and confound us*, but to ſet us in a way to find how all the ancient Prophecies centred in Jeſus Chriſt, the promiſed Meſſias. As the poſitive aſſertions, ſo their true and genuine conſequences are in ſome ſort, and to ſome Men neceſſary to ſalvation, God, having given greater capacities, and larger Souls to ſome than he has to others, expects proportionable improvements from them, and a Man of wiſdom and learning cannot be ſaved onely on the ſame terms on which a perſon of low and mean endowments may; therefore thoſe of greater parts are bound to look into every thing divinely reveal'd, and to what may be regularly deduced from it; but as perfection in good works is required in every one that is to be ſaved, and yet many are ſav'd, tho' none are perfectly good; ſo it is in relation to things contain'd in Scripture, every one is bound to ſtudy them: things of common practice are plain and obvious in them, things at firſt to be believ'd are taken for granted, but Man is for his life-time employ'd, and to be ſo in farther ſearch into the meaning of thoſe things that are more obſcure. Could Man once in his life-time attain to a perfect underſtand-

derſtanding of every thing ſet down there, there would quickly be an end of all ſacred ſtudy; but ſince the wiſeſt find in the Word of God more than they can underſtand; and yet find they every day by ſtudy underſtand more and more; and the meaneſt wits upon a due care and induſtry find proportionable advances, there is always enough to excite mans utmoſt diligence and care; and as in practical piety, ſo it is here, he that improves his time beſt to get knowledge, tho' he cannot reach to all he ſhould, his defects ſhall be pardoned for his ſake, who in himſelf contains conſummate wiſdom. But it remains ſtill true, that it could not reaſonably be requir'd that a man ſhould engage himſelf in the ſtudy of the whole Book of God if there were any thing poſitively aſſerted there, the knowledge and underſtanding of which would be loſt time, as the ſtudies of all impertinencies are. But howſoever neceſſary theſe ſtudies are, if they are not proſecuted in a due manner, *i. e.* with an humble ſenſe of our own natural defects, with a ſober and ſubmiſſive judgment, and with all that modeſty which becomes one who is deſirous to learn; they'l prove but miſchievous, and make Hereticks, Schiſmaticks or Atheiſts, inſtead of knowing and improving orthodox Chriſtians. It's true, that nothing ought to be admitted into Religion which is contrary to reaſon, but it muſt be underſtood, which

which is contrary to reaſon in its primitive integrity, for that which we call reaſon now we every one find extremely ſubject to miſtakes: and for me to meaſure thoſe truths which are reveal'd by an infallible God, by the ſtandard of that ſenſe or judgment which I know to be miſtakeful and fallible, is unreaſonable, with any ſober diſcourſer, to extremity: and it argues too great a pride in our low condition to imagine, that becauſe once we were made perfect, that therefore we ſhould in any reſpect continue ſo, though we had ſought out to our ſelves many inventions. *Many are de-*
Wiſd. 24. *ceived by their own vain opinion*, ſays the Son of *Syrach*, and nothing can certainly be more prejudicial to a Man in his diſquiſitions after truth, than a great conceit of his own abilities to find it out. God commonly blaſts ſuch fond pretenders to ingenuity, and makes them take a great deal of pains only to procure infamy and perpetual diſgrace to themſelves. Such miſchiefs would be avoided, yet Humane Reaſon have it's due uſe and eſteem if the Apoſtles injunction were well obey'd, that no man *ſhould think of himſelf*
Rom. 12. 3. *more highly than he ought to think, but to think ſoberly according as God hath dealt to every man the meaſure of faith.* Men ought when they meet with any difficulties in divine Writings, not to make their Reaſon the meaſure of Truth, but to make Truth the meaſure of their Reaſon; and rather to

ſuſpect

ſuſpect their own apprehenſion of it, than the weakneſs, or ambiguity on the defectiveneſs of the authors aſſertions or expreſſions. And ſo much for the uſe of Humane Reaſon in matters of Religion; it's a great bleſſing to us ſtill tho' impair'd by ſin, and if ſoberly and modeſtly uſed will by divine aſſiſtance riſe to a greater ſtrength and vigour, and be able to comprehend every day more and more of the *myſtery of Godlineſs*, till it comes in a glorifi'd ſtate to comprehend every thing that can any way contribute to its conſummate happineſs.

Having gone thus far in the debate concerning the uſe of Humane Reaſon in matters of Religion, and declared how careful we ſhould be not to indulge our ſelves in vain and uſeleſs curioſities; for the vindication of our ſelves as Chriſtians we are to conſider, that a full proof of the Divinity of the Son of God is a task that comes under no reproof in the caſe. That the bleſſed Jeſus the great captain of our Salvation is God as well as Man, *that he is God of God, light of light, very God of very God*, as the *Nicene* Creed expreſſes it; that he is perfect God, not a factitious or an æquivocal God, as ſome would have him; but that He who is God the Son is infinite in all his Attributes, God over all bleſſed for ever, as God the Father is, is *Articulus ſtantis aut cadentis Eccleſiæ*, ſuch an Article of our Chriſtian Faith, ſo eſſential to the Myſtical

Myſtical Body of Chriſt, that while it's embrac'd, the Church has a real Being; when it's laid aſide, the very Being of the Church expires at the ſame time. It's ſo neceſſary an Article of Faith, that except a man keep it *whole and undefiled, without doubt he ſhall periſh everlaſtingly:* for he that believes in ſuch a Meſſias, ſuch a Saviour who is not God, is really an Idolater, as fixing his belief in one that is not able to ſave. For Man's miſery is too great to be reliev'd by any inferiour power; and the blood of Bulls and of Goats might as well have ſerv'd for the expiation of Humane guilt, as the ſufferings of one who was a meer man, and conſequently could have no proper merit to plead for us, no inherent power wherewith to aſſiſt us. Some of thoſe Hereticks who deny the Divinity of the Son of God, have been ſo ſenſible of this, that they have maintain'd and preach'd it in thoſe Congregations where they have been concern'd, That it's as lawful to pray to the bleſſed Virgin, or to any other Saint, or any Angel, as it is to pray to the Son of God: and that all thoſe are really guilty of Idolatry, who make any ſuch Prayers or Supplications to him. Now tho other *Socinians* call theſe blaſphemers on this account: they are really injurious to 'em; for if that which they all agree in be true, *viz.* That Jeſus Chriſt is not the moſt high God, then whoſoever worſhips him as God, breaks the firſt

firſt and ſecond Commandments as much as thoſe of the Church of *Rome* do, and are as notorious Idolaters, as we ſhall hereafter have occaſion to prove. In queſt then of the truth of this doctrine, That Jeſus Chriſt is the true God, we are to bend our Reaſon, and to meet and baffle thoſe great pretenders to it with their own weapons, and to prove to them that tho' we think the *myſtery of godlineſs to be great*, as the Text aſſerts it, to be ἀπόῤῥητον καὶ θαυμαστὸν καὶ ἀγνούμενον, as S. *Chryſoſtom* expreſſes it, to be unexpreſſible and wonderful and incomprehenſible; yet we receive ſome conſiderable advantages from its being revealed: for by that means we know the ὅτι, the poſitive truth, that he who appear'd in the fleſh viſible to humane eyes, and ſo far humbled to atone for humane Crimes, was really God: hence to be ador'd by us, hence able to perform the work he came about, and to ſave to the utmoſt all thoſe that come to the Father in and by him; and this we firmly and ſtedfaſtly believe, tho' we cannot comprehend the διότι, or the manner how ſo great a miracle of Mercy ſhould be brought about: and thoſe proofs by any particulars whatſoever laid down, of this truth, uſing reaſon with that ſobriety and modeſty which we ought, we may examine and try throughly, and judge how far they come up to thoſe things they are deſigned to make good; and ſo our Faith it

ſelf may be rational and thence invincible, tho' every particular of it be not intelligible to us in its full extent. With relation to the Text then we aſſert

That the Myſtery of Godlineſs which the Apoſtle tells us is great, cannot be apply'd to the ſeveral particulars laid down in the latter part of the verſe: for let us with *Grotius*, by the *myſtery of godlineſs* underſtand the Goſpel, as we commonly underſtand it, and which we own does contain the *myſtery of godlineſs*. That the Goſpel was preach'd by weak Men we own, nay, that our Saviour himſelf in his ſtate of exinanition, or in his humane nature appear'd weak and contemptible enough we own too: but that the Goſpel appear'd in the fleſh, or cloath'd with fleſh, which is the proper import of the Apoſtles phraſe, we deny as abſurd. That the Goſpel was juſtified in or by the Spirit, the miraculous effuſions of that, confirming the truth of the Goſpel preach'd, we may own well enough; but that the Goſpel was ſeen of Angels is ſcarce ſence, that it was never known before it had been declar'd by Menis falſe, for the Angels could not be unacquainted with the ſeveral Prophecies of the old Teſtament concerning the Meſſias to come; nor could they be ſo far to ſeek in the meaning of thoſe Prophecies, many of which they had been inſtrumental in delivering: and the Angels themſelves

ſelves were indeed the firſt preachers of the Goſpel; So the Angel *Gabriel* tells *Zacharias* concerning the Son that ſhould be born to him, *Many of the children of Iſrael ſhall he turn to the Lord their God. And he ſhall go before him in the ſpirit and power of* Elias, *to turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt, to make ready a people prepared for the Lord.* The ſame *Gabriel* afterwards tells the bleſſed Virgin; *Behold thou ſhalt conceive in thy womb and ſhalt bring forth a Son, and ſhalt call his name Jeſus. He ſhall be great, and ſhall be called the Son of the higheſt, and the Lord God ſhall give unto him the throne of his father David. And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end.* It was an Angel that appear'd to *Joſeph* in a dream, and told him that his eſpouſed wife was with child of the Holy Ghoſt, *And ſhe ſhall bring forth a Son*, ſays he, *and thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſins.* Again, an Angel of the Lord tells the Shepherds who were watching their flocks by night, *Behold I bring you good tidings of great joy which ſhall be to all people; For unto you is born this day in the city of David, a Saviour, which is Chriſt the Lord.* To which Goſpel a whole Choir of Angels ſubjoyned their Euchariſtical Hymn, *Glory be to God on high, in earth peace, good will towards men.*

Luke 1. 16, 17.

v. 31, 32, 33.

Matth. 1. 20, 21.

Luke 2. 10, 11, 13, 14.

Theſe inſtances are enough to prove that Angels knew the Goſpel before men preacht it: not to mention their adminiſtring to our Saviour in the wilderneſs, when entring on his prophetical Office, and their publiſhing his reſurrection, the great confirmation of the Goſpel before his Apoſtles had any apprehenſions of it. The Goſpel was indeed preach'd unto the *Gentiles*, and believ'd on in the World; but it was far from being receiv'd in glory: for it was ſcorn'd and derided, and cruelly perſecuted both by *Jews* and *Gentiles*: the Devil raiſing all the powers in the world as far as poſſible, for the extirpation of what was ſo great an enemy to his Tyranny; the Goſpel then will not anſwer all thoſe particular marks ſet down in the Text.

Neither yet are they applicable to God the Father, as ſeveral of the *Socinians* would have them, for to ſay God the Father was manifeſt in the fleſh, becauſe his will was preach'd by Men, who were but fleſh and blood, beſides that ſuch an aſſertion quits the *Suppoſitum*, or Subject which was God the Father, unleſs God and Gods will be one and the ſame thing, which cannot be aſſerted, It's ſo uncouth an expreſſion, as is no where to be parallel'd either in Scripture, or any Eccleſiaſtical Writer. We read not any where that God the Father ever appear'd in the fleſh, or aſſum'd Humane nature, nor did ever

ever any dream of ſuch a thing, unleſs we recur to the ancient *Patropaſſians*, ſo call'd, becauſe they believ'd it was really God the Father, who being Incarnate ſuffer'd death on the Croſs, for the ſins of Mankind, but of that we have no foot-ſteps in holy Writ: nor was the Deity it ſelf ever made manifeſt in the fleſh, but in the fleſh of the bleſſed Jeſus, in whom *dwelleth all the fulneſs of the Godhead bodily:* not in his doctrine, as the *Socinians* would have it, but in himſelf; and according to their own demands on the like occaſion, we would have them ſhew us ſome other clear place of Scripture, wherein God the Father is ſaid to be manifeſt in the fleſh, or to be manifeſt in Chriſt and the Apoſtles, and then we may the better conſent to their interpretation: Again, it's as odd and unuſual to ſay, God the Father was juſtified in the Spirit, for what need was there of any ſuch juſtification? his Eternal Power and Godhead were viſible in the Univerſal fabrick of nature, and all the Miracles done by our Saviour, (which *Socinians* refer to the influence of the Spirit,) were done that Men might know he was the promis'd Meſſias; and thoſe done by the Apoſtles after his aſcent into Heaven, carry'd along with them the ſame reſpect; but we never heard of any publick declaration made by the Spirit, for a more peculiar conviction of the World, that the moſt High God, was God indeed, or the true God: we may underſtand things

Col. 2. 9.

Vid. Schlichtin. in loc.

thus, as the *Socinians* ſay, but we may a great deal better let it alone, and not run into ſuch interpretations of God's Word, as we can neither reconcile to truth nor ſenſe. If we go farther, the matter is not mended at all, when we ſay God the Father was ſeen of Angels, for what novelty was there in that? had not they ſtood continually before his face from the inſtant of their firſt Creation? or ſhould we flie to God's will, was not that known to his peculiar Miniſters, till ſuch time as they came to learn it by the preaching of mortal men? who can imagine ſo ſhort a Text of Scripture, and deſign'd to make known the greateſt myſtery in the world, ſhould laſh out into ſuch abſolute impertinencies? but to proceed, God the Father was preach'd to the Gentiles, but where? he's mention'd often doubtleſs as the Father of our Lord Jeſus Chriſt, in thoſe Epiſtles written by the Apoſtles, to their Gentile Converts, but the *Goſpel* it ſelf is ſtil'd the *Goſpel of our Lord Jeſus Chriſt*, and the Apoſtles pretend to preach, nay to know nothing among their Converts, but *Jeſus Chriſt, and him crucified*, as St. *Paul* expreſſes himſelf, if we muſt ſay God the Father was preach'd, he was certainly preach'd moſt to the Antediluvian World by *Noah* and the elder Patriarchs, or he was preach'd to the *Jews*, of whom we acknowledge that they had no ſuch diſtinct notions of the Trinity, as we by the Goſpels aſſiſtance have at preſent;

1 *Cor.* 2. 2.

ſent; but yet both among *Jews* and Gentiles he was declar'd by other names, than that of *God the Father*: and if, according to our common Logical notions, Relatives do mutually ſuppoſe or remove one another, if Jeſus Chriſt was not really and actually the Son of *God*, pre-exiſtent to his incarnation, the name of Father could not properly have been apply'd to the ſupreme *God*, nor he be preach'd to the World under that character; ſo that in fine, we conclude that the preaching of *God* the Father to the World, was no part of the Myſtery of Godlineſs: Nor is it properly ſo to ſay, that *God* the Father was believ'd on in the World, for that too was nothing newly effected by the appearance of our Saviour, the World in general from its firſt original believ'd there was a *God*, if there were any who from thoſe apprehenſions they had of the exiſtence of a *God*, ſet themſelves to live virtuouſly, as conſidering that *God* under the notion of a knowing and ſevere Judge, and one capable of rewarding men according to their works, ſuch Perſons believ'd in *God* according to our own ſenſe, when we repeat the Creed: Now that ſome did thus believe before our Saviour's appearance in the fleſh is unqueſtionable; all thoſe who liv'd religiouſly before the promulgation of the *Moſaic* Law, did thus believe in *God*, and are ſome of them remembred as the great Heroes of Faith, in the beginning of the Eleventh

Chapter to the *Hebrews*: If then this were a Myſtery, it was of a very ancient ſtanding, and diſcovered long before the coming of Chriſt. The application of the particulars thus far failing, we have ſome reaſon to believe, that neither will the laſt agree any better to that impoſed ſenſe; He was received up in glory, or into glory: Here our adverſaries flie to *God*'s will again, ſo confounding *God* and *God*'s will, as if they were not to be conſidered as diſtinct, but this we have conſider'd before, where we obſerved that contradiction the Goſpel met with in the World: As to *God* the Father, where or when, or how, or by whom was he receiv'd up in glory, the holy Scriptures give us no intimation of his having deſcended at any time from Heaven to Earth, and He that's receiv'd up into glory ought to be ſo receiv'd by ſome Being ſuperior to himſelf, which a *Socinian* knows God the Father cannot have, now as the Apoſtle teaches us, *He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might fill all things*; but God the Father never that we hear of in Scripture deſcended, therefore *God* the Father who ever of himſelf was ſurrounded with infinite glory, never was by any receiv'd up into glory: And thus have we ſhown the vanity of thoſe gloſſes, which the *Socinians*, and others have fixt upon this Text; we ſhall now ſhow to whom the particulars in the Text do properly and unqueſtionably belong.

Eph. 4. 10.

And

And here, ſince Scripture makes it very plain, that the whole method of ſerving *God* in an acceptable manner, is laid down by our Lord and Saviour Jeſus Chriſt: That, as himſelf tells us, *He is the Way, the Truth, and the Life, and no man comes to the Father but by him:* The whole myſtery of Godlineſs or of true Chriſtian Religion can conſiſt in nothing, but what refers to him, who is the author of it, that is the bleſſed Jeſus; concerning whom, and whoſe doings and ſufferings for us, there is nothing reveal'd in the Goſpel, or in the foregoing prophecies, but what's myſterious: He was indeed *God* manifeſt in the fleſh, *God* bleſſed for ever, yet for the ſake of wretched Sinners deſcending to Earth, and taking our Nature upon him, being cloth'd with fleſh, and all thoſe incumbrances and infirmities attending upon a mortal ſtate, ſin onely excepted; He is that eternal Word which was in the beginning with *God*, nay that Word that was *God*, and that *Word was made fleſh, and dwelt among us*, as we learn from St. *John*: Now if Chriſt really was *God*, the moſt opinionative of the *Socinians* would conclude the Text plain enough, for that Chriſt was certainly and literally made fleſh: but if we cannot read this Text of the Apoſtle truly without inſerting the word *God:* And *Smalcius* one of the great promoters of the *Socinian* hereſie declares; *Nos Græcum textum Vulgatæ longe eſſe anteponendum cenſemus, is vero habet*

John 14.6.

John 1. 1. 14.

Smalc. de verbo incarnato. c. 18.

bet Deum in carne eſſe manifeſtatum, We look upon the *Greek* Text as far to be preferr'd before the Vulgar *Latine*, and the *Greek* reads it, *God was manifeſt in the fleſh:* and if neither the Goſpel, nor the will of *God*, nor *God* the Father can properly or truly be ſaid to be made fleſh, and yet *God* was manifeſt in the fleſh, then that Jeſus who was truly and literally cloth'd with our fleſh, muſt be that *God*; the farther proof of Chriſt's real and eternal Divinity belongs to another place: but his true and indiſputable humanity is the firſt plain and moſt obvious aſſertion of the Apoſtle here: This ſame bleſſed Jeſus was as plainly juſtified in the Spirit, ſince not onely the miracles he did juſtified him in the ſight of all Mankind, and prov'd that he could be no cheat or Impoſtor, as the *Jews* were willing to have him thought, but at the time of his Baptiſm by *John* in *Jordan*, while he was praying, the Heaven was open'd, and the Holy Ghoſt deſcended in a bodily ſhape, like a Dove, upon him, and a voice came from Heaven, which ſaid, *Thou art my beloved Son, in thee I am well pleas'd:* Now the Holy Spirit would not in ſo open a manner have deſcended on him, who had pretended to that relation to Allmighty God, which really never belong'd to him: Therefore *John* the Baptiſt makes a right inference from that deſcent; *I ſaw*, ſays he, *the Spirit deſcending from Heaven like a Dove, and it abode upon him: And I knew*

Luke 3.21, 22.

Joh. 1.32,

knew him not, but he that ſent me to baptize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he which baptizeth with the Holy Ghoſt. And I ſaw and bare record that this is the Son of God. v. 33, 34.

Our Lord himſelf makes it one of his laſt inſtructions to his Diſciples, that when the Comforter, that Holy Spirit whom he would ſend, ſhould come, he ſhould, amongſt other things, convince the world of righteouſneſs; becauſe He, the bleſſed Jeſus, went to his Father, and the world ſhould ſee him no more: and that that Holy Spirit ſhould glorifie him, for he ſhould receive of his and ſhew it to men. And thus effectually that Sacred Spirit when he was ſo plentifully according to promiſe pour'd out on the Apoſtles and their companions, enabled them to prove that Chriſt was the Son of God: and to confirm their rational arguments and deductions from the Old Teſtament by a thouſand ſigns and miracles, ſuch as made the moſt ſtubborn of mankind bow their necks to the yoke of Chriſt, and own that He was truly what he call'd himſelf, the Son of God, and the Saviour of the World. If we proceed according to the Apoſtles method, Jeſus Chriſt God Incarnate was ſeen of Angels, ſeen with the greateſt admiration, ſince even Angelic intellectuals could never have reach'd ſo far as to imagine God's love to mankind, which c. 16. v. 8. 10, 14.

which yet they knew to be extraordinary, ſhould ſhew it ſelf in ſo prodigious a condeſcenſion: Yet when he was pleas'd to ſtoop ſo low, the Angels ſaw, and knew, and prais'd him tho' wrapt in ſwadling clothes and lying in a manger: they ador'd him, and adminiſtred to him, tho' tempted forty days and forty nights by the Devil in the wilderneſs; they attended him with their miniſterial comforts, when in that bitter agony in the garden when *praying more earneſtly his ſweat was as it had been great drops of blood falling down to the ground*; They attended his ſepulchre, when he ſhook off the fetters of Death, and broke through the confinement of the grave, ſtriking terror on the trembling Watch, but bringing comfort to the women whoſe early zeal brought them firſt to the ſacred Sepulchre; and they waited as diligently on his aſcent into Heaven, ſo that they ſaw him, and admired that immenſe love which appeared ſo glorious in his humble, and ſo powerful in his exalted ſtate. This Saviour of the world, that he might really be ſo, was preach'd unto the *Gentiles*, the Word of God was now confin'd no longer to the *Jewiſh* nation, that vail of the Temple rent in twain when he gave up the ghoſt upon the Croſs, took away that wall of ſeparation which was between thoſe *Jews* and the reſt of mankind, and through him both *Jews* and *Gentiles* have acceſs by one Spirit unto the

Luke 22. 43,44.

Matt. 28. 2,3,4.

Acts 1. 10.

Eph. 2. 28.

the father: Now of himſelf, in this caſe He taught his diſciples after his reſurrection, That *thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day: and that repentance and remiſſion of ſins ſhould be preached in his name among all nations beginning at Jeruſalem.* Thus *Philip* preached Chriſt in *Samaria*, *Paul* preached him every where in the Synagogues; *Paul* declares to the *Corinthians*, *We preach Chriſt crucified, to the Jews a ſtumbling block, and to the Greeks fooliſhneſs: but unto them which are call'd both Jews and Greeks, Chriſt the power of God and the wiſdom of God.* And many Texts we meet with declaring the ſame thing, and teaching us, that it's the great incumbent duty on all thoſe who call themſelves Paſtors of the flock of Chriſt, to preach him, and him only to the world. For he who was ſo preach'd to the *Gentiles* was indeed believed on in the world; The three Eaſtern Sages, who adored our Saviour in his infant age, were the firſt fruits of the *Gentile* world, and even *Samaritans* were proſelyted to his Doctrine while he converſt with the world; to believe in him was that condition without which Salvation could not be attained. So he teaches *Nicodemus*, *God ſo loved the world, that he ſent his only begotten Son, that whoſoever believeth on him ſhould not periſh but have everlaſting life. He that believeth on him is not condemned, but he that believeth not is condemned already*: becauſe he hath not

Luke 24. 46, 47.

1 Cor. 1. 23, 24.

John 3. 16.

v. 18.

not believed in the name of the only begotten Son of God. It was a juſt ſenſe of the indiſpenſible nature of this condition, that made men ſubmit ſo readily to the firſt preaching of the Apoſtles, and fly out ſo eagerly and ſo early into that Queſtion, *What ſhall we do to be ſaved?* 'Twas that which in *Judæa* brought multitudes daily into the Church, of ſuch as ſhould be ſaved: and enabled S. *Paul* to preach the Goſpel fully from *Jeruſalem*, and round about unto *Illyricum*, and that with extraordinary ſucceſs: and gave *Tertullian* in the Second Century a juſt ground to boaſt of the vaſt multitudes of Chriſtians in every quarter of the *Roman* Empire. And to this day the ſame bleſſed Jeſus is the only rational hope of all that dwell on the earth, and of thoſe that remain on the broad Sea. To conclude this explication of the Text, this ſame Jeſus after he had done and ſuffered ſo much for our ſakes, while he converſt with and bleſt his Diſciples, *he was parted from them, and carried up into heaven*: He had at laſt that Petition anſwered which in the days of his fleſh he put up to his Father. *Now O Father glorifie thou me with thine own ſelf, with the glory which I had with thee before the world was!* And if it was glorious for *Elijah* to be carried up to Heaven in his fiery chariot while *Eliſha* was a ſpectator of his tranſlation; how much more glorious was it when our Saviour in the open view of all

Luke 24. 51.

John 17. 5.

all his followers, had the clouds themſelves humbly bowing to his feet to raiſe him thither, where he ſits continually at the right hand of his Father making interceſſion for us miſerable ſinners. Having thus given the true interpretation of the Text, take its full meaning together in this Paraphraſe, S. *Paul* ſtill ſpeaking to and inſtructing *Timothy* as in this Verſe he does.

It's not without great Reaſon that I have given thee, who art thy ſelf a Biſhop in it, ſuch directions about thoſe whom thou art to admit as Miniſters in the Church of God. That Religion our bleſſed Maſter has bequeathed to us, has nothing in it but what is Holy and Pure, too pure to be touch'd with unclean hands, and not fit for every unlearned and preſuming Novice to meddle with. The whole Body of our Faith is founded upon ſuch things as are infinitely true, but of ſo ſublime and ſurpriſing a Nature, that the ſtrongeſt Humane Reaſon can never wholly comprehend them all: let me but name them as reveal'd, and all mankind will ſoon agree, that the moſt ſoaring and capacious Soul muſt falter in its enquiries after them. The eternal Son of God, God equal with his Father, the great Creator of all things; rather than periſhing man ſhould be eternally loſt, reſolv'd to atone divine vengeance with his own ſufferings, and ſince without blood there could be no remiſſion, and the immenſe Divinity could not ſuffer

ſo,

so, He took flesh and blood, our weak and passible nature upon himself, and in our nature offered himself a sacrifice to his Father for us. This glorious Sacrifice produc'd the great effect, and reconciled our angry Judge; but that undertaking was too great for man, tho' so deeply concern'd, to believe; the chasm between an holy God and polluted man too wide and hideous deep ever to be made up. It's true, when God himself was mention'd as the undertaker of so great a work, even despairing man might entertain some dawning hopes; but when they saw a poor Carpenter's Son, one who had not so much as where to lay his head, assume yet the glorious title of the world's Redeemer and Saviour, their hopes flagg'd, their almost grasped joys seem'd just vanishing into empty air: When the Holy Ghost, God too, infinitely good, and powerful, and wise, interpos'd, and attended that humble Man with so much vigour and constancy, that He, by a thousand glorious actions, and by a close and perpetual correspondence with Heaven, visible even to vulgar eyes, prov'd the entire Union that was between himself and his Father, and that Sacred Spirit: and justified himself in the thoughts of very aliens themselves, who could not but acknowledge, of a truth, that, for all his mean appearance and his scandalous Passion on the Cross, He was the Son of God. But could men have doubted

doubted ſtill, the happy Angels thoſe purer and more diſcerning Spirits ſaw him too, they ſaw him and knew him, and ador'd him, they ſaw their mighty Lord, tho' veil'd in all the rags of poor mortality: And tho' ſin might have made a former breach between thoſe bleſſed Spirits and polluted man; yet now where their Lord loved they lov'd too, and always look'd, and always waited on him while he wrought the worlds redemption: while he was ſo juſtified and ſo attended on, divers gave up themſelves abſolutely to his ſervice, whom he lov'd, and taught, and protected, and endued with miraculous knowledge, eloquence and courage, and ſent them on that bleſſed errand to preach to the *Gentiles* the glad tydings of Salvation in his name: They boldly undertook the work, and tho' they had ignorance and prejudice, and malice and cunning to contend with: meer men contemn'd before, but then inſpired, broke through all oppoſition, and the forſaken *Gentiles* heard the gladſome ſounds of peace; and tho' there were too many enemies to their own good, yet thoſe laborious meſſengers of Heaven preached with that power and efficacy, that men began every where to call on the name of the Lord Jeſus Chriſt. Nay, the more men of perverſe minds croſs'd the deſigns of that Goſpel preach'd in the name of the Son of God, the more thoſe who believed in him were

multiplied. As for himſelf, when he had finiſhed that ſtupendous work, and by his own Death had conquered Hell and Death; He broke thoſe fatal chains, and roſe again, no more lyable to humane rage. His Almighty Father who had viewed all the prodigious efforts of his Love to mankind with an ineffable complacency, reach'd out his holy arm to receive that very humane Nature in which his beloved Son had done and ſuffered ſo much: from him the chearful clouds were ſent for a Chariot, and he went upwards flying upon the wings of the wind, while jocund Angels, thoſe miniſterial flames, waited on his triumphs, and taught his wondring followers what they were afterwards to expect from their Redeemer: Theſe are thoſe mighty myſteries, on which our moſt holy faith is built, their truth, however unintelligible to us, is our ſecurity, and the ſincerity of our faith will neceſſarily ſhow it ſelf in an holy converſation and godlineſs. The Verſe I have explain'd, then imports,

That without Controverſie the Myſtery of Godlineſs is great; or in more words, That the Baſis or foundation of that Religion introduced into the World by the Doctrine of Chriſt's Goſpel, is indiſputably and agreeably to the nature of Religion, to Humane reaſon extremely profound and unintelligible. To prove this, we ſhall enquire,

1. *Into the Univerſal agreement of all perſons, of what Religion ſoever; That Myſteries are eſſential to Religion.* *Whether*

Whether our Saviour intended the entire abolition of all other Religions, for the ſettlement of his own, or rather to unite what was good in every diſtinct Religion into one, and to ſublime or perfect that ſo, as it might tend moſt to God's glory, and Man's happineſs, and whether that could be effected, Men ſtanding in their preſent corrupt ſtate, without the retaining of old, or inſtituting of new Myſteries in his Religion. 2.

What conſiderable advantages can accrue to Religion, from thoſe Myſteries it's founded upon? 3.

Then we muſt enquire into *that Univerſal agreement of all perſons whatſoever, that Myſteries, or ſome principles or circumſtances of a more ſecret and abſtruſe nature, are eſſential to all Religion:* But here to prevent all miſtakes, it muſt be remember'd, That ſo much as concerns the practical part of Religion, as contain'd in the Word of God, is ſo clear and evident, that the words of St. *Paul* are juſtly apply'd to them, *If they be hid, they are hid to thoſe that are loſt, whoſe eyes the God of this World hath blinded, that the light of the glorious Goſpel of Jeſus Chriſt ſhould* not *ſhine upon them:* The words whereby all things neceſſary to be done toward the attainment of eternal life, are expreſt, are ſuch and ſo plain, that the ſimpleſt Chriſtian may underſtand them: And that perſon who goes about to involve the practical duty of a Chriſtian, whether in reſpect 1. 2 *Cor.* 4. 3, 4.

of his communication with God or man, in obſcure and myſterious terms, croſſes the end of the Goſpel, which is to inſtruct the weakeſt underſtanding in an eaſie and intelligible way how to live godly, righteouſly, and ſoberly in this preſent evil world; yet it muſt be acknowledged, that, even in relation to practice, there are ſome apparent difficulties; and notwithſtanding all that plainneſs apparent in God's word, a Man has a very hard task ſometimes to diſtinguiſh between what's lawful and what's unlawful; ſuch caſes are commonly known by the name of Caſes of Conſcience, or ſuch matters wherein ſo many arguments, ſeemingly ſtrong and plauſible, appear on both ſides to the underſtanding, that it knows not which way to act, and all that heſitancy or doubtfulneſs ariſes onely from a fear of offending God: Theſe generally reſpecting Chriſtian practice, create a great deal of trouble, frequently to very good Men, (for others are ſeldom troubled with ſuch religious fears) and theſe are ſometimes by various and unuſual circumſtances rendred ſo very intricate, that the wiſeſt and moſt diſcerning Men are often at a loſs to clear and reſolve them to the Querent's ſatisfaction: Here the *Jews* were order'd to have recourſe to their Prieſts, whoſe lips were ſuppos'd to preſerve knowledge, and the Prieſts when there was any thing of a more inextricable nature, had the *Urim* and *Thummim*

to

to appeal to: The Heathens had ſome emergent doubts, as to matter of publick management of themſelves, which ſometimes perplex'd them too, and they had their imaginary wiſe Men the Prieſts, attending their deſecrated altars, who would aſſume, as if they had the art of reſolving doubts; thoſe who profeſs Chriſtianity have ſtill a ſeverer task in theſe matters, as having no Oracle immediately to conſult, and having doubts more numerous and obſcure to contend with. But here learning, and ſtudy, a ſtrict familiarity with God's Word, and an exerciſed experience carry the Chriſtian Prieſt thro' a great many vexatious enquiries, and a modeſt conſultation with others, who are bleſt with ſuch qualifications, tends much to the ſettlement of dubious minds; but after all, theſe are properly no myſteries, for the rules of Scripture, by which ſuch inquiries are ultimately determined, are very plain and obvious to every underſtanding, their nature being like that of a Light in a dark place, which ſerves to guide and direct Travellers in the way they ſhould go; but the occaſion of theſe doubts is the miſapplication of rules to matter of fact, the miſapprehenſion or miſrepreſentation of circumſtances, *&c.* wherein the diſtempers of the Soul are much like the diſeaſes of the body, if the Patient can give a juſt and rational account of thoſe parts about him which are griev'd, and how he finds himſelf, the Phyſician eaſily under-

ſtands the diſeaſe, and is able to apply the proper medicines: but if the Patient gives a broken and uncertain account of his condition, even a skilful Phyſician may groſly miſtake the diſeaſe and its remedy to the Patient's ruine; ſo when doubting Chriſtians underſtand not the ſtate of their own Souls, nor the firſt motives or occaſions of their fears, or where they are afraid or aſhamed to lay open themſelves with all ſincerity to him, from whom they expect relief, it's not to be wondred at, if excellent advices fail of their proper effect, whereas a true inſight into a Man's ſelf makes the greateſt ſeeming difficulties eaſily and certainly determinable.

As for matters of Faith they are of another nature, and (tho' matters of practice, ſo far as practice is religious, depend upon what the Chriſtian believes altogether and are ſo very plain as I ſhew'd before) yet thoſe objects of faith, are ſo far beyond the reach of reaſon, as it is from Earth to Heaven; nay, that very faith without which, as we are ſufficiently aſſur'd, it's impoſſible to pleaſe God, though it be inherent in the pious Soul, is abſolutely myſterious and inexplicable. We feel the prodigious force of it in thoſe acts whereby it raiſes the Soul to a contemplation of Divine things, but it is as the Prophets of old felt the inſpiring energy of the ſacred Spirit, when they ſpoke what it dictated, but could give no account

of

of the methods of its operation in them; the Apoſtle when he tells us of it, that it's ἐλπιζομένων ὑπόστασις, *the ſubſtance of things hoped for*, and that it's πραγμάτων ἔλεγχος μὴ βλεπομένων the argumental *evidence of things not ſeen*; tho' he gives us doubtleſs an authentick deſcription of that neceſſary grace, yet ſhows the unintelligible nature of it by his very expreſſions: for what difference is there among Learned Men, and how much pains taken to clear the meaning of this deſcription? It imports indeed that true faith is of ſo efficacious a nature, that tho' it have reſpect onely to things which are at a diſtance, yet it repreſents them to the Soul ſo plainly and ſo powerfully, that the Soul reaps equal ſatisfaction from that diſtant view as it would from an immediate poſſeſſion. *Meginhardus* the *German* Monk writes well of it, when he ſays, Faith is called the ſubſtance of things hoped for by a figure, not that it's really their proper ſubſtance, but becauſe that faith which works by love, by which the juſt live, and by which power is given to us that we ſhould be call'd and really be the Sons of God, that faith in the troubleſome pilgrimage of this life meditates on the reward of eternal happineſs with ſo firm and certain an hope, *Ut in eorum cordibus qui charitate, quæ per ſpiritum ſanctum in eis diffuſa eſt, dilatantur, jam nunc per ineffabile deſiderium ea faciat ſubſiſtere*, that even at this time by that ineffable ardency of deſire

Heb. 11. 1.

Vid. Dictericum in voce.

ſire they are poſſeſt with, it makes them ſubſiſt in their hearts who have hearts enlarged with that charity or Love which is pour'd into them by the holy Spirit; and *Jacobus Capellus* in our Criticks explains the ſame Apoſtolical expreſſion thus, *Fiducia eſt velut in ſtatione manens ac rem promiſſam expectans cum animi ſubmiſſione, habénſque ſimul vim & ſtatuminandi ſperantem, & ſiſtendi rem ſperatam*; *i. e.* This faith is a confidence well fixt and ſetled, waiting for the thing promiſed with a due ſubmiſſion of mind, and having a force in it ſelf ſufficient to ſupport him that hopes, and to bring to hand the thing hoped for. Again, it's the evidence of things not ſeen, therefore out-going humane reaſon in this life, for if humane reaſon were clear enough to prove to us thoſe things undeniably which we expect in a future ſtate, there would then be no need of any other evidence, at leaſt we ſhould not by the Apoſtle be referr'd to an evidence naturally more obſcure, when reaſon, that by which we do or ſhould moſt commonly act, could give us what was much more plain and obvious; but our reaſon being notoriouſly defective in the caſe, our firm belief that there is an Heaven of joys, and an Hell of woes to be met with hereafter, is an argument not to be anſwer'd, that there are really ſuch things; for the Soul of Man is not eaſily carried out of it ſelf into violent longings after a meer phantaſtical good,

good, nor is it ordinarily terrified with apprehenſions of Mormoes or bug-bears, but where it runs out moſt into fabulous or figurative expreſſions of its expectations, there's ſomewhat real and ſound in the bottom; ſo thoſe that talk of infernal Judges in Hell, and various kinds of ſenſible pains to be there felt, and of Furies torturing Souls, *&c.* all agree certainly in that, that vengeance does certainly attend ill actions, and that tho' Men may eſcape plauſibly in this world, they ſhall certainly ſuffer terribly in the next, tho' they cannot make a tolerable conjecture how a guilty Spirit ſhould ſuffer to ſuch extremity: In the ſame manner, thoſe that tell us of Elyſian fields adorn'd with variety of beautiful Flowers, bleſt with a ſerene Air and a continual Spring, where thoſe that have done well, happy in each others ſociety, ſhall live in undiſturb'd pleaſures beyond the reach of fates malice, or times conſumption, All ſuch prove their certain belief, that there is and ſhall be a reward for the righteous, that is an unallay'd felicity to be attain'd; but what a kind of felicity that is which is infinite and eternal, who can tell? nay who would value them as the Saints do, if they could poſſibly comprehend them? No, it is becauſe *eye hath not ſeen, nor ear heard, nor has it entred into the heart of man to conceive how great thoſe things are, which God has prepared for thoſe that love him*, Therefore the holy and the wiſe are always

always panting after thoſe enjoyments, as *the thirſty Hart pants after the water brooks*, therefore they are willing to undergo every thing that a malignant World can lay upon them, as being certainly aſſured, that whatſoever the joys of Heaven are, all the afflictions or ſufferings they can meet with in this World are not worthy to be compared with them; Impreſſions looking toward theſe things are ſo natural to the Soul of Man, that all the artifices of wickedneſs are not able to efface them, and yet the conſequences of theſe impreſſions are ſo great and myſterious, that all the wit of Man cannot poſſibly comprehend them, yet faith goes through with all, and is not, cannot be miſtaken in its confidence at laſt.

If Faith it ſelf, the continual ſecurity of the Soul, be ſo dark and undefinable, what muſt we judge of the objects of it, they being generally ſo vaſt, that Faith it ſelf, ſoaring as it is, can go but a very little way in its Idea's of them: that the objects of Faith are real and true, is evident from what has been ſaid, that their Nature is incomprehenſible, and their Reaſons inſcrutable to created Beings, is as true, but not at all to be wonder'd at; ſince there are a thouſand common effects of Nature, the truth of which we are beyond contradiction convinced of: but why they ſhould happen ſo or ſo, the cunningeſt Philoſophers are no more able to reſolve than deſpiſed Ideots

or

or Naturals. Agreeably to what I am urging I inſtanc'd before in the being of God, a truth which Men cannot balk tho' they take never ſo much pains to that purpoſe; that this God, this ſupreme Governour or Manager of all things muſt ſome way or other communicate himſelf to his Creatures, for that otherwiſe they could neither pretend to a well being, or a being, is as clear by rational diſcourſe: but how God ſhould communicate of himſelf to theſe creatures, where there is ſo vaſt a diſproportion in their Natures, is a riddle which we have not yet found any *Apollo* ſubtle enough to reſolve; and yet that God does communicate himſelf to his creatures is as plain, and undeniable. Thoſe who engage themſelves into enquiries about theſe things do but loſe themſelves in inextricable Labyrinths, and indeed, according to the genuine rules of right reaſon, do but take pains to no purpoſe; it was that general ſenſe which mankind all along has had of theſe things, that has made them endeavour to frame ſome ſhort Idea's of the Deity to themſelves, and ſo, tho' they could conceive nothing adæquate to his Nature, yet they have run high as words can carry them, when they ſtile God a being infinitely juſt, powerful, good, merciful, wiſe, *&c.* Theſe general notions of theirs in ſome meaſure influenc'd the lives of many, but much more all the external and viſible parts of their religious Devotions: And when they have

ſhewed

ſhewed their utmoſt skill in contriving Schemes of divine Worſhip, thoſe men have done beſt and moſt ſutably to the nature of Religion, who have contrived the outward parts of it ſo, as they might a little ſhadow out the neceſſary apprehenſions of the divine Nature, and yet ſo too that the Devotoes, who made the niceſt obſervations of things, might be ſenſible, that thoſe external religious ſhews referred to a great deal of a darker and more inintelligible nature, and which no Symbols whatſoever could poſſibly illuſtrate or repreſent; and thoſe Divine Oracles which were ſpoken of in all parts of the World, as they rendred Religion more Auguſt and Venerable to the eye of the World, ſo the nature of thoſe Oracles convinced the World yet more ſtrongly of the defectiveneſs of humane underſtanding, the certain knowledge of futurity where men imagine themſelves free agents, being Eſſential to the Deity, but one of the moſt puzling things humane Reaſon can poſſibly fix upon: This the *Romans* and their predeceſſors the *Latines* repreſented by a *Janus* with two faces, the *Heturians* by a *Janus* with four, which might, as ſome tell us, refer to the four parts of the year, but more genuinely it repreſented the Deity looking every way, ſo that nothing paſt, preſent or to come could poſſibly avoid its knowledge; and the Prophets of old had that character as communicated to them

them from the inſpiring Deity, that they knew, Τὰ τ' ἐοντα, τάτ' ἐσσόμενα, πρότ' ἐοντα, it being as *Didymus* tells us, Τελοίη μάθησεως τὸ ἐπίστασθαι τὰς τρεῖς χρόνους ἀκριβῶς, the part of a compleat Prophet to underſtand exactly the three differences of times. Men are apt to be preſuming enough on the depth of their own underſtanding, but we find Hereſies, ſince the propagation of Chriſtianity, have taught men much more confidence than ever Nature did; and therefore as we find Philoſophers of old the more rational the more modeſt, but that thoſe who ſet up for ſenceleſs Paradoxes made it their buſineſs to *hector* every body into their own notions, and to make up their want of argument by face and metal, as we may ſee in *Lucretius* his Epicurean Poem, So Schiſmaticks and Hereticks in the Chriſtian Church, the farther they fly from the genuine practice of ancient Chriſtians and the Doctrine of the Goſpel, the more poſitive and daring they are in their aſſertions, the more cloſe Communion they pretend to hold with God, and to be the very *privadoes* of Heaven; as the profligate *Gnoſticks* of old pretended to know every thing, when indeed they knew nothing; and ſome wretched *Ignorants* of late years, when they have been led Captives by the Devil at his will, have yet talked of being *godded* with God and *Chriſted* with Chriſt: And our followers of *Socinus* who run violently againſt the ſtream of Reaſon, bear

Didymus in Hom. Iliad. 1. v. 70.

bear themſelves for the greateſt *rationaliſts* in the world: Whereas Nature tho' corrupted taught Men modeſtly to own their own ignorance, to confeſs their inability to comprehend all thoſe myſteries attendant on the Deity, to look upon ſhadows and repreſentations of things at a diſtance, as the beſt way of imprinting reverence upon Mens minds, and therefore to ſatisfie themſelves with ſuch ſhadows and figures, leſt by pretending to more they ſhould fall into abſurdities, and by that means render themſelves and Religion contemptible and ridiculous.

2. God took a particular care of the Jewiſh Nation, and inſtituted all thoſe Rites and Ceremonies which they made uſe of in their worſhip, all which Rites and Ceremonies were either ſo many *remembrancers* of things paſt, as the great goodneſs and mercy of God ſhewn to the people of *Iſrael*, and his juſtice or vengeance on their enemies; or otherwiſe they were ſo many *types and ſhadows* of things to come, and particularly of that Meſſias or Saviour of the world to be born into it in fulneſs of time: Now the manner of Gods avenging himſelf on his own and his peoples enemies was uncouth and prodigious; but the birth of a Saviour, one who by his intereſt with Heaven ſhould viſit and redeem his people, to procure Salvation for the whole world, was altogether a myſtery, a means of procuring the worlds happineſs, which all the Witts in it could never

never have pitched upon. There was not among the *Jews* the leaſt garment belonging to thoſe who officiated in holy ſervices which had not ſomething myſterious in it, I own theſe *Myſteries* were not like thoſe wherein our Faith is ſo deeply concern'd, but they were *Myſteries* ſtill, tho' of a lower fourm: and ſuch *Myſteries* as the generality of the Jewiſh people were very far from diving into; yet Reaſon would have gone a conſiderable way in teaching the *Jews* what God inſinuated to them by ſuch preſcriptions: All the circumſtantials of Jewiſh worſhip were render'd the more conſiderable by thoſe never-failing Oracles iſſued out from between the Cherubims, and by Prophets raiſed up among them by God himſelf frequently, till ſuch time as they loſt the glory of their Nation by Captivity and Slavery to prevailing ſtrangers: Thoſe *Revelations* which ſuch Prophets had, extending particularly to *future events of things*, were ſuch as really entangled the *Jews* ſtrangely, and they, who, among *Myſteries reveal'd*, had unhappily pitched upon a wrong interpretation of things, were uncapable at laſt of applying events to Prophecies and ſo ruin'd: It's true the Prieſts themſelves at firſt underſtood the meaning of things well enough, but time corrupted them, and introduced ignorance among them as well as among the vulgar; but whatſoever the Prieſts underſtood at firſt, or how

much

much ſoever of the true meaning of things they underſtood at laſt: they were yet not to *caſt pearles before ſwine, nor holy things to dogs*, they were not to proſtiture *Myſtical matters* to every common enquirer, tho' at the ſame time ready to teach Gods ſtatutes and judgments to every one that humbly ſought for information; but as to the manner of God's delivering their Law to *Moſes* in *Horeb*, and his writing the Ten Commandments with the finger of God on the ſtone-Tables, his guarding and directing them by a Cloud all day, and by a pillar of Fire all night, his Glory ſhining at particular times and on particular occaſions in the Tabernacle of the Congregation, his delivering his Will from the Mercy-Seat, and being ſaid to dwell peculiarly between the Cherubims, his oracular reſolution of difficulties by *Urim* and *Thummim*, *&c.* Theſe were matters of ſo profound and inextricable a Nature, that neither Prieſts nor people were ever able to give any conſiderable account of them.

If among the divine Inſtitutions of the *Jews* there were ſo many matters of a *myſtical Nature*, it's not to be wondred that Their Worſhip, who had no aſſiſtance by divine Revelation, ſhould be more than ordinarily encumbred with them; the Notions which the *Gentile* world had of a Deity, tho' poſitive and uncontrouſable enough, were, according to the means they had for acqui-

acquiring divine Knowledge, much more obſcure than thoſe of the *Jews*: if yet they would have a ſhew of any Religion, they were under a neceſſity of ſuiting it with ſome circumſtantial rites, which when they had try'd their utmoſt skill had a *meaning*, but that *meaning* was very obſcure: We may believe that many of their Prieſts endeavour'd to make as deep impreſſions as they could of Religion upon the minds of thoſe men they were concerned with, but the greateſt ſatisfaction they had in their own inventions was but this, that the notorious obſcurity of their publick Rites, was very exactly repreſentative of that *God* whom they acknowledged a *Being infinite and incomprehenſible*, and thoſe things which were myſterious even in the ſence of their firſt Inventors, were much more ſo when they fell into the hands of their Succeſſors, who being blind Leaders of the blind, all ſence of true natural Divinity was quickly loſt both among Prieſts and People: thus we have reaſon to think the *Hieroglyphical Theology* of the *Ægyptians* was in a great meaſure rais'd from thoſe hints they had taken of Man's duty to the World's Creator, from their converſe with the *Jewiſh* Patriarchs, that the firſt contrivers of it were capable of making it conſiderably uſeful and inſtructive to the World, and from thence thoſe ſeeds of Moral Virtues, which bore ſome fruit in ancient Heathens, had their originals;

but when ſloth and negligence took place among their degenerate poſterity, and the cruelty of *Cambyſes* King of *Perſia* deſtroy'd all the Prieſts of that Nation without diſtinction, the whole body of their Divinity was loſt, ſome of its characters may be ſtill remaining among *old pillars or obeliſks and other ruines of their ancient magnificence*, but as unintelligible to us as the *Chineſe* writing is to a common labourer, or the *ſquaring of a Circle* to one that never heard of *Mathematicks*.

All Men from the world's beginning acknowledged God's Univerſal Sovereignty by offering Sacrifices. That Men offer'd *Sacrifices* and of *living creatures too*, very early, is
Gen 3. 1, 2, 3, 4. apparent by the Hiſtory of *Cain* and *Abel*, where we are told *that in proceſs of time*, *i.e.* as ſoon as they were in a capacity of doing ſo, *Cain* who was a tiller of the ground brought of the *fruit of the ground* an offering to the Lord, and *Abel* who was a keeper of ſheep brought of the *firſtlings of his flock and the fat thereof*: But that theſe were the firſt Sacrifices offer'd, we have no reaſon to conclude, ſince *Adam* had the ſame ſence of things, and the ſame motives to offer Sacrifices which They had, and doubtleſs ſet them an example of ſo doing. *Euſebius* of *Cæſarea*, tho' obſerved to be ſingular in the caſe, gives much the beſt and moſt rational account of this Sacrifice. *I take*, ſays he, *the*

the ground of this action not to have been meer chance, or a device meerly humane, but to have riſen from a divine thought: for whereas good Men who were illuminated with the divine ſpirit, and lived in a near familiarity with God, plainly ſaw there was a neceſſity of ſome extraordinary means for the expiation of damning ſin, they concluded it neceſſary to offer to God the giver of the Life and Soul ſomething by way of a ranſome or redemption price to procure their own Salvation, and ſince they had nothing which they could offer to God better or more valuable than their Souls, inſtead of them they Sacrificed beaſts, ſo Τῆς σφῶν ψυχῆς ἀντιψυχα προσκομιζοντες, *offering the Souls of others in lieu of their own, and this was certainly the beſt Sacrifice and moſt ſignificant of their apprehenſions:* Where that reaſon given by *Euſebius*, and made uſe of by *Juſtin Martyr*, and the *author of the Anſwer to the Orthodox*, printed among *Juſtin*'s works, and by St. *Chryſoſtome* and other ancient Chriſtians, and by *Rabbi Moſes ben Maimon* and his followers among the *Jews*, why *Cain* and *Abel* ſhould pitch on offering *Sacrifices*, and *Abel* particularly of *living creatures*, viz. *their wiſdom and near converſe with heaven*, ſuits yet more exactly with *Adam* himſelf, who had converſt with God in a ſtate of *perfection* as well as *imperfection*: And tho' we know the ruines of reaſon to have been very great in *Adam* by his fall, yet they were not ſo great in him as in the reſt of his

De Demonſtr. Evang. l. 1. c. 10.

poſterity, and *Adam* having a right apprehenſion of that promiſe concerning *the ſeed of the woman,* without which right apprehenſion he could have derived very little comfort from it; to fix in his own mind and in the mind of his poſterity the true meaning of that promiſe, he offer'd, as ſoon as without prejudice to the multiplication of Creatures he could, ſuch *Sacrifices* as might ſhadow out the promiſed *redemption,* and make ſo early a faith in the *promiſed ſeed, that Lamb who was ſlain from the beginning of the world,* appear and really be rational: nor was there any need of *divine inſtitution or command* in the caſe, where original reaſon yet retain'd ſo much ſtrength and vigour; And whereas ſome learned Men have written whole diſcourſes to prove that Men *were allowed to eat fleſh before the flood,* I am ſo far from being convinced by what I have met with to that purpoſe (building my contrary opinion on that vaſt difference between God's commiſſion given to *Adam, Gen.* 1. 29, 30. and that given afterwards to *Noah, Gen.* 9. 2, 3, 4.) that I conclude one of the violences the Gigantick race were afterwards guilty of was their tranſgreſſing their firſt limits in that matter, and that *Adam* ſeeing living Creatures fixt in an higher ſtate, as being exempted from that ſervility to which Plants and Fruits and the Herb of the field was ſubjected, and yet obſerving a certain *Dominion* over thoſe

Vid. Mill. Hiſt. animal. ſacror. l. 1. c. 2. p. 32, &c.

thoſe *nobler Creatures* inveſted in himſelf, he concluded he could no way more rationally exerciſe his government, nor expreſs his expectations of a Saviour, than by killing of thoſe Creatures, not for his own luxury, but to offer them in Sacrifice to that God whom he had before ſo ingratefully offended: Thus *Gods power and Mans neceſſity* were acknowledged *both* in one and the ſame Sacrifice: I conclude farther, in relation to the firſt cuſtome of offering beaſts in Sacrifice, that what Reaſon taught *Adam* to do, God ſet his Seal to and approved it, by ſending *fire from Heaven* to conſume it, which was an unqueſtionable evidence of God's acceptance, an encouragement to *Adam* to proceed in that courſe, and to his poſterity to imitate him: And this I am the more confirm'd in, becauſe I find both *Jewiſh* and Chriſtian Writers generally concluding, that the viſible difference which God put between the Sacrifice of *Cain* and *Abel* was, that he conſumed *Abel*'s with fire from heaven, but not *Cain*'s, by which means *Cain* was able to judge of his brothers *acceptance* and his *own rejection*; and he might be the more certain in his judgment, becauſe he had often ſeen his Father's offerings ſo conſumed before. That *Adam* was a *Prieſt in his own family* as every Father is, and that *Cain* and *Abel* were ſo in theirs, and the reſt of the ancient Patriarchs, is unqueſtionable, but when upon the World's

encreaſe Men began to unite into *larger Societies*, *private and family devotions* or religious obſervances were not look'd upon as ſufficient to ſhew mens deference to the ſupreme Lord of all things, God was to be reconciled and rendred propitious to *publick Societies* as well as to private members of ſuch Societies, which conſiderations in proceſs of time were the occaſion that *particular bodies or numbers of Men* were ſet apart to attend more peculiarly on the *ſervices of Religion*, which bodies of Men took care to ſettle the methods of thoſe ſervices, wherein according to the clearneſs of their underſtandings thoſe methods were *more or leſs* obſcure or incoherent. God taking a peculiar care of the ſeed of *Abraham* taught them not to leave off ſacrificing, but to order their Sacrifices in ſo holy a manner, as might beſt agree to that end for which they were appointed, *i. e.* to foreſignifie that great *myſtery of the worlds redemption by the ſacrifice of the death of Chriſt:* But *the Devil* Tyrannizing over the greater part of the world beſide, and under the ſame religious pretexts of *atoning an angry God and acknowledging his ſovereignty*, ſoon converted all that worſhip and thoſe Sacrifices intended to the *true God*, to *himſelf*: So that great enemy of Souls, got to himſelf the name of God, he was adored as the author of all good, and revered as the executor of vengeance upon all wicked Men, He made

uſe

uſe of diverſe artifices to maintain his uſurpation, among the reſt he made ſpecial uſe of *ignorance as the mother of Devotion*, a principle which the Church of *Rome* has made great uſe of of later years to the ſame purpoſe; his Prieſts, urged by intereſt, were excellent Agents in his curſt deſigns, and by his direction loaded every part of Idolatry with ſuch a *Maſs of Myſtick rites and Ceremonies*, neceſſarily ſo, leſt their lewdneſs and ſcandalous nature ſhould have made them generally odious, that it was impoſſible for the greateſt part of Mankind to ſee through the clouds and duſt they had rais'd about themſelves; with theſe *Myſteries* all the whole *rabble of Deities* were continually accoutred, all which *falſe Gods* were but *one Devil*, who aſſum'd ſo many names to himſelf, partly that he might the better ſuit himſelf to the various humours of Men, partly that he might entrench as much as poſſible upon that honour due to Almighty God, by aſſuming all the Divine Attributes to himſelf, and partly that if he happen'd to loſe that Honour he had uſurpt under one name, he might at leaſt preſerve it under another.

Hence aroſe the ſtrange rites of *Iſis & Oſiris* ſo much celebrated among the *Ægyptians*, the *Eleuſinian*, ſo famous over all *Greece*, among the *Athenians*, wherein ſo ſtrange an obſcurity was affected, that the very *Rules* and *Orders* for their publick performance 1.

were unknown to *common worſhipers*, and not under pain of death to be divulged to any, unleſs initiated for five years together in them, which courſe of *initiation* once paſt, there ſeems to have been no great fear the *initiated* ſhould make them publick, the world at worſt not having been bad enough to have approv'd ſuch abominations; But the Religion of Sacrifices went farther, and thoſe who were ſenſible how juſt God's anger was againſt the World for Sin, concluded the moſt precious Offerings muſt needs be the moſt acceptable to God for their expiation, therefore they came to pitch upon *Humane Sacrifices*, thinking a *rational Soul* the moſt proper λύτρον, or *ranſome for a rational Soul:* Hence grew thoſe Enthuſiaſtick extravagancies of the *Prieſts of Baal*, who when they found their God deaf to all their *invocations*, and inſenſible of their *Sacrifices*, and themſelves derided for their folly by *Elijah*, *They cried aloud and cut themſelves after their manner with Knives and Lancers till the blood guſh'd out upon them:* And that was pretty fair for their own perſonal zeal; but this was not enough; therefore in a preſſing extremity we find the *King of Moab taking his eldeſt Son, who was to have reigned after him, and offering him for a burnt-offering upon the wall of his beſieged City:* The miſery he was reduced to required ſomething of extraordinary to allay it, and nothing could ſhow a more eager deſire to *atone his angry Gods*,

1 *Kings* 18. 26, 27, 28.

2 *Kings* 3. 26, 27.

Gods, to whoſe diſpleaſure he imputed his preſent calamity, than to offer a *Sacrifice ſo dear and valuable to* himſelf to atone them. Where before I paſs on, I cannot but take notice of that paſſage in the contents of the now Cited Chapter in our *Engliſh* Bibles, *viz.* *The King of Moab by ſacrificing the King of Edom's Son raiſeth the Siege:* In which paſſage they follow the opinion of *Junius*, tho' without any ground at all: For how came the *King of Moab*, ſo ſtreightly beſieged, to get the *King of Edom's Son* into his poſſeſſion? We read of his deſperate attempt *to break through to that King of Edom with* 700 *valiant Men*, v. 26. But the conſequence of his attempt was, He could not effect what he deſired, the failure in which bold deſign made him, in the extremity of his deſpair, flie to as aſtoniſhing a remedy; beſides (not to mention it, that the King of *Edom* in thoſe days was but a Deputy, a Viceroy, and his Government not hereditary) We find the confederate Kings raiſing their Siege upon that ſtrange action, but had *Moab* ſo cruelly ſacrificed the *Heir of Edom*, reaſon will teach us it muſt have exaſperated the more, and made them preſs the Siege the more ſtreightly, to have been revenged on ſo extreme a barbarity: Again, ſome would perſwade us with as little ſenſe, that that great Indignation which is ſaid to have been againſt *Iſrael*, was from the *King of Edom*, enraged to ſee the Jews proſecute the Siege ſo far as to coſt the

the life of his Son: For indeed that anger againſt *Iſrael* was from God, who having formerly given them a charge not to diſpoſſeſs the *Children of Ammon or Moab*, as being the Poſterity of *Lot*, *Abraham's Nephew*, was diſpleas'd now to ſee them carry on a War ſo far, as to make a *conſiderable Prince* commit in his extremity ſo *great an abomination:* Their inveteracy againſt him forced him to it, and God required mercy from them to their kindred, and therefore the *Iſraelites*, though late, ſenſible of God's anger and the reaſon of it, rais'd their Siege and gave over ſo inhumane a War; Nor yet could it have been reaſonably accounted *ſo dear or precious a ſacrifice* to have offer'd the *blood of an enemy*, as that of *an onely Son*, as we may conclude from the aggravating circumſtances of that ſevere command to *Abraham*, to take *his Son, his onely Son, the Son whom he loved, and to offer him a burnt ſacrifice*; and from God's accepting nothing leſs than the *death of his onely begotten Son*, for the Redemption of Mankind from the damnation of Hell: Beſides this unhappy Prince, the *Iſraelites* themſelves, tho' ſo often caution'd againſt ſuch things, are juſtly charged by the Pſalmiſt, *That they offered their Sons and their Daughters unto Devils, and ſhed Innocent blood, even the blood of their Sons and of their Daughters, whom they ſacrificed unto the Idols of Canaan, and the Land was defiled with blood:* Where God's own people fail'd, it's no wonder

Gen. 22. 2.

Pſal 106. 37, 38.

der the Gentile world fell into ſuch madneſſes, therefore we find the *Carthaginians* and *Phœnicians* burying *Slaves alive* on ſome extraordinary exigences, as *Euſebius* from *Porphyry* informs us, or offering them to *Saturn:* The *Romans* running into the ſame follies in the *ſecond Punick War*, in obedience, as they pretended, to the *Sibylline Oracles*; Now all theſe and the like Sacrifices were ſuppos'd to have ſome ſecret meaning, and to repreſent imperfectly ſome mighty future events, being things the vulgar might gaze and wonder at, but could never underſtand; yet they ſhewed that general ſenſe of Mankind, that Religion could not ſubſiſt without *Myſteries*, and the Devil he made too good uſe of thoſe natural notions, furniſhing the Heathen world with ſuch *Myſtick Rites*, as might keep Men at the greater diſtance, leſt too plain diſcoveries of himſelf ſhould have undeceiv'd thinking Men, and have taught them to turn to the worſhip of the true God. *Præpar. Evang. l. 4. c. 7.*

That the *Devil might ape God* the more exactly, and over-aw Men the more ſecurely, as Idolatrous Prieſts in Scripture pretended to receive anſwers from their Gods; ſo he in ſeveral places, under ſeveral names, had his *Ammonian*, *Delphian*, *Pythian*, *Dodonian*, *Epheſian*, *Paphian Oracles*, where he uſed to return ambiguous and puzling anſwers to ſuch as came to enquire of him concerning the events of things, by his *ambiguous expreſſions*

preſſions he endeavour'd to conceal his want of *omniſcience*, and ſecured himſelf from the accuſations of his *deluded worſhippers*; he likewiſe had his Prophets, ſuch as inſpired with a Deviliſh fury raved out *obſcure and inſignificant non-ſence*, which yet were generally receiv'd with the *greateſt veneration*, and preſerv'd as rules of practice for Men in their neceſſities to have recourſe to, out of which if in an exigence they were able to pick any thing, they were ready to admire his veracity whom *the Sons of Wiſdom knew to be the Father of lies:* Such Prophets were *Tireſias* and his *daughter Manto*, and *Amphiaraus* and *Calchas*, the anſwerers from the *Delphick Tripos*, from the *Sibyls Cave*, and from *Trophonius his Den*, *&c.* Theſe fill'd weak heads with mighty wonders, that the Gods ſhould ſo freely impart their ſecrets to Men, whoſe ſanctity they admired as much as *Cyrus of Perſia* is ſaid to have done that of *Bell and his Prieſts, in the Apocryphal ſtory*, and were as groſly cheated.

But tho' by theſe Devices of Satan the far greater part of Mankind were miſerably abuſed, as to the object of their Devotions, yet the reaſon and deſign of their Devotions was good and true, nothing could blind them ſo far, or lay them under ſo deep a ſtupidity, but that they plainly obſerv'd their own *unhappy and defective ſtate*, they were able ſtill in many moral caſes to diſtinguiſh between *good and evil, virtue and vice*, and having

having a true ſenſe of the *exiſtence of a God*, they had ſtill ſo much natural Logick as to infer from their own extraordinary inclinations to wickedneſs, or to be guilty of Immoralities, that Heaven muſt be atoned, that there muſt be ſome way of Mediation found out between God and Man, otherwiſe they muſt be wholly miſerable, therefore they kept up their Sacrifices and ſolemn Devotions, as ſome ſhadows or weak repreſentations of that mediating work; but even while they did ſo, reaſon prevail'd and acted them ſo much farther that they concluded, an upright, a ſincere and well purged mind was much more acceptable to the *Univerſal Sovereign* than *their ſacrifices* for any intrinſick worth could be, and this truth was ſo firmly fixt in the hearts of Men, that the Devil himſelf never durſt undertake to oppoſe it, though it were ſo croſs to his own wiſhes, leſt Men ſhould have been rouz'd from their dead ſleep by ſuch irrational and damnable inſinuations, and ſo have ſeen with horrour and amazement *what Gods they worſhipped*; Yet neither could the more ſagacious part of Mankind be ſatisfied with theſe things, they ſaw the diſtance between God and Man was too great to be made up by any *typical* or *repreſenting Sacrifices*, and that a compleat purity was far beyond the reach of meer humane nature, therefore the Gentiles, who had ſome ſenſe of that weight which oppreſt them,

groan'd

groan'd and long'd earneſtly to be freed from the ſlavery of corruptions, by ſome means ſufficiently powerful to that end, and ſo to be brought in to the glorious liberty of the Sons of God; hence roſe thoſe frequent diſcourſes of the *Gods aſſuming Humane ſhapes*, coming down to earth and converſing with Men, which though we find moſt frequently mention'd in *Poetical Writings*, yet unqueſtionably had its foundation from thoſe accounts in the Writings of *Moſes* concerning the apparitions of Angels, as particularly to *Abraham*, and *Lot*, and *Jacob*; hence grew that prevailing rumour, about the times of *Auguſtus Caſar*, that *an univerſal King ſhould be born in Judæa*, to whom all other Monarchs ſhould be forc'd to bow, and who by wonderful means ſhould make up the breach between God and man; this too had a farther confirmation from the tranſlation of the *old Teſtament into the Greek Language*, and from *ſome fragments of the true Sibylline Oracles* not unknown to *Tully* or *Virgil*, and from *Balaam*'s *predictions*, as plain as any *Jewiſh* Prophecy whatſoever, which he being of another Nation would certainly acquaint his own Country-men with, from whom it quickly might be ſpread over the whole World: From ſome or all theſe Originals aroſe the Expectation of thoſe *Eaſtern Sages*, who no ſooner ſaw that prodigious Star ſhining at Noon-day, but they concluded, that *glorious Light which was to lighten the*

the Gentiles, and to be the glory of God's people Iſrael, was then riſen; but though Men did generally apprehend the neceſſity of thoſe things, and lived in continual expectation of them, yet how ſuch things ſhould be, how ſuch prodigious, but excellent effects, ſhould ever be produced, was *a Myſtery hid from all ages*, a dark, obſcure, unfathomable abyſs of Divine goodneſs and wiſdom, never offer'd to be explain'd to any, becauſe incomprehenſible by all.

As it was the unhappineſs of the Gentiles to be encombred with a great deal of Ignorance, ſo it muſt follow, that *their Myſteries*, where cleareſt, had but a very indirect aſpect to their acknowledgments and expectations. But the Jewiſh ſolemnities and predictions had a more exact and direct aim at the coming of the promis'd Meſſias, their *Prophets* were more numerous, their *prophecies* better atteſted, and more commonly known and enquired into, *their Rites* and *Ceremonies* all of Divine appointment, and conſequently not one of them inſignificant or ſuperfluous, till they were vacated by the appearance of the Meſſias himſelf, in and by whom they were unridled and accompliſhed. Yet their Religion was *Myſterious* ſtill to the moſt underſtanding Perſons among them; their prophecies, tho' ſo much inquired into, yet like a Book ſeal'd to them, and they as unable to conceive how the Son of God ſhould take upon him

humane

humane nature, how he ſhould put an end to all *Typical Sacrifices*, though of never ſo Divine an Inſtitution, by offering himſelf *one perfect and all-ſufficient ſacrifice, oblation and ſatisfaction for the ſins of the whole World*, which ſo ſhould really effect that mighty reconciliation which all other did but imperfectly hint at, they were as unable to conceive of theſe things, as a People who had long ſate in darkneſs could have been, as by their prejudices againſt him, and their abſurd fancies about him appear'd, when no other Meſſias could ſerve their turn, but ſome *powerful temporal Prince* rais'd up by the hand of God, as *Moſes*, *Joſhua*, or the Judges of old had been, to free them from the ſlavery they then lay under, and *once more to reſtore the Kingdom to Iſrael:* The reſult then of all is this, that the World has known no Religion or Religious worſhip but what has had ſome circumſtances and fundamentals too, not obvious or eaſie to be underſtood either by the unthinking vulgar, or by the more curious and inquiſitive underſtandings, it's enough for my deſign, if the World concur in that one principle, That ſomething may be neceſſary to be believ'd, which yet no meer humane reaſon can comprehend: Nay, I may proceed farther, and ſay, That ſome points of faith are ſo very ſublime, that even revelation it ſelf cannot make them intelligible to Men, as *Moſes* when he had ſeen the *back-parts of God*, *the ſhadow*

or

or reflex of his glory was as far off comprehending his full glory as before; and the Apoſtles when in their transfigured Maſter they ſaw a glorified body, yet were unable to expreſs what they ſaw but by very weak reſemblances; and S. *Paul* when ecſtaſied in the third heavens, could no more compleatly comprehend the felicities or glorious viſions of that place than he could before: Since then natural reaſon led the *Gentiles* to believe myſtick truths, and God led his own people of *Iſrael* to the like, from both together we may conclude, That Religion it ſelf cannot ſubſiſt without them, and that thoſe things which are called *myſteries in Religion* are not therefore to be rejected, becauſe they are *myſteries indeed*, *i. e.* becauſe every little pretender to ſence cannot comprehend them. And ſo we come to the ſecond enquiry propounded in the beginning of this diſcourſe, and that is,

Whether our Saviour intended the entire abolition of all other Religions for the Settlement of his own, or rather to unite what was good in every diſtinct religion into one, and to ſublime or perfect that ſo as it might tend moſt to God's glory and Mans happineſs, and whether that could be effected Men ſtanding in their preſent corrupt ſtate without the retaining of old or declaring of new Myſteries in his Religion? where for our better ſatisfaction we muſt again examine theſe things. 2.

1. *What Sentiments Men generally had of the ends of Religion before our Saviours appearance in the world?*
2. *How far they had depraved or perverted thoſe ends?* The reaſon of theſe enquiries will appear afterwards.

1. *We enquire then what Sentiments Men generally had of the ſubſtance and ends of Religion before our Saviours appearance in the world?* And here, if we would give Religion as it's true, a definition, we may take it thus, Religion is the worſhip of God in ſuch a manner as is moſt agreeable to thoſe revelations he has made of himſelf to the World, this the *Jews* confirm, *The Author of the book Koſri, or a Dialogue between the King of Coſar and Rabbi Iſaac Sangar* concerning Religion, infers from a prece-
Libri Coſri pars 3. p. 234. dent diſcourſe, *That Men can have no acceſs to God*, i. e. *they cannot be admitted as true worſhippers, but by the commands of God*, i.e. *by Worſhipping him according to his preſcriptions, and we cannot come to know the commands of God but by Prophecy or Revelation:* Or we may reſt in the Apoſtles definition, *that true Religion is the acknowledging of the truth*
Tit. 1.1,2. *which is after godlineſs in hopes of eternal life*; But if we reſpect Religion in general, as taken up by all Nations we may deſcribe it, as, *The method of worſhipping God by all men ſuitably to thoſe notions they had of him and*

and of their own duties: As for the Jewiſh Nation they were once the ſole profeſſors of *true Religion*, and for the hardneſs of their hearts were loaded with abundance of *Ceremonial inſtitutions*, but yet in the law of *Moſes*, and in the Prophets, we find ſincere and hearty obedience to the moral Law very much urged and inſiſted upon, as the beſt evidence of true and unfeigned piety; and where God expoſtulates ſharply with his people for their rebellion and diſobedience, He tells them plainly, *I will not reprove thee for thy Sacrifices, or thy burnt offerings to have been continually before me. I will take no bullock out of thy houſe, nor he-goat out of thy fold. Will I eat the fleſh of bulls, or drink the blood of goats?* No, theſe things God could pardon, *But unto the wicked, God ſays, what haſt thou to do to declare my ſtatutes, or that thou ſhouldeſt take my covenant into thy mouth?* the reaſon of the expoſtulation follows, *thou hateſt inſtruction and caſteſt my words behind thee*, by which words the great folly of thoſe is expreſt, who pretend themſelves the ſervants of God and inſtruments of his glory, and yet live diſagreeably to their profeſſion, wherefore it's added, *Whoſo offereth praiſe glorifieth me, and to him that ordereth his converſation aright will I ſhew the ſalvation of God.* Thus again, God by the Prophet *Samuel* argues with *Saul*, *Hath the Lord as great delight in burnt-offerings and ſacrifices as in obeying the voice of the Lord:* *Pſ.* 50. 8, 9, 13, 16, 17, 23. 1 *Sam.* 15. 22.

Behold to obey is better than ſacrifice, and to hearken than the fat of rams: So the Pro-
Iſa. 1. 11, 13, 16, 17, 18. phet *Iſaiah, To what purpoſe is the multitude of your ſacrifices unto me? I delight not in the blood of bullocks, or of lambs, or of he-goats, Bring no more vain oblations, incenſe is an abomination to me,* it follows, *waſh ye, make ye clean, put away the evil of your doings from before mine eyes, ceaſe to do evil, learn to do well, ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widows:* Well, what ſhould be the effect of all this reformation? as much as a wretched ſinner could hope for from the moſt benign Being, *Come now and let us reaſon together, ſaith the Lord, tho' your ſins be as ſcarlet they ſhall be white as ſnow, tho' they be red like crimſon they ſhall be as wool:* So the
Micah 6. 6, 7, 8. Prophet *Micah, Wherewith ſhall I come before the Lord, and bow my ſelf before the high God? Shall I come before him with burnt-offerings, with calves of a year old, will the Lord be pleaſed with thouſands of rams, or ten thouſands of rivers of oyl? ſhall I give my firſt-born for my tranſgreſſion, or the fruit of my Body for the ſin of my ſoul?* No, God requires not theſe things at our hands, but *He hath ſhewed thee, O man, what is good, and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?* Nay, *Solomon* himſelf, who was ſo perſonally profuſe in his offerings, that a man would have ſuſpected he had fixt the

the whole ſubſtance of Religion in ſuch exterior ſervices, when he comes to draw up what was incumbent upon Man in a few words, paſſes *ſacrificing* by as inconſiderable in reſpect of this *ſincere obedience*, *Let us hear the concluſion of the whole matter, Fear God, and keep his Commandments, for this is the whole* duty *of man.* Thus far the writings of the *Old Teſtament* receiv'd by the ancient *Jews* ſhew us the ends of Religion, *viz.* That where it really had a place it neceſſarily produc'd purity and ſincerity of mind, without which no ſacrifice tho' never ſo coſtly could be accepted with God; *David* teaches us the leſſon plainly; *Behold thou deſireſt truth in the inward parts, and in the hidden part thou ſhalt make me to know wiſdom, purge me with hyſop and I ſhall be clean, waſh me and I ſhall be whiter than ſnow. Create in me a clean heart, O God, and renew a right ſpirit within me*, and much more to the ſame purpoſe, then he concludes all, *Then ſhalt thou be pleaſed with the ſacrifices of righteouſneſs, with burnt offering and whole burnt-offering, then ſhall they offer bullocks upon thine Altar.* But ſince the *Jews* are for the moſt part hardned againſt their own greateſt intereſt, and ſo may be thought to have now changed their minds, being known for ſuch *bigotted ceremonialiſts*, I ſhall add the confeſſions of one or two modern *Jews*: So *Rabbi Iſaac Sangar* in the book *Coſri* before cited, for thus he tells the King he converſes with: *A holy and*

Eccl. 12. 13.

Pſ. 51. 6, 7, 10, 19.

Coſri. pars 3. p. 157.

pious man is not the rigid man for every ceremonial punctilio, but he who, where he dwells, with a prudent and impartial hand gives every one their right, who loves juſtice, oppreſſes none, defrauds none, nor bribes any to be his ſlaves or tools upon occaſion. Again, *Becauſe the eyes of the Lord run to and fro through the whole earth, therefore the holy man neither does, nor ſpeaks nor thinks any thing, but he believes the all-ſeeing eye of God to be upon him, ready not only to reward for what's well, but for what's ill done too, and to viſit for every perverſe and wicked word or action, &c.* p. 168.

To him I ſhall add *Rabbi Moiſes ben Maimon,* who in his *More Nevochim,* or *explainer of difficulties,* teaches us, *that every precept of God, whether it be affirmative or negative, aims at theſe things, firſt, that it may take away all violence from among men and beget good manners neceſſary for the conſervation of political Societies: and ſecondly, that it may inſtil true principles of faith, ſuch as are in their own nature neceſſary to be known, for the expelling of wickedneſs and encouraging honeſty and virtue.* Now if theſe ſober and neceſſary virtues, which are of no value if not ſincere, be the ultimate intention of all God's Laws; it follows that thoſe virtues are more accounted of with God which are inward and affect the Soul, than all outward performances how pompous ſoever, as much as the end of a thing is more excellent than the means conducing to it: The *Son of Si-*

More Nevochim, pars 3. *c.* 28. *p.* 419.

rach

rach agrees admirably with this truth, *He that ſacrificeth of a thing wrongfully gotten, his offering is ridiculous, and the gifts of unjuſt men are not accepted, the moſt high is not pleaſed with the offerings of the wicked, neither is he pacified for ſin by the multitude of ſacrifices:* and thus much may ſuffice to ſhew us whereon the *Jews* laid the whole ſtreſs or weight of their Religion. Eccl. 34. 18, 19.

Nor did the Heathen world among their wiſer thoughts much deviate from the ſame paths of truth, to this we find the whole Doctrine of the *Stoick Philoſophers* inclining, as it's ſumm'd up by the learned *Gataker* in his preface to *Marcus Antoninus*. For they believing and maintaining *That there was really a God, who did take a conſtant care of worldly affairs, and that his Providence did concern it ſelf with the actions of ſingle men, as well as of entire Societies, from thence very rationally concluded, that He alone ought to be adored by man, invocated to all humane undertakings, that He ſhould poſſeſs all our thoughts, over-rule our words, terminate our actions, that Men ſhould give themſelves entirely to the celebration of his name, and that by a ſimple voluntary and compleat obedience whitherſoever his Providence is pleaſed to lead us, without any tergiverſation or murmuring, and ſhould endeavour to adorn that vocation he is pleaſed to fix us in by ſolid virtue, and that with an inflexible courage, tho' by ſo doing we ſhould incurr the hazards*

of a thouſand deaths: This is ſo rational that it looks almoſt like Chriſtianity it ſelf: *Plato* declares himſelf excellently, ſpeaking concerning the uſeleſsneſs of any great pomp in religious ſacrifices, ἢ γὰρ ἂν δεινὸν εἴη, εἰ πρὸς τὰ δῶρα καὶ τὰς θυσίας ἀποβλέποιεν ἡμῶν οἱ θεοὶ, &c. *For it would be a very hard caſe if the gods ſhould reſpect only or principally the nature of our gifts and ſacrifices, and not our ſouls whether they be holy and juſt; but I think they much more regard theſe, than all the pompous expence of ſacrifices, in ſpite of which a man either in a private ſtation, or as a publick magiſtrate, may in one years ſpace be guilty of a thouſand treſpaſſes both againſt the gods and men:* The ſame *Plato*, who was himſelf an *Athenian*, tells us this remarkable ſtory, *There being long and continual wars between the* Lacedemonians *and* Athenians, *the* Athenians *were always beaten both by Sea and Land, the* Athenians *extremely troubled at their misfortune, and debating among themſelves by what means they might prevent the like for the future, thought it was worth their while to conſult the Oracle of* Jupiter Ammon, *and amongſt other things the meſſengers were to enquire of the Oracle what the reaſon was, that they gave the* Lacedemonians *continual victories rather than themſelves, for the caſe was plain, that the* Athenians *always offered the moſt and the beſt ſacrifices of all the* Grecians, *and enrich'd the Altars of the gods with the nobleſt preſents, and ſpent more money upon*

Plato in Alcibiade. vid. Cragii reſp. Lacedam. l. 3. p. 180.

upon their auguſt annual religious ſolemnities, than all the Grecians *put together; whereas the* Lacedemonians *tho' every whit as rich, never troubled themſelves with any ſuch cares, and were mighty ſparing in their ſacrifices, to all which plea the Oracle very briefly anſwer'd, that the* Εὐσεμία, *or the ſincere and honeſt devotion of the* Lacedemonians *was more valued by the Gods than all the coſtly Sacrifices of the* Grecians: Thus ſometimes would the Devil himſelf ſpeak what was rational: *Suidas* in his interpretation of Εὐσεμία, touches upon this ſtory, and infers from it, Ὡς ἡ ὕλως ἰυσέβεια κυρὸν ἐϛι, καὶ σωφροσύνης ἀνάπλεον, καὶ ἥκιϛα ἄχθοιτον, *That ſincere piety is a matter of no burdenſom expence, no extreme curioſity, but full of modeſty:* Thus too *Philoſtratus*, a man otherwiſe of deſign bad enough, in the life of *Apollonius Thyaneus*, one whom he would equal for ſanctity and miracles to the bleſſed Jeſus, brings in that *Apollonius* diſcourſing with the Prieſt of *Æſculapius*, and telling him, *That the Gods acting with infinite juſtice,* Ὃν μὲν ὑγιᾶ τε καὶ ἀτρῶτον κακίας εὕρωσι, *where they find any man of a ſound mind and uninfected with wickedneſs, they reward him not with a golden Crown, but with all internal good, but where they meet with one ſtigmatized and corrupted with ſin, they reſerve him to puniſhment, and are but the more angry when ſuch miſcreants dare to enter their Temples and attend their Services:* Then turning to *Æſculapius* the pretended

Suidas in verbo. Ε. 1101.

pretended God, He tells him, *Thou O* Æſculapius *doeſt wiſely and as becomes a God, not permitting wicked men to approach thee, tho' loaded with all the riches of the* Indies, *or of* Crœſus, *for ſuch do not ſacrifice nor make their offerings out of reverence to thy Divinity, but becauſe they have deſerved puniſhment for their Impieties, they'd buy it off with mony, which divine juſtice will by no means admit of:* The ſame *Apollonius* afterwards to a *Cilician Prince* that ſeem'd afraid to approach the Altar, and to admire *Apollonius* his happineſs in being ſo familiar with the God, ſpeaks thus, *My love to and ſtudying of virtue has procured me this freedom*, Εἰ δὲ καὶ σοι καλοκἀγαθίας μέλει, *and if thou wilt take but the ſame care to be honeſtly virtuous, come boldly to the God, and petition freely for whatſoever thou canſt wiſh for.* I ſhall not ſeek into later *Philoſophers*, ſuch as *Seneca*, or *Plotinus*, or *Arrian*, or *Hierocles*, whoſe nobleſt Sentiments I look upon as drawn, not from *Zeno*, or *Plato*, but from their converſe with *Apoſtolical Writings*, or the Books of the *Eldeſt Chriſtian Fathers*, whoſe Doctrines they endeavoured to tranſfer to the reputation of declining *Idolatry:* Onely we may take notice that not onely *Philoſophers*, whoſe grave ſtudies might promiſe as much, but the looſe Scenes of a *Plautus* or a *Terence* will inform us, *That they muſt be men of the beſt lives to whom the Gods would bend the gentleſt ears, that others may*

Philoſtratus in vita Apollon. c. 8, 9.

may importune Heaven to no purpose, while the innocent Soul shall compel the Gods themselves to be obsequious: How agreeably all this to that of the Son of *Syrach*, *the offering of the righteous maketh the Altar fat, and the sweet savour thereof is before the most High, the sacrifice of a just Man is acceptable, and the Memorial thereof shall never be forgotten: Do not think to corrupt with gifts, for such God will not receive, and trust not to unrighteous sacrifices, for the Lord is just, and with him is no respect of persons*; and a Man would almost think that old *Tragedian* cited by *Porphyrius* and *Clemens Alexandrinus* had some such passages as these in his eye, when he cry'd out, Τίς φῶτ' μωρὸς καὶ λίαν ἀνημέρως Εὐπιστος ἀνδρῶν, &c.. i. e. *What Man can be so weak a fool, so supinely credulous, as to imagine the Gods are pleas'd with bones quite bare of flesh, and stinking vapours, things which hungry Dogs would never care for? or who would believe that Gods would take themselves to be highly honoured, and obliged to abundance of gratitude to thieves, or pickaroons, or tyrants, when making gaudy offerings to them? No, let but the hand free from guilt be lifted up to the Altars of the Gods, not the most rich or costly hecatombs shall sooner reconcile the angry Deities than those.* I shall add no more to shew that sense the *Pagans* had of the ends of religion, but onely make a short reflection, upon *God's justice* in dealing with Mankind, as set down by St. *Paul*, He tells us, *God will render*

Eccles. 35. 6, 7, 10.

vid. Gatak. in Antonin. l. 10. p. 360.

Rom. 2. 6, &c. *render to every man according to his deeds, to them who by patient continuance in well doing ſeek for glory and honour and immortality eternal life, but to them that are contentious and do not obey the truth, but obey unrighteouſneſs, indignation and wrath, tribulation and anguiſh to every ſoul of man that doth evil, to the Jew firſt and alſo to the Gentile*; Now that the *Jews* and *Gentiles*, who ſtood upon no equal ground, yet ſhould ſuffer equally in caſe of diſobedience, ſeems to ſome very harſh, but if again it be conſidered, that that God who gave the *Jewiſh Nation* ſuch great advantages, required of them proportionably great returns, whilſt the Gentiles who had been partakers of leſs light, were onely required to walk in that light they had, to come up as near to a perfection in faith and virtue as that would admit of: This conſider'd, the Gentiles were every whit as guilty in neglecting their duties which were *lighter* and *fewer*, as the Jews in neglecting theirs which were more *numerous* and *difficult*, ſince the diſobedience to the Divine commands is as notorious in one caſe as in the other; and this reflection reaches farther, and teaches thoſe, who are more weak and ignorant, not to preſume too much upon God's mercy becauſe they know ſo little, ſince it's as reaſonable they ſhould perform that little they know, as that we, who know more, ſhould do our duties, and their negligence and proportionable unfruitfulneſs in good, and ours,

proceed

proceed from one and the ſame damnably offenſive principle; for as the Apoſtle urges it, *as many as have ſinn'd without Law ſhall periſh without Law, and as many as have ſinn'd in the Law ſhall be judg'd by the Law*; This every Man muſt acknowledge to be the greateſt *equity* in the World; the faith and works of the *Jews* and ſo of *Chriſtians* ſhall be canvas'd and examin'd by thoſe rules of faith and practice extraordinarily imparted to them; the Gentiles had no ſuch Law, but the light of Nature was their guide, therefore their works ſhall be tried by that and by no other light, now a defect in obedience to the innate light of nature, is as much a contempt of God, and ſo as criminal, as a defect in obedience to the written Law of God, and conſequently as juſtly puniſh'd; now how far this natural light extends, as theſe paſſages I have quoted from Heathen Writers conſiderably evidence, ſo the Apoſtle tells us, *That the Gentiles which have not the Law*, i. e. the ſame Law that was given to the Jews, *do by nature the things contain'd in the Law, they not having the Law are a Law unto themſelves:* This proves that truth, that God's written Law is not a diſannulling, but a confirming and enlarging upon the Law of Nature, in the manner of a Commentary upon an intricate Text, to illuſtrate and explain it; well then, *The Gentiles ſhew this natural Law written in their hearts by the witneſs of their conſciences, and their thoughts*

v. 12.

v. 14.

in

v. 15. *in the mean time accuſing or excuſing one another*; for having as I ſhew'd before clear apprehenſions of the Being of a God, and having made very conſiderable diſcoveries of his nature ſo far as legible in the works of the Creation, they cannot upon a ſerious debate with themſelves, and weighing their own actions by their own notions and rules, but have an infallible certainty of the *rectitude* or *pravity* of their actions, and this is as much as a Jew or Chriſtian can do by his publick Laws, and an exact ſcanning of them: Now if my Conſcience can certainly inform me of things eſſentially and eternally ſo, whether they be good or bad, the ſame Conſcience will give me as infallible a certainty that God is and muſt be juſt when he rewards me according to my actions, whether they be good or evil; he calls me to account for what I do know, not for what I do not know, and puniſhes me for tranſgreſſions within the reach of my underſtanding to have avoided, and not for thoſe that were unintelligible without a poſitive revelation, and this even corrupted Reaſon will own is agreeable to the ſtricteſt rules of equity and juſtice.

2. We are to enquire, ſince we have ſeen what Jews and Gentiles, before our Saviour's birth into the World, underſtood concerning the nature and ends of Religion, which every one for himſelf ſuppoſed to be true (ſince none can be thought mad enough

to

to trouble himſelf about that religion he certainly knew to be falſe) We are to enquire how far both Jews and Gentiles had deprav'd and perverted thoſe ends, and what care they took to manage themſelves according to that knowledge they really had, when our Saviour appear'd in the fleſh; And here again we may begin with the Jews, among whom if we find an extraordinary degeneracy, we can the leſs wonder at it among the Gentiles; If then we examine the ſtate of things among them, we have it thus; It was once among them, *Do this and live*, i. e. *Live here on Earth in a ſtrict obedience to thoſe things commanded you in the Law, and you ſhall be rewarded with an happy future life*; Now when the terrors and glories of Mount *Sinai* were freſh in memory, and Parents, according as they were order'd, took care to inculcate God's power, juſtice and goodneſs particularly exerted toward the People of *Iſrael* into their Children, and gave agreeable examples in themſelves, obedience was the common ſtudy, and peace here, and a glorious expectation hereafter, the common conſequence: But when a new generation aroſe who had not ſeen God's wonderful dealings with his people, and the too prevailing examples of neighbouring Idolaters, taught the *Iſraelites* a wicked ingratitude, the Law of God was ſlighted, and (as it is among us at this day) the Man who could defie Heaven with the greateſt audacity,

city, was the moſt ſet by: And though frequent *judgments* over-took their *Impieties*, therewas no thorough purgation made among them, but they went on to add ſin to ſin, ſo that among the Scribes and Phariſees, the great Zealots of the Law at the time of Chriſt's coming in the fleſh, things were at that paſs, that the bleſſed Jeſus had reaſon when he told his Auditors, that *Except their righteouſneſs ſhould exceed the righteouſneſs of the Scribes and Phariſees, they ſhould in no wiſe enter into the Kingdom of Heaven:* If therefore the very beſt among the Jews, as they were generally eſteem'd, were utterly uncapable of eternal happineſs, what may we think of the multitude who were inſtructed by them? and what reaſon may we conclude our Saviour had to admire the Centurion's faith, and to declare, he had not found ſo much, no not in *Iſrael?* It's needleſs now to look back upon that *groſs Idolatry*, which once, like ſome ſubtle poyſon, had infected every vein of that unhappy Nation, though other lighter puniſhments had fail'd, the Captivity of *Babylon* had pretty throughly purged out that folly, nay ſo far, as made that head-ſtrong people flie out into the other extreme of a *ſuperſtitious* averſion even to *ornamental Statues*, and where there could be no danger, of which humour *Joſephus* gives us ſeveral inſtances: But about our Saviour's time, though not the ſame, yet Errors every whit as fatal and pernicious had

Matth. 5. 20.

Matth. 8. 10.

had over-ſpread them, they were not *viſible Idolaters*, they worſhip'd not the Hoſt of Heaven, nor the ridiculous Idols of the adjacent Nations, but they idoliz'd the empty figments of their own brains, *making void the Law of God by their own traditions, and teaching for doctrines the Commandments of Men:* Their different Sentiments in Religion had divided the whole Nation into factions, and all Men were grown the followers of the *Phariſees*, or *Saducees*, or *Eſſenes*, and among the ſeveral Parties, Religion it ſelf was almoſt cruſht to nothing: As for the *Saducees*, tho' they made a powerful Faction in the State, yet their Opinions were ſo groſs and abſurd, as virtually overthrew *all the reaſon of Religion*; they deny'd the *Reſurrection of the Dead*, an opinion taken up by ſome profeſſing Chriſtianity in *Tertullian*'s time, whom therefore he calls, *Propinquos Saducæos Chriſtianorum, the Chriſtian Saducees*, and *Partiarios ſententiæ Saducæorum, followers of the opinion of the Saducees*; of whom ſince that Father ſpeaks ſomewhat dubiouſly, if I might put in my own conjecture, I ſhould conclude, they maintain'd the ſame Error which ſome now adays are propagating, viz. *That we ſhall not riſe with the ſame bodies with which we die, but ſomething of a finer compoſition, which is in effect to deny the Reſurrection it ſelf*; for ſuch a thing as they propound is not a *reſurrection*, but a *new creation or a new formation*

Matth. 15. 9.

Acts 23. 8.

De carne Chriſti. Vid. Druſium de tribus Sectis, l. 3. *p.* 138, &c.

mation at least of somewhat which was not before, so that indeed it's onely *Saduciſme*, a little more cunningly insinuated; In that the *Saducees* deny'd the existence of a Spirit, they asserted of consequence the *Corporeity* of God, and deny'd *the Soul's immortality*: Ψυχῆς τὴν διαμονὴν ἀναιροῦσι, says *Josephus*, *They deny the permanence or continuation of the Soul*; they deny'd any *rewards or punishments hereafter*, so the same Historian, Τὰς καθ' ᾅδου τιμωρίας καὶ τιμὰς ἀναιροῦσι· *They take away all punishments and rewards after Death*, and *Origen* more at large; *Saducai censent post hanc vitam nihil homini repositum præmii, sive ad virtutem profecerit, sive nunquam vel studuerit à vitiorum terminis excedere*, *The Saducees hold, that after this life, whether a Man live virtuously, or make himself a slave to vice, it's the same thing, since there's no reward attending either*: Now adding to these, what Scripture charges them with, *that they say there are no Angels*, (a passage which puzles the great *Scaliger* extremely, because the *Saducees* are said to receive the five Books of *Moses* as Divine, in which Books *Angels* are often mention'd,) for any to be Religious where there's nothing to be hoped for from it, no effects to be found either of God's anger or his love, is what seems very irrational, and takes away the whole design of the Messiah's coming, and vacates all the promises to piety in the Gospel. Such absurdities made the *Saducees* odious

Belli Judaici l. 2. c. 12.

Fragmento in Matthæum.

Elencho Tribæreſeos Setrarii, c. 16. ad num. 120.

odious to thoſe who had any ſence of Religion among their brethren, and they were generally look'd on as unfit for any to hold communion with, therefore we may obſerve, that whereas our Saviour owns the *Scribes and Phariſees* as ſitting in *Moſes*'s *Seat*, and commands his *diſciples to hear them*, i. e. *to obey their preſcriptions, ſo far as agreeable to the Law of* Moſes, He utterly excludes the *Saducees*, whom he charges with *Ignorance of God's Power and his Word*, from any ſuch *Prerogative*, and beſtows very little pains to confute ſuch abſurd and palpable Hereſies.

As for the *Eſſenes* they were the ſpawn of the *Phariſees*, a very ſevere Sect, if we may believe *Jewiſh* authors; we find 'em no where mentioned in Scripture by name, of which ſome imagine the reaſon to have been becauſe they liv'd privately in the Countrey, not concerning themſelves at all in civil or publick affairs, by which means they eſcaped our Saviours reproofs; and well they might, if *Scaliger*'s account of them be true, *That they were not an ambitious crew of cheats, as the* Phariſees, *nor groſly impious, as the* Saducees, however having ſo ſcandalous anceſtors as the *Phariſees*, we may rationally conclude they were ſomewhat tainted with their vain ſuperſtitions: Nay, if *Joſephus* the *Jewiſh* Hiſtorian were any way prudent in his choice, the *Eſſenes* muſt have been the more *ſuperſtitious* of the two parties, or

Scaliger in Elench. c. 25.

ſome other way the worſe, ſince *Joſephus*, who knew the *Eſſenes* very well, and obſerved their cuſtomes and their manners throughly, choſe rather to aſſociate himſelf with the *Phariſees* than with them: their publick tenets were for the moſt part good, according to thoſe accounts now extant of them, but whereas their *Aſcetick life* ſeem'd to recommend them much to the common vogue, and that no where commanded, we may conclude, that when our Saviour denounces ſo many woes againſt the *Hypocriſie of the Scribes and Phariſees*, they were not without their ſhares in the intention of his reproofs; for indeed we find the *bleſſed Jeſus* generally reflecting upon thoſe who were the guides of the *Jewiſh* people in matters of Religion, they being blind and leading the blind, both fell unhappily into the ditch: and ſuch blind guides were thoſe as well as others; otherwiſe they who have the character of being in extraordinary manner Φιλάλληλοι, or *extraordinary lovers of one another*, would certainly have taken greater care to inſtruct the vulgar in the real import of that Law, of which they themſelves had ſo venerable an opinion: and a ſort of men, who were ſo very eminent for their virtues themſelves, would by their *Doctrines and examples* have prevented the vacating the Laws of Morality ſo groſly, by the ſilly niceties of impertinent Traditions: And Men who had their minds ſo wonderfully adapted for the moſt

Joſephus ubi ſupra.

moſt ſublime matters, would certainly have clos'd very readily with our Saviour, who ſpoke ſo incomparably, and taught with ſo unuſual and therefore ſurpriſing an authority: but we meet with no ſuch extraordinary effects of their *pretendedly divine Philoſophy*, but the *Jewiſh* people generally corrupted, and none of theſe admirable men taking any pains to ſtay the deluge of publick impieties.

But, howſoever ſilent the Scripture may be concerning theſe devout and applauded *Schiſmaticks*, we meet with the *Phariſees* often enough, to their eternal ignominy; They were, beſides their pretences to extraordinary knowledge in the Law, and a *ſupererogatory purity* in their lives, great *intreaguers* in affairs of ſtate, and finding the *Saducees* a *powerful and encroaching faction*, they countermined them, and taking the advantage of *Queen Alexandra's* ſuperſtitious humour (who had a particular charge from her dying husband to cloſe with them as powerful and indefatigable, and therefore the more capable of ſupporting her authority) they engroſſed almoſt all publick intereſts into their own hands, as *Joſephus* teaches us: ſo they aſſumed a kind of *Papal prerogative*, would be infallible in opinion or judgment, and ſupreme in dignity, and ſo be truly *Cuſtodes utriuſque tabulæ*, the great guardians of the whole Law of God, as reſpecting both matters of faith

Non enim eadem ſacra coluêre, nec iiſdem ſacrificiis deo litárunt.

De bello Judaico, l. 1. c. 4.

and of practice. A long habit of fear gotten into mens minds, makes them at length forget how they came to be poſſeſt with it, and that which aroſe from the *force and violence* of thoſe whom they found able to compel them to any thing, grows in tract of time to an apprehenſion of ſome great *intrinſick merit* in the perſon whom they fear; thus when the *Phariſees* were clambring to that height of power they graſp'd at, the ſteps they mounted by were *viſible and odious*, but their powers too great to be reſiſted; when they had gotten a long and quiet poſſeſſion of *Authority*, the people, who had forgot their former ill practices, and violence, grew into a ſtrange opinion of *phariſaick ſanctity*; they found themſelves no better than ſlaves to a prevailing faction, and were willing to hide the ſcandal under the plauſible pretext of only being *admirers of and therefore ſervants to the Saints of the moſt high*; That theſe wretches might ſtand the higher in the worlds opinion, the common people were perſwaded to believe, *That if but two were deſtin'd to inherit eternal happineſs, the one muſt be a Scribe, the other a Phariſee*, now the *Scribes* were not all neceſſarily *Phariſees*, tho' ſome of them were, the account given of their difference by *Toſtatus*, as quoted by *Petavius* in his notes on *Epiphanius*, is very good, and it's this, *Tho' the Scribes and Phariſees are joined in the ſame Goſpel text, yet as diſtinct one from ano-*

Petavii animadv. in Epiph. l. 1. tom. 1. ad Hæreſin, 15.

another, its to be obſerv'd, that they are not diſtinguiſhed as the Phariſees and Saducees, i. e. as if they were direct oppoſites, for no *Saducee* can poſſibly be a *Phariſee* at the ſame time he is a *Saducee:* but *they are diſtinguiſhed one from another, as a Grammarian and a Logician may be, for though its one thing to be a Logician, and another to be a Grammarian, yet the ſame perſon may very well be both; ſo its one thing to be a Scribe, another to be a Phariſee, for he that's a Scribe muſt be a man learned in the Law of* Moſes, *he that's a Phariſee muſt enter himſelf into a particular Sect, and engage in a peculiar method of living, but he that is a Phariſee, that is a Sectary, may be a Scribe too,* i. e. *a man learned in the Law at the ſame time*: With theſe we have *Lawyers* named by our Saviour, but their employment being to explain the Law to the people, which was the employment of the *Scribes* too, they ſeem to be one and the ſame ſort of men, and the caſe is the plainer, if *Maldonate*'s opinion be true, *That ſome Scribes were as publick Notaries, others as publick Teachers,* ſo having a double office incumbent upon their party: Take theſe *Scribes, Lawyers and Phariſees* together, they were *notorious Hypocrites:* They had reduc'd Religion to nothing but air, to a meer empty ſhew, they had a *form of Godlineſs*, but *they denyed the power of it:* They were *extremely ambitious and vain-glorious* even to ridiculouſneſs. *They* *Maldonat. in Matth. c. 2.*

laid heavy burdens upon the ſhoulders of others, but would not touch them themſelves with one of their fingers, they did all their works to be ſeen of men, they made broad their Phylacteries, that they might ſeem the greater zealots for the Law, and enlarged the fringes upon the corners of their garments for the ſame purpoſe; they loved the uppermoſt rooms at feaſts, and the chief places in the Synagogues, Matth. 23. 4—7. *and greetings in the market places, and to be called of men Rabbi, Rabbi,* all this contrary to that ſimplicity and modeſty which their Law in ſeveral places required of them. Again *theſe,* in conjunction, *ſhut up the kingdom of heaven againſt thoſe that were deſirous to enter it.* They *abuſed prayer* by running it out into an *impertinent length,* that the world might not ſuſpect men of ſuch *fervent devotions* could have any thoughts *of devouring widows houſes.* They abuſed the intent of *Proſelytiſme,* that being to bring ſtrangers to the knowledge of God, but they made theirs *twofold more the children of hell than they were themſelves:* They *allowed perjury, payed Tythes of Mint, Aniſe and Cummin, but omitted the weightier things of the Law, Judgment, Mercy, and Faith: They were outwardly clean, but inwardly conſcious to themſelves of infinite extortion and exceſs: They appear'd outwardly righteous to the eyes of undiſcerning men, but within were full of hypocriſie and all iniquity,* as our Saviour informs us in the continuation of that chapter.

chapter. The *Phariſees* particularly were ſo infamous for theſe things, that one *Joſhua* an ancient Rabbine, and if his age be rightly calculated, antecedent to our *Saviour*'s *Incarnation*, reckons *the fooliſh ſeverities of the Phariſees as one of thoſe things that brought a general infelicity upon the world*, and yet by thoſe *hypocritical ſeverities* they pretended to merit Heaven and more, they judged their own wills ſo abſolutely free, their own abilities towards performance of the Divine Law ſo very great, that *They eſteemed a reward of mercy or happineſs attain'd by God's free grace a matter not worth their acceptance, but glory purchas'd by merit was really great and honourable:* they encourag'd *impieties admirably, by entayling felicity, or a portion in the future world, upon every one that was born an Iſraelite*, were his circumſtances never ſo diſcouraging, a principle re-aſſerted and maintained by their modern Rabbines: Which corrupt opinions, extreme ſuperſtitions, and ſhameful Hypocriſies, as they fill'd them with abundance of prejudices againſt our Saviours Doctrine and Perſon, which carried nothing but love and meekneſs, humility and ſincerity along with them, all direct contradictions to their opinions and practices, ſo after our Saviour's time they expos'd 'em to all the contempt and deriſion imaginable; hence they got thoſe ridiculous nick-names given 'em by the Talmudical writers, as cited out of the book

Buxtorf. in voce פָּרַשׁ *Lex Talmud.*

book *Sotah* by *Buxtorf*, *Where firſt they are called* Sichemites, *becauſe as* Hamor *and* Sichem *conſented to be circumciſed, ſo theſe, not out of any reſpect to God's honour, but to advance intereſt and ſerve their own carnal ends, this was their* פְּרוּשׁ שְׁכְמִי *the ſecond ſort of them was the* פְּרוּשׁ נִקְפִּי. *I might call them Creepers from their pretended humility, whereby they ſeemed afraid to raiſe their feet from the ground, as being far from any thing of a lofty humour, by which means they ſtumbled often and fell down, the inconvenience of which they bore with a great deal of apparent patience, the next was the* פְּרוּשׁ קִיזָאִי *a Blinking Phariſee, or one that breaks his face againſt the walls, a name given them on occaſion of their imaginary purity and ſpirituality, which was ſo great, that for fear a maid, or a woman, or any other unclean thing ſhould fall into their ſight, they walkt with their eyes ſo far ſhut, that they could not chuſe their own way, and ſo often ran their heads againſt walls and poſts: The fourth ſort was the* פְּרוּשׁ מְרוּבְיָא *theſe may be call'd Crook-backs, from an humour ſome of them had taken up, of ſtooping ſo much out of humility too, as they call'd it, that they ſeemed almoſt to walk double, or to be very crooked, and this was, leſt by walking upright, they ſhould diſturb the Almighty, or hit his feet, which they concluded to be very near the earth, that being his footſtool, and he filling all things with his preſence: The fifth is*

This

פְּרוּשׁ מַה חוֹבָתִי עוֹד וְאֶעֱשֶׂנָּה *This Pharisee I would call a Supererogatorian, or one who superciliously asks, what you can shew him more that he has to do and hee'l do it, intimating thereby that he has already done every thing God has commanded, and has now time and ability to perform a new task: The sixth kind is the* פְּרוּשׁ מֵאַהֲבָה *This tho' it sounds favourably, and signifies the Pharisee of Love, yet the Talmudists tell us plainly, it signifies no more than a meer Mercenary, or one that endeavours to observe the Law, not out of any principle of fear or love of God, but of a fondness of that reward that's promised to those who do so, which reward tho' we may have a due respect to, as the Apostle assures us, yet the love of God must principally constrain to that filial obedience which God requires at our hands: the last nickname the Pharisee carries is, that he is* פְּרוּשׁ מִיִּרְאָה *The Pharisee of fear, or he that keeps the Law, or pretends to do it, meerly out of a wretched slavish fear of punishment.* These several names were justly bestowed upon them as so many characters of infamy, from those several observations the world made of them: Their long clothing carried somewhat venerable in it, but *Rabbi David* upon that of *Zephaniah*, where the Prophet in God's name threatens *to cut off all that wear strange apparel*, tells us, *That by that expression some understand those men who to make a shew of piety and holiness to* Zeph. 1. 8. *Vid. Drusium de 3. Sect. l. 2. c. 1.*

the

the world, put on garments that are not like the garments of other men, that by thoſe garments they may be taken notice of for very pious and holy men, but in the mean time their ways are wicked, ſuch were the *Phariſees* who, in a word, at our Saviours appearance, had perverted the Law of God ſo as to be a meer ſtale of their ambition and falſe intereſt; they were religious in ſhew, but the greateſt enemies of Religion in reality.

If after the *Jews* we come to take notice of the *Gentiles*, we ſhall find they were fallen into the ſame or greater corruptions, The *preciſe Stoicks*, ſo famous for their Morals, were both themſelves and their followers as infamous for their *effeminacy and luxury*; thoſe great enquirers into the wiſdom of God diſcover'd in the works of Nature, loſt themſelves and their admirers in a thouſand follies, they recommended *continence and ſobriety*, themſelves in the mean time being *bauds and panders* to their own *unnatural Luſts*; they declaim'd againſt *pride*, yet thought themſelves too good to converſe with earth; their chief *Philoſophers* ptetended to unite a rational Soul to the Divine Nature, and at the ſame inſtant made *ignoble Magick and Diabolical contracts* the very crown of all their endeavours; the generality of the Pagan world, tho' they multiplied their Deities ſo faſt, ſcorn'd the ſlavery of a devout fear, and dar'd and hector'd the greateſt of their Gods with their extra-

extravagancies: they fell into the foolery of *deifying* one another, and by ſuch a *ſuperfetation of Divinities*, came to have no fear at all of God before their eyes; what enormous crimes they fell into, S. *Paul* gives us a juſt account of, where for their fenceleſs Idolatries, he aſſures us, God gave them up *to uncleanneſs through the luſts of their own hearts, to diſhonour their own bodies between themſelves, and as they did not like to retain God in their knowledge, ſo God gave them over to a reprobate mind to do thoſe things which are not convenient; hence they were filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs, they were full of envy, murder, debate, deceit, malignity, they were whiſperers, back-biters, haters of God, deſpiteful, proud, boaſters, inventers of evil things, diſobedient to parents, without underſtanding, covenant-breakers, without natural affection, implacable, unmerciful, and theſe knowing the judgment of God (that they which commit ſuch things are worthy of death) not only did the ſame themſelves, but took pleaſure in thoſe that did them:* Sin was grown among them then, as at preſent it is with us, one of the moſt faſhionable things in the world, ſo that even their own companions, the *Paraſites and Sycophants*, of thoſe irreligious ages, could not but now and then *Satyrize* upon their vices; it was indeed no wonder that in our Saviour's time, and the immediately precedent and ſubſequent Ages, they

Rom. 1. 24, 28—32.

they ſhould be ſo miſerably corrupted, the degeneracy began betimes, for *Maximus Tyrius* tells us a ſtory of *Anacharſis the Scythian*, (a man of a truly philoſophical ſpirit and of ancient ſimplicity, and living about the time of the great *Cyrus*, who reſtor'd *Iſrael* to their countrey after the Captivity of *Babylon*,) *that he came into* Greece *in queſt of a wiſe man, or one whoſe words and actions were of a piece*, Athens *that eye of* Greece, *and where all the various Sects of Philoſophers were in their ſplendor, could ſhew him no ſuch man, nor could the reſt of* Greece *ſatisfie his inquiry, till at laſt, in an obſcure corner of the Countrey, he found one* Myſon, *a man of no name nor reputation in the world, but one that really ſpoke and acted too as became a wiſe and good man:* And if *Greece* which ſeems to be the world's glory for the learning and valour, and the yet greater reputation of it's inhabitants, could afford no better ſtore of men who liv'd virtuouſly, how meanly muſt we conclude the reſt of the world was ſtock'd with them! therefore *Lucian, that impious but witty ſcoffer at Chriſtianity*, could not forbear laſhing the *Philoſophers* themſelves, who knew ſo much, and expoſing them to the world's contempt, ſo in his *Icaro-Menippus*, *Menippus* tells his friend a ſtory of his being in heaven, where, among other conſiderables, *a Council of the Gods was call'd by Jupiter their ſupreme, to diſcourſe with them concerning the Philoſophers*,

Maximi Tyrii Diſſertat. 15.

ſophers, and Jupiter tells the reſt, that *the Philoſopers were a race of Men lazie, quarrelſome, vain-glorious, cholerick, gluttonous, ſilly, proud, abuſive, and in a word according to* Homer's *phraſe*, Ἐτώσιον ἄχθος ἀρούρης, *an unprofitable burden to the Earth, ſome of theſe call themſelves Stoicks, ſome Academicks, ſome Epicureans, ſome Peripateticks, and by ſeveral other more ridiculous names theſe aſſuming to themſelves the venerable character of Virtue, they walk about with a ſupercilious and diſdainful look, a long reverend beard, a ſtarch'd habit, but under all the moſt deteſtable manners in the World, yet theſe wretches, forſooth, deſpiſe all the World beſide themſelves, they talk lewdly and ſillily of the Gods, and, getting a company of unexperienced youths about 'em, they make a mighty noiſe of virtue, and always commend ſobriety and modeſty among their followers, and rail againſt wealth and pleaſure, but when they get once by themſelves, they gorge themſelves without meaſure, they indulge themſelves in all manner of luſt, and are baſe enough to rake a kennel for a leaden farthing, and what's worſe in them than all the reſt, when they themſelves do nothing towards the good of mankind either privately or publickly, when they are neither fit for the Wars abroad, nor for conſultations in private, they are always accuſing others, and with bitter expreſſions and ſtudied abuſes, they reproach and rail upon their neighbours, and he's the greateſt man among &c.*

Luciani t. 2. p. 208.

among them who is moſt noiſy, impudent, and has the fouleſt tongue: Had St. *Paul* and *Lucian* liv'd together, though one were ſo *holy*, the other ſo much an *Atheiſt*, a Man would have thought they had agreed together in their accounts of the degeneracy of thoſe, who were accounted the wiſeſt part of the World; to theſe I may add *Philoſtratus*, who giving us an account of a diſcourſe between *Apollonius Thyaneus* and *Phraotes* an *Indian Prince*, he introduces the Prince, reflecting upon *Apollonius* and his Companions thus, *I hear*, ſays he, *there are many among you, who make Philoſophy their trade to get by, and putting it on, like a Garment which they can as eaſily throw aſide, they bear themſelves high upon an habit that belongs not to them, and moſt certainly as common thieves, who look upon themſelves as ſure of hanging whenſoever they are catcht, are for a ſhort life and a merry, ſo theſe Philoſophical rogues among you indulge their luſts and their guts, and are the tendereſt and moſt effeminate Creatures in the World, and this I take to proceed from the defect of your Laws. He that counterfeits the publick Coine dyes for it, and ſo does he that cheats an Orphan, or any thing of the like nature among you, but, as I am told, there's no Law among you that puniſhes Quacks in Philoſophy, who onely abuſe and corrupt it, nor is there any Magiſtrate appointed to take cognizance of them:* Thus far he. By which we learn that as to the Divine Law, where there

Philoſtrati vita Apollon. l. 1. c. 12.

there is *no Law* there can be *no tranſgreſſion*, ſo in reſpect of worldly matters, where there's *no Law* there's *nothing but tranſgreſſion*, and by the concurrence of all theſe ſo very plain teſtimonies we find, that the ends of true Devotion in that part of the World which was without the pale of the Jewiſh Church, was not onely perverted about the time of our Lord's appearance on Earth, but it was worn out of memory, and God ſo repreſented by Men, that there ſeem'd to be no better way of approaching his nature, than by an irreſiſtible ingenuity in all manner of bruitiſh violence and extravagant wickedneſs.

Thus have we at large conſider'd the ancient *Maximes of Religion*, and ſeen wherein the World in general believ'd it to ſubſiſt, and we have ſeen how far both *Jews* and *Gentiles* had declined from their own principles; by the whole it will appear, that the *fulneſs of time* was come in every reſpect, that humane wickedneſs was grown to that height, and conſequently that great God whoſe eyes are purer than to behold ſin, ſo infinitely provoked, that, had not the bleſſed Jeſus the Son of God interpos'd, as great and univerſal a deluge of *vengeance* muſt have overſpread the World, as that of *Water* heretofore; but withal it will appear as plain, that notwithſtanding all theſe abuſes and depravations of Religion, the foundation of it ſtill ſtood good, the Laws of God were as

really believ'd to be *holy, juſt and reaſonable*, and obedience to them as neceſſary among the Jews, and *Virtue and ſolid Honeſty* was as much commended, tho' perfectly ſtarv'd, among the Gentiles, as ever before, it was the practice of what they ſo commended that ſo miſerably fail'd among Men, ſo that there was indeed no kind of neceſſity to extirpate the whole of all former Religions for the ſetling that of Chriſt, but onely of a reformation of abuſes and clearing the old foundation from all that rubbiſh, from all thoſe bryers and thorns that had overgrown it, and there was need of reinforcing thoſe duties appertaining to Religious converſe whether with God or Men, upon all ſorts of perſons with new and more forcible arguments than former Ages had offer'd, that Men might *re-entertain their firſt Love, and do their firſt works*, ſo *bringing forth fruits agreeable to repentance:* Therefore our Saviour profeſſes of himſelf with reſpect to the whole *Moſaic* Law, *that he came not to deſtroy, but to fulfil it*; i.e. to ſhew its whole deſign and intention, to perform every part in his own Perſon, upon which reaſon he
Mat. 3. 15. offer'd himſelf to *John's Baptiſm*, though in its own nature but a deduction from, or an appendix to the Law, and when *John* made a modeſt refuſal, *Jeſus* ſaid to him, *Suffer it to be ſo now, for thus it becometh us to fulfil all righteouſneſs.* He came to fulfil it farther in ſuffering upon the Croſs, by which

which *Sacrifice* of his, it being the end of the Law, all *Jewiſh Sacrifices* were vacated, the *ſubſtance* being once come, the *ſhadow* could have no longer place in the World, and conſequently all thoſe *Ceremonies* conducing to their *Sacrifices* had an end too: So he fulfill'd whatſoever the *Moſaic* Law had prefigured to the *Jewiſh* people. He came to teach Men the very comprehenſive nature of the Law, to ſhow his own Diſciples and Followers how much more was required at their hands, than what the ſtricteſt Zealots among the *Jews* thought themſelves obliged to, to convince them that it not onely reach'd the *outward Man*, and ſo might be ſlighted by *evaſive ſubtilties*, but it was to engage all the *inward affections of the Soul*, and ſo muſt neceſſarily exclude all *colluſion and Hypocriſy*; this method our Lord follow'd in that admirable Sermon upon the Mount, wherein He cancell'd no part of that Law given to the *Jews* of old, but commented upon it; And ſo the Apoſtle St. *Paul* acted with relation to the Gentiles, and therefore when he was at *Athens*, though his *Spirit was ſtirr'd up in him*, mov'd equally with grief and anger to ſee that populous *City ſo wholly given to Idolatry*: yet He fell not immediately to the *reproaching* of their Religion, nor to the taking it away both *root* and *branch*, but he took an happy occaſion from that Inſcription upon one of their Altars, Ἀγνώστῳ Θεῷ, *To the unknown*

God, to aſſure them that he preach'd no other God to them, but him *whom they ignorantly worſhip'd*, *He being that God who made the World and all things therein, and therefore could not be confin'd to Temples made with hands.*

Acts 17. 23, 24.

Thus from the beginning of the World, *Religion*, as to its *Eſſence*, has been *immutable*; what was fixt in Man by nature, ſo long as Nature is, muſt be the ſame too; God planted in man his own fear, and whatſoever tended to the promotion of *that*, and an earneſt deſire of ſelf-preſervation, with reſpect to this and to a future life; whatſoever byaſſes men now to a wretched *ſlaviſh fear* onely of Divine diſpleaſure, and makes them therefore rather *avoid evil than do good:* And whatſoever engages men in unlawful ways of ſecuring themſelves from any apparent danger, all *that* ariſes from thoſe corruptions nature at preſent is embarraſsed with: theſe things are to be mended, but God is ſtill to be fear'd, and Men ſhall ſtill get a good name by doing real good unto themſelves; *Obedience* was the great firſt end of every Law, and a Law was given our firſt Parent to put him upon a tryal of *original prudence*, which could never put him upon any thing but what was excellent; when prudence ſeem'd drowſie, ſin crept upon him, and ruin'd him and his proſperity, but becauſe Man ſinned, God did not therefore change the nature of his commands, but he explain'd

explain'd and improv'd them, by adding particulars coincident with them; he ſupply'd the defects of reaſon impair'd, and reveal'd thoſe things at which it might have ſtumbled beyond recovery: *Noah* and his Sons had not a new Law, but the ſame again illuſtrated farther, and more clear'd up by *additional revelation*, to ſupply the greater decays of humane abilities: Nor did God change his mind when he choſe the Seed of *Abraham* from the reſt of Mankind, or give *Iſrael* any *new Laws* eſſential to Religion, for *Circumciſion* and the *Paſchal Feaſt* were not of the eſſence of it at all, ſince Man might have kept all the moral Law without ever participating in either: The reſt of the *ceremonial and political injunctions* were neceſſary to the Jews *neceſſitate præcepti*, as they were commanded by a God infinitely powerful and wiſe, and who could enjoyn them nothing that was unfit or unjuſt, but the moral Law which was the Law of nature, and obliged all Mankind, as well as the Nation of the Jews, was neceſſary, *neceſſitate Medii*, as an abſolute and indiſpenſible means of ſalvation, or as containing *ſuch duties*, and forbidding *ſuch ſins*, as without an exact care in each of which it was impoſſible for any man living to be ſaved: and whereas the circumſtantial Laws of the Jews were ſuch as had no intimate connexion with or dependance upon one another, all the parts of the Moral and perpetually obliging Law

are of ſo *cloſe an alliance*, and in their *execution ſo inſeparable* one from another, that as S. *James* ſays, *Whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all:* for the whole ſum of the Law being comprehended in thoſe few words, *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind, and thy neighbour as thy ſelf*, If therefore any man *bow to an Idol*, or *worſhip more Gods than one*, or *profane the name of the true God*, or be *guilty of perjury*, or *refuſe to devote one day in ſeven to the worſhip and ſervice of God*, by any of theſe ſins he proves he does not love the true God ſo entirely as he ought. And again, He that *diſhonours or rebels againſt his parents natural, ſpiritual, or civil*, or *that commits murder with his hand or in his heart*, or that *ſubmits to the enticements of luſt*, or that *defrauds and purloins from another*, or that *by falſhood* endeavours *to prejudice the life or eſtate or reputation of others*, or who *indulges himſelf in coveteouſneſs*, or *gives way to the firſt motions of the heart that encline to envy*, Whoſoever ſins in any one of theſe particulars, tho' at the ſame time he be a rigid obſerver of all the reſt, cannot be ſaid *to love his neighbour as himſelf*, ſince he would not be willing, either that by himſelf, or by any other, any injury of what kind ſoever ſhould be done to him: and how much more eſſential to the body of Religion the *Jews* thought

James 2. 10.

thought theſe *perpetual Laws*, than their own *Ceremonial Inſtitutions*, is plain from their practice, ſince they, as much as poſſible, hinder'd all meer Heathens from co-habiting with them, and yet admitted thoſe whom they called *Proſelytes of the gate*, upon their *renouncing a plurality of Gods, and ſubmitting to the ſeven precepts of the ſons of Noah*, to the priviledge of performing their Devotions in the exterior Court of the Temple, and kindly ſuppos'd them too *capable of a portion in the world to come*. As God made no alteration in the *natural Law* by what he gave *Iſrael* by the hand of *Moſes*, ſo neither did he innovate any thing when he ſent his *only begotten Son* into the world for it's Salvation, *the Law of Chriſt was the Law of Moſes, which was the Law of Noah, which was the Law of Adam, which was the Law of pure original Nature, which was the Law of God*; as *Moſes* was the *Law-giver* of the *Jews*, ſo was the *bleſſed Jeſus* the *Law-giver* of the *Chriſtians*, but if we look on them both as meer Men, their *legiſlative power* was not *original*, but as *Stephen* tells the *Jews*, *the Law was given them by the diſpoſition of Angels*; *Moſes* yet is called a *Law-giver* in the Song of the *Iſraelites*, but it's in the ſame ſence as a *Judge on the Bench*, who has no power to make any thing a Law of his own contrivance, or by his own Authority: God himſelf, on whoſe ſervices myriads of glorious Angels always attend, is *a Law-*

Acts 7. 53. *Numb.* 21. 18.

giver, as *a King on his Throne*, who has no ſuperiour, and therefore what he there decrees, has the force and ſanction of a Law, *the Lord is our Judge*, ſays the Prophet, *the Lord is our Law-giver, the Lord is our King, he will ſave us:* As our Saviour was Man, he too, tho' ſuperiour to *Moſes*, and peculiarly faithful in all the houſe of God, had no authority to make alterations in that original Moral Law, and as he was one with his Father, and ſo conſcious of every determination of his, it was *impoſſible he ſhould vary from himſelf*, i. e. *from his bleſſed Father*, or ſhould openly in the world act as if it were poſſible any thing imperfect ſhould come out of the hand of God: Hence we rationally believe, that if ſalvation be a thing really attainable, it muſt be attained by the ſame means by all perſons whether *Jews or Gentiles*. Of the Patriarchs ſeveral have that teſtimony given of them in Scripture, *that they pleas'd God*; now there being no variableneſs nor ſhadow of turning with God, but he *the ſame yeſterday to day and for ever*, whatſoever pleas'd God in thoſe, the ſame and nothing elſe can pleaſe him now. And whereas our bleſſed Saviour *in the days of his fleſh* made it his buſineſs to pleaſe his Almighty Father, and did ſo by performing every punctilio of the *Moſaic Law*, ſo we who are to follow his example, muſt perform the ſame; but whereas the very *circumſtantial appendages* of a Law,

Iſa. 33. 22.

Law, tho' nothing eſſential to it but the meer evidences of the *Sovereignty of the Lawgiver*, are not yet to be cancell'd, but by a power equal to that which gave them their firſt obliging authority; therefore it was neceſſary that Jeſus Chriſt, in and by whom the ceremonial ſanctions of *Moſes*'s Law were vacated, ſhould be God and ſo have the ſame original Divine Authority in himſelf; and his fulfilling and re-confirming all the ſubſtantial parts of that Law, made it yet the more *publickly authentick*, and taught his followers to have their due reſpect to him, which was due to both an *Almighty Lawgiver, and an infallible Interpreter*. And whereas that inſupportable burden of Ceremonies is taken off from the necks of Chriſtians, it being laid upon the *Jews* partly for *the hardneſs of their hearts*, and partly for to ſhadow out to them their expectations of a Meſſiah, who being himſelf come in the fleſh has now no need of *types and ſhadows* to prefigure him; ſo the old Natural Law is urged upon them with the greateſt ſtrength and reaſon in the world, and the force and intent of it is more clearly ſhew'd them; from whence the Apoſtle S. *John*, who tells thoſe he writes to, *that he gave them no new commandment but the old which they had heard from the beginning*, yet in the very next verſe ſubjoins, *Again a new commandment I write unto you*, the ſubſtance of which is, *that you love one another*, this

1 *John* 2. 7, 8.

this was an old commandment, in that Nature injoyn'd it, and it was co-incident with that, *Thou ſhalt love thy neighbour as thy ſelf*; it was a new Commandment, in that it was re-inforced and inculcated ſo very often by our Saviour, in that He gave ſo many powerful reaſons why his followers ſhould practiſe it; and yet the reſult of all amounts only to this, that the deſign of Religion being to reſtore Nature to its firſt happineſs, and that being rationally concluded to be the *beſt and pureſt Religion* which has the greateſt effects in that deſign, if thoſe who were his *Diſciples* would but take care to evidence their *Diſcipleſhip* by that *mutual love and endearing charity*, they would, at the ſame time, convince the world that the Lord whom they follow'd was truly authoriz'd by Heaven, that the Doctrine which He preach'd was really agreeable to the Will of God, and that *Love* being the firſt intention of pure and uncorrupted Nature, That which raiſed and encouraged men moſt powerfully to it muſt needs be the moſt ſuitable to that original purity of Nature. And hence it is that we obſerve, many are prejudiced againſt Chriſtianity by thoſe curſed *feuds and animoſities* to be found among Chriſtians, they having an eye generally to the *reſtauration of Nature*, but *quarrels and contentions* being wholly *barbarous, brutiſh and unnatural*; hence it appears farther too, that whereas the Apoſtle ſeems

to

to diſtinguiſh between the *Goſpel* and the *Moſaic diſpenſation*, as if the firſt were *the Law of Faith*, the laſt *the Law of Works*, and that ſuch a Law as by which Salvation could never be obtain'd, The works the Apoſtle reflects on, are not the duties of the *moral Law*, but the *Ceremonial punctilio's* of the *Levitical Law*, which, as the author of the Epiſtle to the *Hebrews*, agreeably to what I aſſerted before, aſſures us, *were not able to make any man perfect*; but for the *Moral Law* he's ſo far from invalidating it, that where ever he dehorts from any vices, ſuch as he calls the works of the fleſh, *which are theſe, adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, ſtrife, wrath, ſeditions, hereſie, envyings, murders, drunkenneſs, revellings, and ſuch like*; of which he tells us, *that they who do ſuch things ſhall not inherit the kingdom of God:* Again, whereſoever he exhorts to any virtue, ſuch as *Love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance, againſt which there is no Law*; Whereſoever he does thus, He enforces the Moral Law with expreſſions as ſtrong, and reaſons as weighty as the Holy Ghoſt could inſpire him with; and where the ſame Apoſtle aſſures us *that in Jeſus Chriſt neither Circumciſion availeth any thing, nor uncircumciſion*, he ſhews what works are excluded from any efficacy in our Salvation, for *Circumciſion* is put for the whole

Gal. 5. 19, —24.

Gal. 5. 6.

whole *Ceremonial Law*, and where he adds that Faith working by Love is available, he ſhews the inefficacy of all pretences to Faith without good works, agreeing with S. *James*, that *Faith without works is dead*, and with his own ſevere reflection elſewhere upon thoſe, *who profeſs they knew God while in their works they deny him, being abominable diſobedient, and to every good work reprobate.*

James 2. 26.

Tit. 1. 16.

Since then it was the *great end and deſign of the Goſpel to confirm the Moral and eternal Law of God*, and ſo by juſt degrees to reduce fallen Man again to the rules of perfect reaſon, to make him ſenſible of the *noble nature* and *ſpiritual inclinations* of the *Heaven-born Soul*, that ſo he might the more fully apprehend, how much below himſelf he falls in yielding himſelf a ſlave to Sin, and how much he retrenches his own true *liberty* by that *unbridled exorbitancy* he aims at: the Goſpel being intended to ſet Man's natural miſery in a true light, and withal to ſhew the ſole remedy for that miſery in the undertakings of a Saviour: It remains an inquiry ſtill whether Man could, in the ſtate he is in at preſent, arrive at a full and plain ſatisfaction in theſe matters? And here we are to call to mind *our ſecond Poſition relating to Humane Reaſon*, which teaches us, *that by the Fall, humane reaſon is exceedingly impair'd, and very much incapacitated for thoſe great ends for which it was firſt beſtow'd on Man*; and it's plain that though

though our Saviour has appear'd, though he has brought us the glad tydings of life and ſalvation in and by himſelf, tho' he has taken the kindeſt care imaginable for the propagation of this Goſpel, we are ſtill by birth the ſame naturally miſerable and miſunderſtanding Creatures that we were before; and therefore we are in ſome ſence *actually regenerate or born again in Baptiſm*, being in it born *members of the Chriſtian Church*, and ſo having a right to all *Chriſtian priviledges*, and it being a *Symbol or ſign* of our *new birth* or *reſurrection from dead works to ſerve the living God*; yet after our Baptiſm, our intellectuals are ſtill the ſame poor, weak, and miſerably fooliſh; and hence it comes that *Catechetical inſtructions in the principles of Chriſtian Religion*, and frequent *Sermons* or *exhortations* to true piety and ſincere goodneſs, or *dehortations* from Sin, and *explications of hard and difficult expreſſions* or doctrines in Scripture, *and vindications of divine truths* from the aſſaults of *Hereticks*, *Schiſmaticks* or *Infidels*, and the *refutation* of thoſe errors, endeavour'd by ſuch to be impreſs'd on the minds of Men, all theſe things are abſolutely neceſſary for advancing our knowledge in Divine Matters, for keeping us from the paths of error, and for teaching and ſhewing us how *to live godly, righteouſly and ſoberly in this preſent evil world:* And the more improvements we make according to theſe means of grace

grace which we enjoy, the more powerful aſſiſtances and encouragements we meet with from Heaven in our work, as was before obſerv'd in our *fourth Poſition concerning humane reaſon.* Yet after all, we remain but on the *poſitive ſide* of thoſe great truths laid down in Scripture, we believe them firmly and ſtedfaſtly, becauſe we have an *irrefragable and infallible teſtimony of their truth*, the veil that was upon the hearts of men is indeed taken away, the types, ſhadows and ancient Prophecies, relating to the *Meſſias*, are all made good in his appearance upon earth, the way to life is made clear, and according to right reaſon, very eaſie and agreeable to thoſe who endeavour to walk in it; and Man ſo endeavouring, is reconciled to God by the blood of his dear Son Jeſus Chriſt, and there is a nearer and more cloſe Communion between God and man than heretofore, all theſe things and the infinite love of God in them, are now ſo plainly decipher'd, that he who runs may read them. But for the rational part of theſe things, or what means an Almighty God could make uſe of to effect things ſo ſtupendous, how that diſmal diſtance between a *pure Divinity and corrupt Mortality*, ſhould be made up; how God himſelf ſhould *ſtoop to man*, when man notwithſtanding all his inordinate ambition, could never *riſe to God*, how that ſtrict communication between God and Man ſhould be maintain'd, *&c.*

All

All theſe things are ſuch *myſteries*, that its impoſſible for even *Angelical Intellectuals* to comprehend them fully, ſince common reaſon will give us this maxim, that *Nothing but an infinite being can perfectly underſtand all the operations of an infinite being*: Therefore we have the *Communion between God and Man* ſtill ſhadowed out to us in the *Symbols of Bread and Wine*, conſecrated into a clear repreſentation of the *body and blood of our Saviour* to us in the *Sacrament of the Lord's Supper*: Nor can we believe (whatſoever *Grotius, a man of more learning than orthodoxy*, would perſwade us to,) that we, while we have the means and opportunities of communicating with one another, and holding a cloſe communion with God, by participating of thoſe Symbols which our Lord himſelf inſtituted to that very end and purpoſe, can poſſibly communicate as well without them, or that we may make at any time the *Bread and Wine a Nehuſtan, a ſign of no account or value at all*, becauſe perhaps it may have been abuſed to ill purpoſes by a *factious* or an *Idolatrous Crew*: but not to inſiſt upon that; Tho' it be with S. *Chryſoſtome* and many other Antients, φριϰτὸν ϰὶ φοβερὸν μυςήριον, *a dreadful and tremendous Myſtery*, and will be always ſo accounted by the moſt underſtanding and humble Chriſtians; there's not an article of our Faith, not one of the principal heads of the Apoſtles Creed, which we ſo often repeat, but its

In tract. An. ſemper ſit communicand. per Symbola.

a *body of Myſteries. Myſteries,* after all the pains of the moſt learned and pious men, unintelligible otherwiſe than as to their poſitive truth by all mankind; and more particularly thoſe clauſes concerning our bleſſed Saviour are ſo true, ſo eſſential to our eternal ſalvation, and yet ſo far above our reach, that while we meditate on them ſeriouſly, our Souls have nothing but miracles of power, wiſdom, mercy, and love in view, but being known for ſuch, they all hold their miraculous nature ſtill, and can never be fully decipher'd either by Men or Angels; and that we ſhould yet be obliged ſtedfaſtly to believe theſe things, though we cannot comprehend them, will appear no way unreaſonable, if we conſider theſe things, belonging to the 3*d.* Inquiry, which is,

3. *What conſiderable advantages can accrue to Religion from thoſe Myſteries it's founded upon? we conſider in purſuit of this Query,*

1. *That by a due reflection upon the nature of ſuch Myſteries as are really neceſſary, and conſequently of very great weight and importance, men are brought to a due acknowledgment of the deficiency of their own reaſon, they learn how weak and ſhallow all the utmoſt flights of wit and reaſon are,* when they come once to ſtand in competition with the reſults of infinite wiſdom and unlimited underſtanding: Men of the moſt *preſuming abilities* find it very

very hard to unriddle *ancient parables*, and to give a clear and evident explication of *ænigmatical writings* and *figurative ſentences and expreſſions*; the youthful *Philiſtines*, Men without doubt of very brisk parts in their own eſteem, as we may conclude by their ready acceptance of *Sampſon*'s propoſition, faltred pitifully when they ſet their wits on work to expound his riddle, and the *Phariſaical Allumbradoes*, thoſe men of light, who (like the modern *Chineſes*) concluded almoſt all the World blind except themſelves, when our Saviour put that Dilemma to them concerning *John*'s Baptiſm, viz. *Whether it were from Heaven or of Men*, it confounded them ſo as all their mighty wiſdom could never diſ-intangle them; if theſe things were difficult, the *fundamental Myſteries of Religion* are much more ſo; Men have attempted ſeveral ways to ſolve the appearances of Nature, and ſome have made ſuch ingenious reſearches after them, and have laid down *Hypotheſes ſo very rational* for the ſolution of difficulties in them, that they have got themſelves the applauding vogue of the World, and their Dictates have been valued by learned Men as the *great Standards of Philoſophic reaſon*: Nay, the acquiſts of ſome in theſe matters, have puft them up with that ridiculous vanity and pride, that they have dared to trample upon all Religion, nay upon the Deity it ſelf, imagining themſelves able to demonſtrate,

how the World and all the parts of it might be conſtituted, regulated, and continued, without any concurrence of a Divine and unbounded Providence: but when theſe ſame mighty pretenders to wit and ſenſe, have come to look into the *ſhallow Myſtick rites* of ancient Heathens, they have but fool'd and diſgraced themſelves: but when ſuch fall upon the foundations of Chriſtianity, they prove like *that Stone* our Saviour ſpeaks of, *which whoſoever ſhall fall on ſhall be broken, but on whomſoever it ſhall fall it will grind him to powder*; they onely ſhow themſelves egregious fools, and endeavour to ridicule every thing which they find themſelves unable to underſtand. Thus *Lucian* or ſome of his Contemporaries in his *Philopatris*, a Dialogue of that name, makes it his buſineſs to ſcoff at ſeveral things, *reveal'd in Scripture*, and at ſeveral of the *Myſteries of Chriſtianity*, though neither he nor his followers, not *Celſus*, nor *Porphyry*, nor *Libanius*, nor *Julian* himſelf, nor any other of that *witty ſcoffing tribe*, were ever able to confute the Writings of the Prophets or the Apoſtles, or to baffle their *Chriſtian Antagoniſts* by any ſerious argument. In the forenam'd Dialogue *Critias* offering to ſwear to *Triepho*, or to give him an oath for his ſecurity from any danger, having named ſeveral of their Heathen Gods, *Triepho* derides them all with reaſon enough, *Critias* at laſt breaks out thus, *By whom then ſhall I ſwear that*

Matth. 21. 44.

that I may be believ'd? The other anſwers, *Thou ſhalt ſwear by that God who rules above, the great, the immortal, the Heavenly God, Τὸν παλρὸς, πνεῦμα ἐκ παλρὸς πορευόμενον, ἓν ἐκ τριῶν καὶ ἐξ ἑνὸς τρία. The Son of the Father, the Spirit proceeding from the Father, one of three and three of one, ταῦτα νόμιζε ζῆνα, τὸν δ' ἡγοῦ θεόν. Reckon of theſe as of Jupiter, eſteem theſe God*; after this the ſame *Buffoon* proceeds to ſcoff at that great Apoſtle of the Gentiles, St. *Paul*, calling him that *bald high-nos'd Galilæan, who mounted upon the air into the third Heaven, and there learnt wonderful matters, δι' ὕδατος ἡμᾶς ἀνεκάινισεν, He regenerated or renewed us by water, and gently guided us into the foot-ſteps of the bleſſed, and redeem'd us out of the regions of the wicked*; and again he *burleſques* the original of all things, where he tells his Companion, *that there was light incorruptible, inviſible, incomprehenſible, which put an end to darkneſs and diſorder*, Λόγῳ μόνῳ ῥηθέντι ὑπ' αὐτοῦ, ὡς ὁ βραδύγλωσσος ἀπεγράψατο, *onely with ſpeaking one word, as that ſlow-tongu'd Man*, meaning *Moſes*, *has written*; and more to the ſame purpoſe, and of the ſame ſcurrilous ſtamp; and this is the wit of *Atheiſtical heads*, who think it's enough to expoſe a Doctrine they underſtand not, or cannot edifie by, as ſome would expreſs it, meerly to name it and no more; where, as the true Sons of Religion, though they are far enough from pretending to fathom the great objects of faith,

Philopatrin, Oper. Luciani. T. 2. p. 770.

cannot yet but derive ineffable conſolations from the *poſitive truth* of thoſe *Myſteries* contain'd in Holy Writ; but this overweening of their own extraordinary wit, made many perſons of excellent natural abilities, of well exerciſed reaſon, and inimitable diligence, in the firſt ages of the Goſpel, ſtumble ſo foully at the Doctrine of a *crucified Saviour*; for as a juſt puniſhment for that fooliſh pride and ſelf conceit, God *deſtroy'd the wiſdom of the wiſe, and brought to nothing the underſtanding of the prudent*, ſo the *Stoic* and *Epicuræan Philoſophers* were mightily puzled with thoſe *new Gods*, as they were pleas'd to call them, viz. *Jeſus and the reſurrection*, as if becauſe they could not underſtand what the meaning of a reſurrection was, therefore the Apoſtles who preach'd it up muſt needs either make a God, or a Goddeſs of it: Thus the ſame *doctrine of the reſurrection*; and that of *Chriſt's being the Son of God*, and ſeveral other myſtick truths were caſt in the teeth of ſuffering Chriſtians, as if they could be no better than mad men, who would undergo ſo many hardſhips for aſſertions ſo very unintelligible, as that they could deſerve nothing leſs than deriſion; and it was often urged as an evidence of a bad cauſe, that it had ſo many ſtrange and *incomprehenſible poſtulates* attending on it.

1 *Cor.* 1. 19.

* *Acts* 17. 18.

The ſame is the plea of the *Atheiſtical*, what if I ſhould add of the *Heretical wits* of

of our age, who labour hard to expoſe whatſoever they meet with beyond the reach of their *debauch'd underſtandings*, and would therefore have all ſound Religion baniſh'd out of the Commonwealth, becauſe, forſooth, they cannot comprehend *How God ſhould become Man, ſhould be born of a pure Virgin, ſhould converſe with men, ſhould dye for their ſins, riſe again for their juſtification, and aſcend up into glory with that humane body he had aſſumed unto himſelf, from whence before the Worlds diſſolution he ſhould certainly come to be the Supreme determining Judge of all both Men and actions*, upon which Faith the whole Chriſtian Oeconomy is built, and without the certain truth of all which, Chriſtianity would be the moſt abſurd and unreaſonable religion in the World: Thus *Hereticks*, thus *Atheiſts* diſcourſe, as if it were indeed impoſſible there ſhould exiſt a God of greater wiſdom and power than themſelves, or however, that he muſt diſpoſe of all things juſt agreeably to their Capacities, on pain of being dethroned for a default, when yet every day they ſee men like themſelves born into the World, but can give no poſſible account of the reaſon of their acquiring ſuch and ſuch particular ſhapes or features in the World; they ſee a man born naked into the World, but cannot tell us why they are not all cover'd with hair, or ſcaly armour like Beaſts, or with ſcales and fins as Fiſhes, or with feathers as Birds: they ſee and know

they have naturally but two feet, but cannot tell why they ſhould not be born without any, as Worms, or Fiſhes, or why they ſhould not have four, as the greater number of Beaſts, or why not greater numbers, as moſt inſects; they ſee *Man, a Creature of a noble and Majeſtick frame*, endued with a *diſcurſive faculty*, ready to deſcant upon every viſible object, yet cannot tell why nature ſhould have given man but two eyes wherewith to ſurvey ſo vaſt and unaccountable a variety, when at the ſame time ſhe has ſtudded the head of a contemptible Fly with ſeveral thouſands; they find themſelves able to call to mind a mighty number of particulars, ſeen, heard, read, talkt of, but cannot inform themſelves certainly where the numerous Idæas of ſenſible things paſt ſhould be lodged, when at the ſame time the mind is crouded with a World of preſent objects, and roving too after the moſt uncertain future contingencies; and yet, after all theſe notorious inſtances of their wretched Ignorances, God muſt lay his *whole Divine power and wiſdom* at their *feet, or elſe he muſt be no God for them:* We may ſay with a little alteration of *David*'s words, *Man overvaluing his own wiſdom hath no underſtanding, but is like the beaſts that periſh*; if he could comprehend God, he'd deſpiſe him, ſince he cannot, he'l deny him, an humour uncouth and unnatural even to *corrupted reaſon*; but the truly wiſe man, when he ſees himſelf thus puzled

puzled with every little effect of common nature, is ſo far from thinking it ſtrange, that the *great Sovereign of all things* ſhould ſay or do any thing above his underſtanding, that he rather would wonder (did he not acknowledge both *omnipotence* and *omniſcience* in God) how ſo excellent a Being ſhould poſſibly ſtoop ſo low, as to make any thing concerning himſelf intelligible to a corrupted tranſgreſſing Creature; the more he looks upward to God the ordainer of all things, the readier He is to break out into that expreſſion of the Pſalmiſt, *When I conſider the Heavens the work of thy fingers, the Moon and the Stars which thou haſt ordained, Lord, what is man that thou ſhouldſt conſider him, or the Son of Man that thou viſiteſt him!* Pſal. 8. 3. The more he meditates on God's infinite perfections, the more humbly ſenſible he grows of his own wants, and eaſily can ſee at how ſad a loſs wretched Man would have been for obtaining that Divine favour which he had forfeited by Sin, had not ſomewhat *Almighty* interpos'd: nor can he be but extremely humbled in his own thoughts, when he ſees how *unſearchable God's wiſdom is, and his ways paſt finding out*, ſince He, out of ſuch ſtrange confuſions as Sin had brought into the World, could produce order, and by the moſt improbable and unſuſpected means, could once more lay open to Men the way to eternal happineſs, that way which Sin had ſhut up before; the

more a contemplative Man learns to admire his God in this caſe, the more he learns to undervalue himſelf, and never to depend upon his own dreams and imaginations.

2. *By thoſe Myſteries attending Religion in general, men are in the better capacity to make a judgment of Religions of all ages, and to fix themſelves upon that alone which is proper to conduct us through a troubleſome world to everlaſting happineſs:* The nature of any religious profeſſion may be diſtinguiſh'd by ſuch *characteriſticks*; for ſince God, as he manifeſts himſelf to mankind, is unqueſtionably a very *benign and merciful Being*, that Religion which has the cloſeſt correſpondence with ſuch manifeſtations of himſelf, muſt certainly be the moſt pleaſing to God, and conſequently the beſt: *Myſtick Rites and Ceremonies* have been various, and tho' the Devil had his deſign in the invention of ſeveral, yet Men too, who us'd them, had, as before I prov'd, in all of them ſome particular reſpects to futurity, and that happineſs expected by means of *a Mediator between God and Man*; but as God was never pleas'd by *unclean offerings*, ſo much leſs could he be pleas'd with *humane blood* offer'd upon Altars devoted to him, (however ſuch Sacrifices might be thought to prefigure beſt the ſhedding of *Chriſt*'s blood, that blood without which there could be no remiſſion); and therefore we find, that tho' God tryed *Abra-*

Abraham's faith and obedience by that ſevere command, that he ſhould offer up his only Son a burnt offering to him, and tho' he permitted the *good old Patriarch* to go on a great way toward putting the command in execution, yet when he was ready to give the fatal ſtroke, he ſtop'd his hand, and accepted the readineſs to offer it better than he would have accepted the ſacrifice it ſelf when actually made; therefore whatſoever *myſtery* ſavour'd any thing of *cruelty*, was enough, if there were nothing more, to deſecrate that perſwaſion which admitted of ſuch things. Again, whereas thoſe who pretend to any conſiderable notions of a God will acknowledge him to be *infinitely holy and pure*, and conſequently to love the ſame *holineſs and purity in his Creatures*. Whereſoever any *myſtick rites* have at any time treſpaſſed upon ſuch purity, we may be aſſured God has nothing to do with ſuch worſhip; a brand in this caſe the Pagan zeal endeavoured to fix upon the Chriſtians, as well knowing how odious ſuch a charge would render them: Thus *Cæcilius* in *Minutius Fœlix*, having before charged the Chriſtians with murdering and devouring infants, he adds, *On a certain day the Chriſtians, men, women and children of every age and ſex, meet together at a feaſt, after much junketing, when their inceſtuous luſt grows hot, a dog tyed on purpoſe to the candleſtick, pulls it down, extinguiſhes the*

Minutii Fœlicii Oct. p. 90. Edit. Hackian.

the light, and then in the dark they promiſcuouſly pollute one another with fornications, adulteries, inceſts, and what not: But *Pliny*, as much a heathen as himſelf, vindicates the abuſed Chriſtians from that horrid calumny in his Epiſtle to *Trajan*, where he informs that Emperor, *That he had found by certain intelligence, that the Chriſtians on a ſet day were wont to meet before it was light, and alternately to ſing an Hymn to Chriſt, as if he were God: Séque ſacramento, non in ſcelus aliquod obſtringere, ſed nè furta, nè latrocinia, nè adulteria committerent, nè fidem fallerent*, &c. i. e. *And they did by ſolemn oath engage themſelves, not to any wickedneſs, but that they ſhould not ſteal, nor murder, nor commit adultery, nor perjure themſelves, &c.* Now how thoſe who entered into ſuch ſolemn mutual engagements not to commit ſuch ſins, ſhould yet be ſo notoriouſly guilty of the worſt of crimes, and how ſuch very guilty perſons, and ſuch horrid abominations, ſhould have eſcaped *Pliny*'s cognizance, who had made it his particular buſineſs to enquire into the behaviour of Chriſtians, its very hard to imagine. But howſoever falſly theſe things were charged upon *Chriſtians*, they were true enough among the *Heathens*, where the *Eleuſinian* rites among the *Græcians*, thoſe of the *Bona Dea* among the *Romans*, with their *Bacchanalia*, *&c.* were nothing but ſo many ſubtle contrivances to render all manner of lewdneſs

Plinii Epiſtol. l. 10. *Ep.* 97.

neſs and villany authentick and valuable, on which account the Apoſtle exhorts his *Epheſians, to have no fellowſhip with ſuch unfruitful works of darkneſs, but rather to reprove them, for that its a ſhame to ſpeak of thoſe things which are done of them in ſecret.* Farther yet, whereas God has now really by his Son accompliſhed that great work of the worlds redemption, thoſe *myſtick Rites and Ceremonies* which fore-ſignified that to be done, are now vacated, and thoſe who would have *myſteries* of that nature ſtill contiuued, do as much as in them lies, to drive the world into an averſion from him, who *alone is able to ſave to the uttermoſt all thoſe who come to God by him:* For thoſe rites continued, will move the world to belive that the Meſſias is not yet come, that the Faith ſo long profeſt in him, as if he were come, is vain, that He who once pretended to that name, only impos'd upon the world, and was no better than a cheat, and that therefore the *Jewiſh* Religion is and ought to be ſtill in its full force: Now this will appear very abſurd and unreaſonable to any one who has ſeriouſly weighed all thoſe arguments brought to prove that Jeſus Chriſt was the Son of the living God, and therefore could be no *Impoſtor*, and therefore muſt be that Meſſias he declar'd himſelf to be; which being true, it will follow, that our Saviours coming muſt of neceſſity put an end to ſo much of the *Jewiſh* Law as was not

Epheſ. 5. 11, 12.

not co-incident with that of Nature, and conſequently not perpetually obliging. That many of the *Jews* themſelves ever look'd upon their Law as of a mutable nature in it ſelf, is proved ſufficiently by *Raymundus Martini* in his *Pugio fidei* againſt the *Jews*, and that it could never be more properly actually chang'd, than by the Meſſias, appears in him who proves, from *Jewiſh* writers themſelves, *that the Meſſias, the King, ſhall be greater than Moſes, nay greater than the miniſtring Angels*, and therefore the fitteſt for ſuch a work; and, as he ſhews, their own gloſs in the *Midraſch Koheleth* upon that of *Solomon*, *Eccleſ.* 11. 8. tells us, *That every Law of all people whatſoever, every Law that a man can learn in this world, is all but vanity in compariſon of the Law of the Meſſias:* Things of a leſs perfect and laſting nature muſt then vaniſh when that appears which is more perfect and eternal: Whatſoever therefore croſſes that end for which God ſent his Son into the world, and retains *myſteries* now altogether *inſignificant*, as being fully accompliſhed, that cannot be pleaſing to God, and conſequently, the preſent *Religion of the Jews cannot be the true Religion.* There are indeed ſome *myſterious truths* in which all Religions agree, *viz. The exiſtence of a God, his ſpirituality, inviſibility, incomprehenſibility, &c.* they all agree, *That his Providence governs all things in the world, however trifling and inconſiderable they may appear in the*

Pugionis fidei p. 3. diſt. 3. c. 20

the eyes of the world: that *He hears, ſees, knows, underſtands every thing*, tho' they know not how, according to the objection of Atheiſts, to reconcile ſuch things to his want of eyes, ears, ſoul, or any other parts, which are all inconſiſtent with a *ſpiritual being*: All agree together in granting *the preſent ſtate of Man very wretched and deplorable, in looking upon him yet as capable of happineſs, provided a ſutable mean for its procurement could be found out, and in expectation of ſome proper help for that purpoſe*: Theſe things being agreeable to the general ſence of mankind, and being the original reaſons of mens putting themſelves into a religious courſe, muſt ſtill be approved by every one; and every one of theſe, that Religion ſetled in the world by our Saviour and his Apoſtles, does advance yet more plainly, and confirm more ſtrongly to the world: And whatſoever *myſterious truths* it farther propounds, they are all ſo far intelligible by every one, as may ſerve ſufficiently to confirm thoſe firſt principles; whatſoever is farther to be ſeen in them, is what moves mankind to lay aſide, all *brutiſh, malicious, and unmanly humour*, as the meditation upon that *extraordinary love of God to mankind, of God the Father in ſending his only Son into the world to dy for it, of God the Son in leaving the boſom of his bleſſed Father, and in our nature and for our ſake ſuffering that bitter and ſcandalous death upon the Croſs; of*

God

God the Holy Ghoſt in purſuing us continually with his influences and aſſiſtances, and ſo working in us to will and to do according to God's good pleaſure; this meditation naturally runs into that *Apoſtolical concluſion, if God thus loved us, then ought we alſo to love one another.* If we contemplate our own monſtrous demerits, our averſion to every thing that is good, our inclination to every thing that is evil, and ſo offenſive to God, our ingratitude for mercies receiv'd, our unfruitfulneſs under the means of grace and Salvation preſented to us, our natural enmity to God and goodneſs: And if withal we ſeriouſly conſider, that all thoſe forementioned favours are conferr'd on us in a ſtate of obſtinate enmity, the inference is eaſie as our Lord has laid it down, *That we ſhould love our enemies, bleſs them that curſe us, do good to them that hate us, and pray for them that deſpitefully uſe us and perſecute us.* If again, we think on that wonderful mercy of God whereby, for the merits of the bleſſed Jeſus, he's pleaſed to forgive us our ſins, thoſe natural bars between us and heaven, the conſequence we muſt of courſe draw from thence is, that of the Apoſtle, *That we ſhould be kind, tender hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven us:* Thus we ſee what excellent influence theſe very truths, the nature and reaſons of which are above the reach of our groveling minds, may have upon

Joh. 4. 11.

Matth. 5. 44.

Eph. 4. 32.

on us. If we proceed, and reflect upon the purity and holineſs of that God with whom we have to do, that he's a Being who cannot endure ſin, who puniſhes it for its odious nature even in his deareſt children, all thoſe *myſteries* reveal'd to us in the Goſpel are ſo far, by any fair conſequence, from perverting our minds, that they give us all the motives imaginable, that *as he who has called us is holy, ſo ſhould we be holy in all manner of converſation.* A man may be a good heathen and yet a filthy *Sodomite*, a through-pac'd *Jew* and yet be blind, hard-hearted, carnal; but a man cannot be a true Chriſtian but he'l endeavour to *avoid all appearance of evil*, and to keep *himſelf unſpotted from the world:* he'l live in a continual abhorrence of whatſoever may prejudice his ſoul, or pollute his body, and knowing that *he is not his own, but that he's bought with a price*, he'l follow that advice, he'l endeavour *to glorifie God in his body and in his ſpirit, which are gods:* and, to go no farther than what I had inſtanced in before, a man that meditates on that account the Apoſtles and Evangeliſts have given us of the appearance of the Son of God in the fleſh, and on the ends and deſigns of ſuch his appearance, he'l never ſpend his time idly about *types and ſhadows*, when he is invited to embrace the *ſubſtance*, he'l ſtudy to conform himſelf to the Doctrine of the Goſpel, to be, ſo far as belongs to a meer

1 Pet. 1. 15.

Jude 23.

James 1. 27.

1 Cor. 6. 20.

meer man, a perfect imitator of all thoſe excellent virtues ſo apparent in our Saviour during his converſe with the world: he'l carefully avoid all ſin, which was incapable of pardon from an offended God but upon the terms of the paſſion of his dearly beloved Son; and will be throughly ſatisfied of the danger of ſuch tranſgreſſion by a rational aſſurance, *That if men ſin wilfully after they* Hebr. 10. 26, 27. *have receiv'd the knowledge of the truth, there remains now no more ſacrifices for ſins, but a certain fearful looking for of judgment and fiery indignation, which ſhall devour the adverſaries:* If then true Religion conſiſt in *worſhipping God according to thoſe revelations he has made of himſelf to the world*, and we cannot propound any reaſon to our ſelves why God ſhould have made any ſuch revelation of himſelf to us, but only that when we have a *rule*, we might have *an example* too, then whatſoever religion that is, whoſe moſt *obſcure and incomprehenſible myſteries* highly promote that excellent work of following our exemplar or growing up into an aſſimilation to God himſelf, by endeavouring to *be holy as our heavenly father is holy, and perfect as he is perfect*, That Religion muſt certainly carry us by the ſureſt ways to eternal happineſs; but ſuch a Religion is that inſtituted by our Saviour in the Goſpel, therefore that's a Religion above all others, for the ſake of ſuch myſteries, ſo profound, but withal ſo very profitable and inſtructive,

inſtructive, to be embraced by all wiſe and conſidering Men.

A due reflection upon thoſe myſteries any Religion is founded upon, with a juſt apprehenſion of the deficiency of our own reaſon in tracing them, is a very proper means to create in mens minds a due and exact reverence for it. Thus that very notion that we have of God's infinity, of his dwelling in *impenetrable darkneſs*, or in *inacceſſible light*, of the *unſearchableneſs of his ways*, the *incomprehenſibility of his wiſdom*, &c. All theſe things make awful impreſſions upon mens ſouls, and make them to fear before God, and to reverence him; and this God himſelf intended when by his Prophet he aſſured the *Jews*, *My thoughts are not your thoughts, neither are your ways my ways, ſaith the Lord, for as the heavens are higher than the earth, ſo are my ways higher than your ways, and my thoughts than your thoughts:* This prodigious diſtance between the nature of God and Man was enough to overawe man, on whoſe ſide there was ſo very great a diſadvantage: God's prohibition ſo often repeated to the *Jews*, that they ſhould not *repreſent him to themſelves by any figure or image whatſoever*, with the reaſon as frequently inculcated, that they never had ſeen any thing which could look like any repreſentation of him, was to prevent that contempt which too much familiarity with ſuperiors naturally pro-

3.

Iſai. 55. 8, 9.

duces: for repreſenting a God by any thing of a groſs or material nature, is apt to create as groſs an Idæa of the Divinity it ſelf in the mind of a Man, and thoſe once entertained, produce a *ſawcineſs and familiarity*, not at all agreeable to that immenſe diſtance there is between a *divine* and a *mortal Being*. Thus it's obſervable, that the *Gentiles* generally were upon ſeveral occaſions extravagantly free with thoſe Gods they worſhipp'd: Hence the *Tyrians*. when *Alexander the great* beſieged them, chain'd the *Image of Apollo to that of Hercules*, leſt the God ſhould leave them, becauſe one of their Citizens had had a melancholick dream, forſooth, that he deſigned to ſerve them ſuch a ſlippery trick in their neceſſity: So the *Athenians clip'd off the wings of the Image of the goddeſs Victory*, leſt ſhe ſhould *fly away* from them: So *Dionyſius* the elder of *Sicily*, took off a *golden mantle* from the ſtatue of *Jupiter* and put him on a *woolen blanket*, with that ſcoffing reaſon, *that the blanket was fitter for all weathers, being lighter in Summer, and warmer in Winter*; So he took off the golden beard of *Æſculapius* with that *Witticiſme, That it became not him to have ſo long a beard, when his father Apollo had none:* It's true theſe affronts were proper enough for thoſe Idols to whom they were offer'd, but they were very unbecoming thoſe who offered them, ſince they profeſt to believe that they were really gods,

gods, ſo that they were not thoſe Images or Statues which were abus'd, but it was the true Divinity it ſelf, which they imagined reſident in or about thoſe Images; And of this Inconvenience from material Images even of material Saints, the *Romaniſts* are ſometimes ſenſible, witneſs that action of a *Spaniſh* Peaſant, who making his offering to the Image of the bleſſed Virgin, and imagining ſhe look'd not ſo kindly on him for it as he expected, He very briskly told her, *ſhe need not be ſo proud, for He remembred ſhe was but a ſorry piece of timber the other day*; it was yet the more effectually to prevent ſuch inconveniences, that God appointed a part of the Tabernacle firſt, and of the Temple at *Jeruſalem* afterwards, under the Sacred name of the *Holy of Holies*, to be wholly inacceſſible to any but the *High Prieſt*, who bore an extraordinary Character among the *Jews*, nor might He enter into it above *once a Year*, and that with a great deal of reſpect and ceremony; This made God to ſtrike the men of *Bethſhemeſh* with ſo terrible a judgment for daring to pry into what God intended to keep ſecret; and to ſtrike *Uzzah dead* upon the place, for preſuming to do what was above his ſtation, and *touch the Ark*, though it ſeem'd an action proceeding from a good zeal, or a fear that *the Ark*, the *peculiar Symbol of God's preſence* among his People, ſhould have fallen to the ground; but we may ſee what a terror that ſignal

1 *Sam.* 6. 19.

2 *Sam.* 6. 9.

v. 10. vengeance ſtruck upon *David* himſelf and all his Company; and it's obſerv'd of *Pompey the Great*, that after He had been ſo bold as to look into the *Holy of Holies*, upon his taking *Jeruſalem*, that *though He ſaw nothing there, nor offer'd any violence to any thing about the Temple, but expreſſed a great deal of reverence towards the place and thoſe that attended on it; yet that God's judgments purſued him from that time, that He proſper'd in little or nothing that He undertook, all things from thence verging haſtily to his final ruine: So jealous is God of his honour, ſo terrible to thoſe who will be ſtrugling to know what he would have kept ſecret from the World.* That great reverence, which a due diſtance between God (and the things belonging to him) and Man creates, is ſo well known in the World, that wiſe Men have thought it convenient, that there ſhould be ſomewhat of a *Myſterious Majeſty* in thoſe who are *God's repreſentatives on earth*, which has taught the great *Eaſtern Monarchs* that prudent piece of ſtate, to ſhew themſelves as ſeldom as poſſible to the People, by which means the Vulgar not being capable of any diminutive thoughts of thoſe, whoſe weakneſſes they are unacquainted with, almoſt reverence their Kings as Gods, and conclude no ſubmiſſions can be too great to them; But what ſhould I talk of Princes, when even thoſe arts every day made uſe of, have ſome darker parts, on which reaſon we ſee ſome Men infinitely curious

rious in comparison with others, and that every Art has its every days improvements, and to make them the more valued, their first Inventers are very careful, not to proſtitute what has coſt them a great deal of pains and ſtudy, to every one that would be prying into their methods and diſcoveries; Hence *Ocellus Lucanus*, *an old Aſtrologer*, adjures his Readers, *by every thing he thought myſterious in his Art, to keep what he imparted to them among their moſt religious ſecrets, and not communicate them to profane or illiterate perſons, and that they ſhould repay their kind Inſtructor with that reverence he deſerved*; Such ſolemn engagements *Orpheus* and other ancient Heathens required of thoſe who were initiated in their myſtical Theology: For the religious among the Gentiles, were throughly convinc'd of this, that the more unintelligible the meaning of their religious rites was, the greater reſtraint they laid on vulgar and untutour'd Souls, and made them the more reſolute in their ſuperſtitions: Hence one concludes, *That thoſe things which are eaſily underſtood, are generally deſpis'd by the vulgar, ſo that to make ſuch plain things have any due effect on inferiour Souls, they muſt be attended by ſomewhat of a prodigious nature.*

Tho' the Writers, from whom I alledge theſe things, were but Heathens, yet they diſcours'd rationally, and but with too much truth: For every one has ſeen the proof of

what they aſſert notoriouſly made good; It has been charged on our *Engliſh* Church as an *unpardonable crime*, as *a robbing Souls of that food deſign'd by God himſelf for their entertainment*, that they have omitted *Solomon's Song*, *a great part of* Ezekiel's *propheſy*, *and the Book of the Revelation*, *in the Leſſons of their daily ſervice:* It's true they have done ſo; the *Jews* did more, for notwithſtanding their great diligence in reading Scripture, they thought it fit, not to allow the reading *Solomon's Song*, or *Eccleſiaſtes*, or a good part of *Ezekiel's* or *Daniel's Viſions*, *till they were more than thirty years of age*, concluding thoſe myſterious Writings to be far above common underſtandings, and we do not find Mens wits now adays ſo infinitely out-ſtrip thoſe of their Predeceſſors, that every illiterate mechanick, or ordinary auditor can underſtand them; Thoſe who complain of not having thoſe Books read in our Service, ſhould never complain of the obſcurity of rational and coherent diſcourſes, nor pretend to be moſt edified by the plaineſt things: If we muſt judge of Peoples edifying in attendance upon Divine ordinances, by their *lifted Hands and Eyes*, *by their loud ſighs*, *and ſeemingly paſſionate groans*, I have known them frequent in a numerous Congregation, where *falſhood*, *blaſphemy*, *and unintelligible non-ſence*, has taken up the greateſt part of the Preacher's diſcourſe; and I have obſerved the ſame in the

the *wild extempore effuſions of ſome eminent Diſſenters:* This plainly ſhews, that there are too many who underſtand not what is meant by *plain preaching:* they call *noiſe, and earneſtneß, a furious action, and a tone ſometimes melting and whining, ſometimes ſobbing and roaring*, by that name, which is all ſo far from deſerving it, that nothing can poſſibly be more offenſive to Almighty God, nor more deſtructive to the precious and immortal Soul: *Plain preaching* conſiſts in truth laid down in *proper and ſignificant terms*, urged by *pertinent and ſolid arguments*, and defended by *well connected reaſon*, drawn chiefly from that great Fountain of light and truth, the written Word of God: it teaches men, who attend it with due diligence and humility, a great many of thoſe things they were utterly unacquainted with before, it lays down before them the whole counſel of God which has reſpect to their eternal Salvation, it explains God's Word where it ſeems obſcure, ſhews the connexion of Divine truths with one another throughout that ſacred Book, and not only warns men of encroaching Errors, but ſolidly confutes them: The plain Preacher ſuppoſes Chriſtians are not always to continue in an Infant ſtate, always to ſtand in need of inculcating the *firſt Elements of Religion*: He ſuppoſes mens *younger years* ſhould be throughly ſeaſon'd with thoſe Principles, that *a greater age* ſhould have proportion-

able improvements, for he's infallibly aſſured, that thoſe who are *always learning and never able to come to the knowledge of the truth,* are neither better nor worſe, *than veſſels of wrath fitted for deſtruction:* He believes, every Ambaſſador of Chriſt has reaſon to expect, from profeſſors of a mature age, what that Author of the Epiſtle to the *Hebrews* expected from them, *That leaving the Principles of the Doctrine of Chriſt, they ſhould go on unto perfection, not laying again the foun-*
Hebr. 6. 1, 2, *dation of repentance from dead works, and of faith towards God, of the Doctrine of Baptiſm, and of laying on of hands, and of the reſurrection of the dead, and of eternal Judgment:* It ſeems then the inſpired Writer thought the preaching of *faith and repentance* to be ſo far from being the ſole duty of a Preacher, that he thought it unreaſonable and highly reprovable, that the Preacher ſhould have any occaſion to inculcate them at all to truly edifying Chriſtians; It was neither credit nor advantage to the *Hebrews, that*
Hebr. 5, 11, 12, 13. *they were dull of hearing, that they were unſkilful in the word of righteouſneſs, that whereas they ought to have been teachers for their time, they had need to be taught again themſelves:* Nor can the ſame dulneſs ever be commendable in others; Yet every age has been unhappily furniſh'd with ſuch pretenders to Religion, who talk much of it, but never grow the better or the wiſer for it: Such our Saviour met with, and ſuch his Apoſtles,

poſtles, eſpecially that great Apoſtle of the Gentiles St. *Paul*, who were full of their complaints of *hard ſayings, ſuch as none could bear*, and on that reaſon were always ready to follow *falſe teachers*, and *falſe Apoſtles*: The vulgar thought them much more edifying than either the *Son of God himſelf*, or thoſe whom he had peculiarly ſent and fitted for the promoting of mens ſalvation; and ſo they would always have thought, had not they in pity to prevailing Ignorance, and that it might be inexcuſable, done ſo many *authentick and undeniable miracles*, to prove their own *Divine Commiſſion*, which once proved, a more ſerious regard to what they preach'd would be acknowledged neceſſary, and even dark parables, and profound ſpeculations about the deepeſt points in Divinity, would appear very comfortable and inſtructive; Our Saviour ſpeaking in parables to the *Jews*, reflected ſeverely upon them, in his reaſon for ſo doing, *I do ſo*, ſays He, *becauſe they ſeeing ſee not, and hearing they hear not, neither do they underſtand*, and in them is fulfilled the prophecy of *Iſaias*, which ſaith, *By hearing ye ſhall hear and ſhall not underſtand, and ſeeing ye ſhall ſee and ſhall not perceive*: Well, did this proceed from the difficulty and obſcurity of what was preach'd? No, though he taught them in parables, things not obvious to every one, their unhappineſs proceeded from another reaſon, *This Peoples heart is waxed groß*, Matth. 13. 13, 14, 15.

groſs, and their ears are dull of hearing, and their eyes they have cloſed, leſt at any time they ſhould ſee with their eyes, and hear with their ears, and ſhould underſtand with their hearts, and ſhould be converted, and I ſhould heal them: Therefore he tried to open their eyes with *miracles*, it being then but the dawn of the Goſpel, and men were not ſo eaſily wrought upon by clear reaſon, and by earneſt perſwaſion: They were not the repeated tenders of mercy, nor threats of eternal damnation, that could convince them of the neceſſity of obedience to and belief of that Word which was Divine and Saving, had not *Miracles* been exhibited, ſuch whoſe events they could give no account of to themſelves or others, in them, therefore they could be content with that want of plainneſs which they knew not how to ſatisfie themſelves with before.

The force and convincing power of *Miracles* lay indeed wholly in the inexplicability of their reaſon: So long as *Jannes* and *Jambres* could work wonders, in appearance, parallel with thoſe of *Moſes*, they believ'd him no *Meſſenger ſent from God*, but a *cunning Jugler* like themſelves, and how they wrought ſuch ſurprizing wonders, they knew well enough; but when *Moſes* had once outreach'd the utmoſt of their skill, they who thought themſelves before unconquerable in jugling ſleights and Magick skill, preſently acknowledged *that the finger of God was there*, and

and began to tremble at what they had derided before; ſo, when *he that ſpoke as never man ſpoke*, could by no other arguments convince the ſtubborn *Jews* that he was their long expected Meſſias, He bids them *believe him for his very works ſake*; nay and indulges them ſo far as to allow, that *if he had not done among them the works which never man did, they had had no ſin*: And the *Phariſees* were very ſenſible what advantages accrued to the Apoſtle's doctrine by the miracles they did, as appears by that queſtion among them upon St. *Peter*'s healing the impotent Man, *What ſhall we do to theſe men? for that indeed a notable miracle hath been done by them is manifeſt to all them that dwell at Jeruſalem, and we cannot deny it.* But we find not our Saviour upon every miracle he did, preſently giving the *Jews* an account how or by what power he did them, but he left them to make their concluſions from what they ſaw: And the Apoſtles, upon their Examination before the *Jewiſh* Council, onely anſwer, *If we this day be examin'd of the good deed done to the Impotent man, by what means he is made whole, be it known unto you all, and to the whole people of Iſrael, that by the name of Jeſus Chriſt of Nazareth, whom ye crucified, whom God rais'd from the dead, even by him doth this man ſtand before you whole*; by which account they left them but in a maze of myſtery and wonder more inextricable than before; But if the upwonted cures of diſtempers, the ejection

John 15. 24.

Acts 4. 16.

Acts 4. 9, 10.

of

of Devils, the reſtauration of dead bodies to life, could over-aw the moſt obſtinate ſtubbornneſs, how much more muſt the *myſterious ſubjects of our faith*, the appearance of the Son of God in our nature, his ſuffering death for our redemption, his reſurrection and aſcenſion up into glory, truths of a more ſublime and incomprehenſible nature, and confirm'd too by thoſe very aſtoniſhing miracles, work men to a profound veneration of that Religion grounded upon them! I'le add, that had it been poſſible for God ſo far to have laid aſide his own immenſe glory, that men might have ſeen it fully and with open face, that they might have plainly read how all thoſe wonders of love and mercy had been wrought, it would have been altogether unfit, ſince the pride of man would have been apt to trample upon, and deſpiſe the known cauſe of the moſt unexpected productions.

It's neceſſary then that the *fundamentals of Chriſt's Religion* ſhould carry with them ſomewhat of that *awful Majeſty* inherent in its founder, nor is *this wiſdom of God in a Myſtery* to be laid open to ſcoffing Atheiſts, or Men onely impertinently curious after novelties; *Pearles are not to be caſt before Swine, nor Holy things to Dogs:* The Chriſtians in the primitive Church were very ſtrict in this reſpect, inſomuch that the Gentiles objected it againſt them, that they kept the very God they worſhip'd unknown

to

to the reſt of the World; So *Cæcilius* in *Minutius Fœlix* very paſſionately, *What ſilly and abſurd opinions*, ſays he, *do theſe Chriſtians take up, when they would perſwade us that God whom they worſhip, a ſomething, whom they can neither ſee themſelves, nor ſhow to any body elſe, does ſtrictly examine the actions, manners, words, nay the very inmoſt thoughts of Men?* And *Maximus Madaurenſis*, in a more ſubmiſſive ſtyle, ſpeaks thus to the great *St. Auguſtine*; *Show me now at length, O thou wiſeſt of Men, what God it is ye Chriſtians claim as yours, and whom ye own as preſent with you in your moſt private receſſes, as for us we expoſe our Gods to publick view, and adore them, and with offerings of Incenſe endeavour to reconcile them to us in the hearing of all the world*; The ancient Chriſtians would neither diſcourſe of the Myſteries of their Faith, nor of their *Sacramental Symbols* before *Ethnics*, who would then, as the conceited *Socinians* do now, deride every thing they could not underſtand: So *Lactantius*, ſpeaking of the Reſurrection, a Doctrine which Chriſtians ever own'd as a fundamental, and which Heathens thought the moſt abſurd and irrational principle in the World, ſubjoyns at laſt, *This is that Doctrine of the Prophets which we Chriſtians maintain, this is our wiſdom which Idolatrous pretenders to Philoſophy contemn as vain and ſilly, becauſe we make it no ſubject of our publick diſputations, but God has commanded us, that*

that we ſhould peaceably and ſilently lay up his ſecret in our hearts and conſciences, not pertinaciouſly wrangling with profane perſons, who violently oppoſe God and his religion, not with a deſign to ſift out the truth, but to expoſe it to a publick ſcorn; Nor ought the Myſtery to be diſcover'd by us eſpecially, who denominate our ſelves from that faith: Nay, even thoſe who were Converts to Chriſtianity were but gradually enter'd into theſe things; the *Catechumeni* and *Energumeni* being ſhut out of the Church ſo ſoon as the Sermon was done, and not permitted to be ſo much as Spectators of the *Sacramental Myſteries.*

From what has been hitherto diſcours'd, we may juſtly conclude, That ſince Religion can have no part or intereſt, ordinarily, in the hearts of Men, unleſs it be uſher'd in by cauſes Myſterious, ſupernatural, or in their full extent incomprehenſible: Since our bleſſed Saviour by introducing his Goſpel into the World, has not taken away, but ſtrongly confirm'd the neceſſity of obedience to God's Laws, whether written or natural, which was, as we have before obſerv'd, the general intent of Religion, and agreeable to thoſe notions the World commonly had of it: Since, for the better carrying on this end, *Myſteries* are ſo very advantageous to religion, as to make Men have reverend apprehenſions of it, upon account of its incomparable Excellencies in its cauſes and effects, and

and upon account of the weakneſs and ſhallowneſs of their own underſtandings, ſince all theſe particulars are true; it's likewiſe abſolutely neceſſary, *that the Chriſtian, the onely true, Holy, pure Religion, ſhould be built upon ſuch a foundation, as might appear to all Men, upon the ſtricteſt inquiry, beyond all doubt or controverſie, Myſterious, inexplicable, incomprehenſible.* Nor could it be an impertinent labour to clear this truth, becauſe it totally ruines all the pretences of the *Socinians*, that, *after the Revelation once made of the great fundamentals of our Faith, there could remain nothing of ſo obſcure a nature, but that we by the pure ſtrength of our own reaſon might be able to comprehend it*, In ſhort, that though it be true, that Scripture, as ſufficient for that purpoſe, is and ought to *be the ſole rule of Faith*, yet *reaſon ought to be the rule of Scripture*, Reaſon, as it now ſtands, loaded with all the miſerable conſequences of ſin, reaſon ſo blind, as without the extraordinary light of holy Scriptures, to be wholly unable to lead a Man to Eternal life; it obviates their aſſertions, that the true ancient Catholick Interpretation of this and other Texts of Scripture, that ſpeak of the *eternal Divine nature of the Son of God*, or of that *glorious Trinity* ſubſiſting in the *Father, Son, and Holy Ghoſt*, is falſe and unreaſonable, meerly becauſe it introduces an *unintelligible incarnation* and unity of the Divine and Humane nature in Chriſt: *a Myſterious*

ſterious co-eſſentiality of God the Father, God the Son, and God the Holy Ghoſt, &c. notwithſtanding all thoſe glorious revelations God has made of himſelf in Scripture; For if it be certainly true, that *Religion* in it's general notion, cannot ſubſiſt unleſs built upon a *myſtick foundation*, and that therefore Chriſtian Religion in particular cannot ſubſiſt without it, then it will follow, that the continuing Myſtick nature of the great Articles of our Faith, can create no prejudice in any perſon whatſoever againſt our Religion on their account; ſince eſpecially it will remain impoſſible to draw any genuine conſequences from thoſe *myſteries*, but what will be ſo far from impeaching, that they will ſtrongly confirm and re-inforce all thoſe duties relating to God or man, which are laid upon us by the natural or written Law; and it will follow farther, that the *Socinians* themſelves, by their endeavours to level all the Articles of our Faith, the great ſaving principles of the Goſpel, to impair'd reaſon, or by endeavouring to leave Chriſtiany naked of all Myſteries, do what in them lies, to diſannul all the Religion of Chriſtians, to take away all the uſe and advantage of the Goſpel, leaving the world ſo involv'd in *Atheiſm*, or in *meer Deiſm*, at this time very little to be preferr'd before the other.

Having done now with the *poſitive aſſertion*, our next work is, with all exactneſs and

and humility, to conſider the illuſtration of this Propoſition in the ſeverals laid down by the Apoſtle, which altogether afford us the whole ſum and ſubſtance of the Goſpel; for all that glad tydings ſent from Heaven to Earth for the comfort of mankind, conſiſts in this, That for their ſakes, to procure their Salvation, *God was manifeſt in the fleſh, juſtified in the ſpirit, ſeen of Angels, preach'd unto the Gentiles, believ'd on in the world, receiv'd up into glory:* all which particulars, (tho' the full proſecution of the firſt, be all our preſent task) are *incomprehenſible myſteries*, yet as well worth our enquiring into, as the Apoſtles writing them, who without doubt would never have laid the weight of piety, or godlineſs, or true Religion, upon thoſe grounds, had they not been worth our looking into, or their truth worth our vindicating from all the attacks of *prejudiced, opinionative, or hæretical men:* It's true a late author tells us, *That to diſpute concerning a Myſtery, and at the ſame time to confeſs it a myſtery, is a contradiction as great as any in the greateſt myſtery*; the expreſſion is worth our remark, for the *boldneſs* and *abſurdity* it contains: It's bold not to ſay impious, to inſinuate ſo broadly, in a diſcourſe where Chriſtianity's concern'd, that all *great Myſteries* are made up of, or at leaſt contain *contradictions*; what have we then nothing at all *Myſterious* in Scripture? what's that love between the bleſſed Jeſus

Naked Goſpel, p. 34. c. 1. l. 20.

and his Spouſe the Church, ſo admirably character'd in the book of *Canticles*? can our Author find nothing *Myſterious* in all thoſe adumbrations of ineffable love? or can he eaſily give us a Catalogue of the *Contradictions* there? the real *Contradictions* I mean, for things that are of no *myſterious nature* at all on any other account, may ſeem to contain ſomewhat *contradictory*, but *ſeeming contradictions* are not *real*: Can he fathom every thing relating to *Daniel's weeks*? Men of a great deal of learning, induſtry and ſobriety have taken a great deal of pains to explain the *myſtery* of them, and have ſcarce yet given the world ſatisfaction, were not the *Viſion myſterious*, it would be more eaſily clear'd, but becauſe it is not, muſt it therefore be *contradictious* to it ſelf? or to make a yet cloſer inſtance: the nature of a God, can He or any *Socinian* make it comprehenſible to humane underſtandings? or elſe will the very notion of a God imply a contradiction? He muſt be a very new fangled *Son of the Church of England* who will aſſert that: but why muſt it imply a contradiction to diſpute or diſcourſe about, or to enquire into a confeſt *myſtery*? That *God was manifeſt in the fleſh* is true we believe, that every circumſtance relating to his Incarnation as laid down in Scripture is true, according to the genuine and common interpretation of ſuch words whereby theſe circumſtances are expreſs'd,

we

we believe too: That as they are true we may diſpute about them, and clear them from all that *Sophiſtry*, whereby ſome ſubtle men would fain baffle us out of them, is no uncouth or irrational opinion; yet, after all, we take the whole account of this *Incarnation*, as laid down in Scripture, to be a very *great myſtery*: But where lyes the *Contradiction*, either in believing it a *myſtery*, or in defending it as ſuch? This truth that *God was manifeſt in the fleſh*, is as before intimated, that upon the literal truth of which the whole Salvation of mankind depends, How he ſhould have been ſo, is to all mankind *myſterious and incomprehenſible*, yet may we without any contradiction explain, defend, prove, and draw inferences from it: Hear what a *Biſhop* of our own, a *genuine ſon* of our ſacred Mother the *Engliſh Church*, ſays of this manifeſtation of God in the fleſh: *How it was effected, by what means made poſſible, heaven and earth cannot underſtand nor deliver,* Γέγονε μυστήριον, *It was a myſtery from the beginning, the Angels underſtood it not,* οὐδ' ἀπόσε παύσεσθαι εἶναι μυστήριον, *it will be a myſtery to eternity: the Angels as yet can go no farther than their* παρακύψαι *to receive a glimmering of it, as it were by the crany of a window, or by the chink of a door, and how ſhall we dare to enquire, how it was done?* ἄπορον τοῦτο, ἄπορον κἀκεῖνο, πίστις ἀμφιλήκων λύσις, *this queſtion is indiſſoluble, that inextricable, Faith alone has power to reſolve*

Vid. Montacut. Norvic. in Act. & Mon. Eccleſ. c. 1. par. 39. f. 27.

1 *Pet.* 1. 12.

reſolve them both; this we ſubmiſſively agree to, and therefore we enquire not how, or in what manner God was made fleſh, any farther, than ſome particulars relating to that Incarnation are plainly laid down in Scripture; far be any ſuch preſuming curioſity from us; only ſince the Apoſtle, in the conſequent parts of the Text, has aſſerted, that God was made fleſh, which according to the natural ſound and common acceptation of ſuch words in all *languages* and *writers*, is, that *he who was made fleſh*, or appear'd in the fleſh, *was God*, ſince the Apoſtle has aſſerted the poſitive truth, and has made it the firſt part of the great *myſtery of godlineſs*, and ſuch a part, as all the other particulars do but ſerve to prove and confirm: We muſt aſſert too, that this particular point or article of Faith, that *He who was made fleſh for the Salvation of mankind, was really God, God properly ſo call'd, the moſt high, the eternal God, bleſſed for ever*, not any *made or ſubordinate God*, but the maker of all things, in a word, the true God, excluſive of all created Beings whatſoever. We aſſert that this is an Article of our Faith, ſo true and ſo important, that upon a true embracing it in the ſence ſo laid down, the Salvation of all men depends; as much, as upon believing in Chriſt the Son of God at all, or on being neither *impious*, nor *blaſphemers*, nor *idolaters*: And therefore we aſſert farther, that how great a *myſtery* ſoever this

this may appear, (and it never ought to appear otherwiſe) to enquire into and ſeek for all ſuch Scriptures, as may render it indiſputable, is neither *impertinent to our Lord's deſign*, in being ſo incarnate, nor *is it fruitleſs* to thoſe who make it their buſineſs to inquire into ſuch proofs, nor *is it dangerous to any*, who make that enquiry with due humility and care: But on the contrary it's very dangerous, nay fatal, as before, not to enquire into it, or not to be fully ſatisfied about it.

I know we have in this point more enemies than the *meer Socinians*, ſome capital aſſerters of the *Arminian* tenets, being deſirous to give ſuch a *latitude* to Religion, as may take in all their *friends*, are very willing to perſwade us, that it's not very material, or neceſſary to believe, that *Jeſus Chriſt the Son of God, is God of the ſame ſubſtance or nature with his father*. So *Epiſcopius* a man of great learning and ingenuity in his fourth book of *Theological Inſtitutions*, *c.* 34. *&c.* the ſum of whoſe plea amounts to this, That *the eſſence of Chriſtian Religion conſiſts not in meer contemplative knowledge, but in practice, and that it conſiſts much more in obedience, than in abſtracted ſpeculations on the Deity*, which, tho' it be true enough, has really no place here, for can we call thoſe *principles* meer or *ſimple ſpeculations*, which are ſo important, that we our ſelves are or are not *Idolaters*, accordingly as they are true or

Traité ſur la Divin. de J.C. S.1. c.1. p.10.

falſe? If Chriſt be of the ſame ſubſtance with his Father, or if, which comes to the ſame end, *Chriſt be the ſupreme or ſovereign God*, he ought to be adored in that quality; and *Socinians* themſelves cannot without impiety refuſe to acknowledge him as ſuch, and to honour him under that name: but if he be not ſo, we cannot confound him with the Sovereign God, without Idolatry: The great concern here then is, to avoid impiety, or idolatry; and by conſequence, thoſe *inquiries* muſt be of a *practical nature*, which are of ſo very great and extraordinary an importance. *Epiſcopius* makes ſeveral vain attempts to ſhew, *That it is not at all eſſential to Salvation to know if Jeſus Chriſt be God by an eternal generation*; or that, *being but a ſimple creature, or which is the ſame, a meer man like one of us, he is called God upon account of his miniſtry*: for when he goes about to make us ſee that theſe are no fundamental inquiries, in ſhewing us that thoſe, who believe Jeſus Chriſt is a meer Creature, may worſhip him without being guilty of Idolatry, becauſe they adore him not *as he is man*, but *as he holds the place of God*, as his *Ambaſſador* or *Subſtitute*: this proof is imperfect and inſufficient. For to prove that theſe queſtions are impertinent or unneceſſary, it's not enough to ſhew that *Socinians*, without being *Idolaters*, may worſhip him, whom they believe to be no more by nature than a meer Man, which

ſuppoſi-

ſuppoſition yet we ſhall in due time prove, God willing, to be falſe. But he ought to ſhew withal, that we *without Idolatry may worſhip Jeſus Chriſt as the ſupreme God* (as we really are taught to do by the Church of *England*) tho' at the ſame time he really be not the ſovereign God; which ſeems to be a very hard if not an impoſſible task, as I queſtion not but hereafter it will more plainly appear. At preſent I ſhall only touch upon an argument, urged by *Epiſcopius*, from a Topick very eaſily found out; the reaſon then given by him, why it is not neceſſary that we ſhould believe Jeſus Chriſt to be perfect, or the true God, is, *Quia nuſpiam in Scripturâ id neceſſarium creditu eſſe aſſeritur, nec per bonam, nedum neceſſariam conſequentiam ex eâ elicitur, Becauſe it's a doctrine of which the Scripture no where affirms, that it's neceſſary to be believed, nor can it be drawn from thence by any good, much leſs by any neceſſary conſequence:* And he goes on to ſhew, that this argument ought to be of very great force among thoſe of the *reformation*, becauſe they profeſs there's nothing neceſſary to be believed, but what's either directly, or in plain terms contained in Scripture, or drawn from thence by very clear conſequence; the laſt indeed, the ſixth *Article of the Church of England* agrees with, but what ſhe thinks of his firſt aſſertion, may very well be gathered from the ſecond, wherein ſhe propounds this Do-

ctrine as neceſſary to be believed, *The Son, which is the word of the Father begotten from everlaſting of the Father, the very and eternal God, of one ſubſtance with the Father, took man's nature in the womb of the bleſſed Virgin, of her ſubſtance, ſo that two whole and perfect natures, that is to ſay, the Godhead and manhood, were joyn'd together in one perſon, never to be divided, whereof is one Chriſt, very God and very man.* &c. With the Church of *England* agrees, the *Helvetic* Confeſſion, *c.* 3. that of the *French Churches*, *Artic.* 6. the *Scotch* Confeſſion, *Artic.* 1. the *Synod of Dort*, *Artic.* 8. the *Synod of Czenger.* in *Hungary* in their own Argument againſt the *Socinians*, and in *Artic.* 2. the Confeſſion of *Augsburg*, *c.* 1. of *Strasbourg*, *c.* 2. the *Saxon* Confeſſion exhibited to the *Synod of Trent*, *c.* 1. that of *Wittemberg*, *Art.* 2. the Confeſſion of the Prince *Palatine*, *Art.* 2. that of *Bohemia*, *Art.* 3. and 6. of *Baſil*, *Art.* 1. and finally the *Orthodox* conſent of all the *Fathers* with *holy Scripture*, *Artic.* 2. *c.* 1. and it's obſervable, that the authors and ſubſcribers of all theſe Confeſſions, imagine, that they ground this particular Doctrine of the eternal Godhead of our Lord Jeſus Chriſt, upon Scripture; ſo that they declare they either find it there in expreſs terms, or at leaſt thought they drew it very naturally from thence, and certainly they were not miſtaken; for, let us reflect a little on the Commandments of the

Vid. Harmoniam Confeſſionum in notatis.

the Old Teſtament, there *Iſrael* received this charge, *Hear, O Iſrael, the Lord our God is one Lord*; *I am the Lord thy God, thou ſhalt have no other God before my face*: Deut. 6.4, Exod. 20. 2, 3. Obſerve what the Prophet adds to theſe precepts, *Remember*, ſays he, to the ſame Iſraelites, *the former things of old, for I am God, and there is none elſe, I am God, and there is none like me*; the ſame Prophet introduces Almighty God ſpeaking thus, *I am the Lord, that is my name, and my glory will I not give to another, neither my praiſe to graven Images*, and this particularly in ſuch a place, where God is comforting his people with a deſcription of the *office*, *power*, *excellency of the Meſſiah*, and teaching all to rejoyce upon the certainty of his coming: Our Saviour himſelf when he conteſted with the moſt ſubtle and powerful adverſary in the world, alledges this againſt him, *get thee hence Satan*, when he had endeavoured to hire him to worſhip himſelf, *for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*: This then of the *Unity of the ſupreme being*, and the *incommunicability* of divine worſhip to any other Being whatſoever ſeems very Authentick Doctrine, and to be very well atteſted; yet after all this (to prevent that damning ſin of Idolatry) whereas S. *Peter* refus'd the *adoration* of *Cornelius* with that reaſon, *Stand up for I my ſelf alſo am a man*; And the Angel, who had ſhewn S. *John* all thoſe wonderful Prophetick Iſai. 46 9. Iſai. 42. 8. Matth. 4. 10. Acts 10. 26

phetick ſchemes, refus'd the worſhip of that
Rev. 22. 9. Apoſtle with thoſe words, *See thou do it not, for I am thy fellow ſervant, and of thy brethren the Prophets, worſhip thou God*; yet the bleſſed Jeſus, He who being the Son of God, *at leaſt in ſome ſence*, ſhould have been of all others the moſt careful, for ſecuring his *fathers honour*, yet He tells the *Jews*,
Joh. 5. 23. that his *father had committed all judgment to him, that all men ſhould honour the Son even as they honour the father*, *i.e.* with the ſame kind of, or with equal honour; now every one will own, that the Father is to be worſhipped as the ſupreme Being, or as the moſt high God, therefore Chriſt there aſſumes to himſelf the glory, honour or worſhip belonging to the moſt high God: nor
Phil. 2. 6. could this be ſtrange in him who *being in the form of God thought it no robbery to be equal with God*: The ſame Jeſus ſuffer'd himſelf to be worſhipped, without any reluctancy or prohibition of the worſhippers: He forbad not the *wiſe men from the Eaſt*, when
Matt. 2. 11 they fell down and worſhipped him, and made their offerings to him; nor did the *bleſſed Virgin* (who doubtleſs knew what it was to be an *Idolater*) reprove them for their *miſapplied adorations*: nor did the *Angel*, who was their guide and director in
Matt. 8. 2. c. 9. 18. their journey, inform them of this error: No more did Chriſt forbid the *Leper*, who worſhipp'd him, nor the *Jewiſh Ruler*, who beg'd his goodneſs for the healing of his daughter.

daughter; Nor his *Diſciples* when by his power delivered from the ſtorm; Nor yet *all the Diſciples* when after his reſurrection they all came *and held him by the feet and worſhipp'd him:* now Scripture in all theſe places puts no difference between that worſhip that is given to Chriſt, and that which the ſame perſons generally render'd to the ſupreme God, therefore they knew nothing, but that he really was of the *ſame nature with God:* nor could he be ſo kind, or good, or wiſe, as he is character'd to us, who could ſee ſo many guilty of ſo damning a ſin as *Idolatry*, (which they muſt have been guilty of, if they gave to him, a *meer Creature*, that ſovereign worſhip which belong'd to the *Creator*,) without any reproof or check for it. Now tho' this danger may ſeem to infer a great deal of neceſſity of knowing Chriſt to be the *true God*, yet we may preſs it farther: For S. *Paul* tells us in plain terms, *Whoſoever ſhall call upon the name of the Lord ſhall be ſaved*, where he is ſpeaking of no other but our *Lord Jeſus Chriſt*, now this laid together with that other text, *that there is no ſalvation in any other, for there is none other name under heaven, given among men whereby we muſt be ſaved*, joyning theſe together, as they aſſert the poſitive, ſo they include the negative of equal truth, that *Without calling on the name of the Lord Jeſus, Salvation can never be attained:* but then it follows, *How*

c. 14. 33. c. 28. 9.

Rom. 10. 13.

Acts 4. 12.

ſhall

v. 14. *ſhall they call on him in whom they have not believ'd?* or in whom they have not had faith? but Faith may not be fixt on any, but on him who is the true God: true Faith is only towards God; as the Apoſtle's phraſe teaches us, and the *Socinians* themſelves in the very Text we are now upon, would perſwade us to believe, that it was onely *God the Father who was believed on in the World,* because *he onely was the proper object of Faith,* and we are told that *without Faith it is impoſſible to pleaſe God*; but to imagine, that any Faith can pleaſe God which is placed in any Being beſide himſelf, is fooliſh and abſurd; Yet whereas God declared by his Prophet of old, *Curſed be the Man that truſteth in Man, and maketh fleſh his arm, and in his heart departeth from the Lord:* Chriſt a little before his Paſſion, bids his Diſciples, *as they believed in God, ſo to believe alſo in Him:* But now if without believing in Chriſt eternal life and happineſs cannot be obtain'd, and that be ſaving Faith which is fix'd on Him, and if we be reaſonably commanded to believe in him, and yet true ſaving Faith cannot be fix'd in any but in God alone, then it will follow, that Chriſt muſt be God, the true, the Supreme God, and it will follow too, that it's indiſpenſibly neceſſary that all Men ſhould know he is God, that they may know in whom it is that they believe, that he is the proper object of Divine Faith, and able to anſwer all the expectations

Heb. 6. 1.

Heb. 11. 6.

Jer. 17. 5.

John 14. 1.

pectations of Faith: For otherwiſe, as, a propoſition may in it ſelf be true, and yet I may be a lyer, when I ſwear it is true, becauſe I know nothing of its being ſo: So, though Chriſt may be in himſelf the true God, yet I am an *Idolater*, for worſhipping him *as the true*, while I know not that he is indeed *the true God:* And St. *Paul* acquits not the *Athenians* of *Idolatry*, in conſecrating an Altar *to the unknown God*, tho' that God, unknown to them, was the ſame God whom he preach'd unto them: Nor will that of the Apoſtle St. *John*, be eaſily avoided, where having before told us, *We know that the Son of God is come, and hath given us an underſtanding to know him that is true, and we are in him that is true, even in Jeſus Chriſt*; he ſubjoyns, *This is the true God and Eternal Life:* Theſe words, if we interpret them as they lie, and they ſeem to have no figure or Hyperbole, or foreign relation in them, may paſs for a very plain Text to prove, that it concerns no leſs than our Eternal Salvation, to know that Jeſus Chriſt is the true God, and this Interpretation gives the clearer reaſon, and ſtronger Emphaſis to his following rule, *Little Children keep your ſelves from Idols:* If then our Lord's deſign was to procure Man's everlaſting Salvation, a right and certain knowledge of that on which Eternal Life depends, cannot be *impertinent to our Lord's deſign:* And if to worſhip God according to his declared

1 *John* 5. 20.

v. 21.

clared Will, be the purpoſe of every one that embraces Chriſtianity, excluſively of all other Religions, he that thinks it neceſſary, in his worſhip, to diſtinguiſh between theſe reſpects due to a meer Creature, and thoſe Honours belonging to the *Creator* cannot *miſs his purpoſe, or loſe his labour:* and He who, by ſolid proofs, drawn from clear and pertinent places of Scripture, makes his Faith in this particular, rational, cannot eaſily *incur any extraordinary danger:* though, without ſo doing, he may incur a fatal hazard, and thus we come to a direct diſcourſe on that Particular, where theſe things will be more fully conſidered.

Having concluded the firſt words of this Verſe, *Without Controverſie great is the Myſtery of Godlineſs*, to ſignifie to us the concurrence of the Chriſtian Faith with the Worlds general vogue in relation to Religion, and that Myſteries great and obſcure are very neceſſary to the perpetuation of that Faith, and rend'ring it venerable among *conceited and preſuming diſputants*, it cannot be unuſeful to diſcourſe on the firſt inſtance the Apoſtle makes uſe of to illuſtrate the *Myſtery of Godlineſs*, or of the Chriſtian Faith, viz. *God's manifeſting himſelf in the fleſh*; or appearing and ſhowing himſelf to humane eyes cloth'd in humane nature; for though God manifeſts himſelf a thouſand ſeveral ways in his works of Creation and Provi-

Providence, where his Truth, Juſtice, Mercy, Power, Wiſdom, *&c.* are notoriouſly evident to diligent obſervers, yet all theſe manifeſtations of himſelf are at a diſtance, and ſuch as though they give us a very fair Idea of divine Goodneſs as in himſelf, yet conduce little to Humane happineſs while Men reflect upon themſelves as miſerably degenerate from that original excellency they were created in: and as ſuch who have extremely abus'd all thoſe evidences of God's power and influence upon the World, which have been given for reſtraining them within due bounds, and making them ſubmiſſive to a ſuperiour Law: ſuch reflections teach Men to look upon themſelves as in a ruinous ſtate, fit ſubjects for eternal diſpleaſure, and of themſelves wholly incapable of ſatisfying *divine juſtice*, or retrieving *forfeited happineſs*, and upon God onely as a *ſevere Judge* and *powerful revenger*, of whom they could onely conclude, that he would vindicate his own honour upon thoſe that injured it, and puniſh thoſe to extremity who had not duly improved thoſe overtures of himſelf which he had made in his viſible works. What Man in ſuch a caſe might wiſh for is eaſie enough to conjecture, He that's falling down a precipice would bleſs the Hand that would ſave him from death, and he that's going immediately to execution, would be over-joy'd to hear of a pardon; ſo would *almoſt deſpairing*, *wretched*, *ſinful Man do*, wiſh for ſome

ſome proportionable power to interpoſe between himſelf and vengeance. But ſuch a power onely could be in God, and yet ſo great a benefit could be procur'd for Man onely by ſuch an adequate ſatisfaction to God's anger as could be given by a Man; Here Humane conceptions were entirely at a loſs, the univerſal imperfection of their nature they plainly underſtood, and ſo the impoſſibility of meer humane ſatisfaction; they eaſily found it was no *created being*, it was no *mere man* though ſtrengthened by Divine aſſiſtance, nay it was none of thoſe *pure and happy Spirits* who attend on celeſtial Miniſtrations, that could ſtem that prodigious tide of immenſe wrath, therefore God himſelf muſt interpoſe; but how *Infinity* ſhould be *confin'd*, how He who graſp'd the Univerſe in his hand ſhould ſtoop from Heaven for the ſake of thoſe who had affronted his goodneſs before, how He ſhould condeſcend to aſſume Humanity, the neceſſary *Medium* of peace, were *Myſteries* too great for Man to fathom, and Hopes too large for *guilty ſouls* to pleaſe themſelves with; but what was ſo very obſcure to Man was plain and eaſie to the Almighty; and *when the time of* his *redeem'd was come, when* he *look'd and there was none to help, and wondred that there was none to uphold, then* his *own arm brought ſalvation to the World*; It was then in that *abſolute fulneſs of time*, when *ſins* and *miſeries*, and *anger* were at the height, and

Iſay. 63. 5.

all

all things seem'd inevitably running to eternal destruction, that *God sent forth his Son made of a Woman, made under the Law, to redeem them that were under the Law* from those burdens, and that death to which they were enslav'd: to stop the fatal final sentence then ready to be past, God himself was so made manifest in the flesh; In relation to which great action we shall assert,

That Jesus Christ the Messias appearing in our Humane nature, or cloth'd with flesh and blood, was really the Son of God. 1.

That the same blessed Jesus was God, equal with his Father, or really and truly God, as well as real Man. 2.

That it was necessary, that to effect our Salvation, God, and particularly God the Son should assume our nature to himself. 3.

We shall make some deductions from these Considerations. 4.

We assert then, *That that Man call'd Jesus Christ, and reputed the Messias, or the Saviour of the World, who appear'd in our nature, was really indeed the Son of God:* It's he whose Genealogy we have in Scripture descended *according to the flesh*, from the Royal Line of the House of *Judah*, the true and legal Heir of *David*'s sacred Family: whose birth into the World, as it was *mean and despicable*, so it was very *publick and unquestionable:* We find his actions set down at large in the Gospels, and Him, according to their history, 1.

a Man of a *blameleſs life and converſation*, and of *inexpreſſible condeſcenſcions and goodneſs*, we obſerve him *going about and doing good* (the proper character of a great Perſon) in the Country of *Judæa*; *healing Diſeaſes*, *caſting out Devils*, *forgiving Sins*, and that not by a precarious or ſurreptitious power, but by a really ſupreme inherent Authority of his own: We meet with him afterwards *accus'd by Jews*, *condemn'd by Romans*, and according to their Law, *crucified between two Thieves*, on Mount *Calvary*, *buried* by *Joſeph* of *Arimathea* and *Nicodemus*, *rais'd* again in a ſtupendious manner, *converſant* among ſeveral Perſons who were his *Companions and admirers* before, *talking*, *eating* and *drinking* with them *forty days* together, and afterwards in publick view *lifted up above the Clouds*, beyond the utmoſt reach of humane Eyes, this Man call'd Jeſus Chriſt by the Writers of all theſe things, was really the Son of God.

He that would recommend a new diſcovery to the World, gives a conſiderable advantage to its reputation, by the extraordinary worth and merit of the Author; and therefore whereas the Goſpel, or the *glad tidings of ſalvation* were the neweſt and moſt glorious diſcovery the World was capable of, and though the moſt welcome to a declining Age, yet with all the moſt incredible, it was incumbent upon the firſt divulgers of it, to recommend it upon the

wiſdom

wiſdom and power of its founder. The reputed wiſe Men of old, to render them more venerable to the multitude, were wont to derive the firſt Originals of their great Benefactors from the Gods; But never was any benefit conferr'd on any place or Perſon by the kindeſt Patron which could ſtand in competition with that which the bleſſed Jeſus conferr'd on the whole World, therefore never could any ſuch publick Benefactor be with equal reaſon deriv'd from Heaven with him: From thence therefore the *inſpired Writers* deduce his Pedigree too, as well as from *David*, and tell us boldly, that *that great Man*, whoſe praiſes they celebrate in their Writings, was indeed *the Son of God*; which they aſſert not in a Metaphorical ſenſe, as the Pſalmiſt calls Rulers and Governours, *I have ſaid ye are Gods, and ye are all of you Children of the moſt high:* As the Angels are ſtil'd by God himſelf, in his queſtion to *Job*, *Whereupon are the foundations of the Earth faſtened, or who laid the corner ſtone thereof? When the Morning ſtars ſang together, and all the Sons of God ſhouted for joy?* as *believers* are ſtil'd by the Evangeliſt: *As many as received him, to them gave he power to become the Sons of God, even to them that believe on his name*; And again, *Beloved, we are now the Sons of God*; But the holy Writers make him the *Son of God* in a plain *literal* ſenſe, as *Seth* is call'd the *Son of Adam*, being begotten of

Pſal. 82. 6.

Job 38. 6, 7.

John 1. 12. 1 *Joh.* 3. 2.

him, as *Isaac* of *Abraham*, as *Solomon* of *David*, or as we generally understand the word in our common expressions of the nearest Relations, declaring him so the *Son of God, begotten of his father before all worlds*, in contradistinction to *creation*: But it would not have been enough to satisfie the world in the truth of that extraordinary original for them to assert it; for tho' men value great discoveries according to the credit of their *Authors*, yet the weight and greatness of the discoveries make them nice and curious in their disquisitions about them that they may not be impos'd on, for how wretched a disappointment would it have been for a whole world, to be big with the violent expectation of a Saviour, to be throughly sensible of their own necessity, to have a company of men boldly publish to them, that the expected Saviour was really come and qualified suitably to those wonderful expectations they had of him, and yet to find nothing but a *sham* or an *imposture* at last, a *Bar-cozbi* the Son of a ly, instead of a *Barcochab*, *the Star that should have risen in Jacob*, as the unhappy *Jews* were deluded at last.

In such a case Men are wont to look for *clear and uncontroulable evidences* of the *authority* of the *discoverer*, and had not God himself afforded such to the world in relation to the descent and original of our Saviour, it would scarce have been reconcile-

able

able to infinite justice, to have condemn'd the world for not believing on him; Nor would Almighty God have made use of those effectual means to satisfie humane doubts, had he not himself judged it highly rational that those creatures of his for whom he intended so great a good, should receive entire satisfaction in the truth and nature of that good bestow'd. In the evidences of his being the Son of God, lay all the strength and weight of his Doctrine, and the validity and efficacy of that Repentance preach'd by the Apostles in his name; had he, after all those *glorious pretences*, been one of an *inferior rank*, there never had been so great an *Impostor* in the world as Christ, nor such *frontless cheats* as his Apostles, nor such *abused*, *besotted*, *bewitched Creatures* in Nature as the Christians in all ages have been: Therefore to vindicate both their own Credit and that of their Master, the Evangelists in their writings, first appeal to the common knowledge of those who liv'd at the same time that Christ convers'd on earth, at which time had what they published been false, it would certainly have been quickly confuted by the *interested Jews* and *Romans*: For the *Jews* who saw themselves expos'd under the characters of the *most obstinate and ingrateful infidels in the world*, and the *Romans* who saw themselves traduced as *tools in the hands of their own vassals to carry on the most barbarous and unreasonable*

reasonable cruelties; would certainly have vindicated themselves to the utmost against their *slanderers*, could they have found any *flaws* in those things they delivered; yet the *Jews* never went about to deny the *existence* of Jesus the supposed Son of *Joseph*, nor the *reality* of those mighty works perform'd by him, but rather to shew the possibility of all those things tho' Jesus were not the Messias, wherein they were easily baffled, and the *Gentiles* endeavoured to confront his *Miracles* by the pretended wonders wrought by *Simon Magus*, and *Apollonius Thyanæus*, and so to depretiate the Messiah's reputation, but with as little success: And indeed it was almost inconceiveable, that a company of *mean men*, looked upon generally with an evil eye, should resolve to publish a parcel of *notorious falsehoods*, which every man upon his own knowledge could have confuted, and thereby have exposed themselves to the just fury of a deluded multitude: it was inconceivable that so many in their *writings* and *preachings* could at such *different times* and such *distant places* agree together, to put a sham upon mankind, and to do it so coherently in it self, and so agreeably to one another, as it was apparent these men did. Now in writing a *History of immediate transactions*, there can be nothing fairer in the world than for men who are eye and ear witnesses of the things in question to compile the story,

ſtory, and to publiſh it in their times who knew the ſame things whether they were true or falſe, as certainly as themſelves, and an Hiſtory ſo written, that paſſes through ſuch an age without reproof, may juſtly paſs for *authentick*, nor can any meer humane teſtimony attain a greater certainty. And where the ſubject of ſuch a Hiſtory is *Divine*, where many things are declared beyond the reach of *humane capacities*, where they are yet laid down ſo exactly agreeable to thoſe things obvious to *humane underſtandings*, and where there appears nothing diſagreeable to the *common expectances* of the world, nor to thoſe *beſt and faireſt Idea's* we have of the *Divine Nature*, there the *Hiſtory* grows it ſelf *divine*, and proves it ſelf dictated by a Being ſuperiour to all *terrene defects*: ſuch a Hiſtory is the *Hiſtory of the Goſpel*, and ſuch an appeal to humane ſence and knowledge, and carryes ſuch demonſtrations of inſpiration with it; where we find God himſelf declaring by a *voice from Heaven*, (the nature of which the *Jews* from their ancient records muſt neceſſarily apprehend,) at the Baptiſm of Jeſus by *John* the Baptiſt, *This is my beloved Son in whom I am well pleaſed*, which voice, as being deſign'd for the Introducing of our Saviour into the world, was audible not only to *John* the Baptiſt, but to others, and when it was repeated at the *tranſfiguration*, it was audible to all thoſe who *accompanied* him, and

Luke 3. 22.

Matth. 17. 5.

and *John* the Baptist himself, of whose Commission the *Jews* seem'd very well satisfied,

John 1. 33, 34. declares, *He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost: and I saw and bare record, that this is that Son of God.* Now tho' the stubborn *Jews* seem not to have depended at all upon these declarations, nor to have been by them convinced of the truth of what was asserted in them, yet their acknowledging *John* the Baptist to have been a *Prophet*, and their never denying the truth of these accounts as here set down, are indeed very considerable proofs of their truth, especially since nothing could represent them worse, than relating such things as truth, and describing them *as incredulous and refractary* still.

The Evangelical writers as they give us this account concerning *voices from Heaven*, and the *testimony of John the Baptist*, so they inform us of Christ himself that he owned and asserted his *own original* too, so he tells *Nicodemus*, a person of sence and curiosity, as appears by his discourse with our Saviour,

John 3. 16. *God so loved the world, that he sent his only begotten Son, that whosoever believed on him should not perish but have everlasting life*: Which declaration refers to himself, he mentioning that sending of the Son of God, as a thing now accomplished, which title

none

none assumed, nor was it given to any before himself. They tell us how justly he rebuk'd the *Jews* for charging him with *blasphemy because he called himself the Son of God*; for the nature of those works he did openly in the world's view, was a sufficient proof of his being *sent by God*, since nothing less than a *divine power and assistance* could possibly effect such things, as the *Jews* if they had not been resolved upon ruine, could not but know: But God was not wont to send such on his errands, who puff'd up with pride would usurp *great and improper titles* to themselves, or who would *impose* on the world by *daring falshoods*; the *Jews* were not wholly irrational in thinking he *deserved death for calling himself the Son of God*, if really he were not: No Politicks yet could fairly give a toleration to open blasphemy: But the *Jews*, tho' very angry with him for calling himself by so august a name, *railed* at him indeed, and *accused* him and *persecuted* him, but never went about to disprove him; nay, when he challeng'd them if they could *to convince him of sin*, to shew any crime whatsoever that he had been guilty of, they answered him only with an *acquitting silence*; they were excellent at *generals*, but the worst in the world at *particulars*; and yet *to be without sin*, was so extraordinary a quality as could be compatible only with one descending from Heaven: *Unclean Spirits* terribly

John 10. 36.

John 19. 7.

John 8. 46.

terribly ſenſible of his power, *frequently* howſoever *unwillingly* confeſt him to be the
Matth.8. 29. *Son of God*, and they were too much his enemies to acknowledge a thing ſo very diſad-
Mar.3.11. vantagious to their own deſigns, had it not been truth. *Nathanael a prudent and a pious man*, upon diſcourſe with him, eaſily
Joh.1.49. confeſt *Thou art the Son of God, thou art the King of Iſrael*; The diſciples when they ſaw how with one word Jeſus laid that ſtorm which had threatned their deſtruction,
Matt 14. 33. confeſt, *of a truth thou art the Son of God*: Humane power could not quell the loud and violent ſtorms, but he that made them could eaſily allay their fury. The *Roman* Centurion who was his guard at his Crucifixion, when he ſaw how at his giving up the ghoſt,
Matth.27. 50---54. *the earth quaked, the rocks rent, the veil of the Temple was ſplit in twain from top to bottom, and the graves opened, and long buried bodies aroſe from their heavy ſleep*, could not but ſubmit his faith to ſuch prodigious viſions, and profeſs that *truly this was the Son of God:* Nature was not wont to undergo ſuch dreadful *convulſions*, for the death of an *inferiour perſon*, but when its great Creator ſuffer'd, it was time to own its *ſympathetick pangs*; after theſe things it was no wonder to hear the Apoſtles de-
Acts 2.13, 36. clare, *That the God of their fathers had glorified his Son Jeſus Chriſt*, and again, *That unto us God having raiſed up his Son Jeſus Chriſt, ſent him to bleſs us in turning away every*

every one of us from our iniquities. But after all, had either *Jews* or *Romans prov'd* as well as *call'd* Christ a *deceiver* before, it must have been a very *unordinary confidence* in the Apostles to act over the *baffled farce* again, and to set up their Master for the *Son of God*, who had justly suffered before for *blaspheming* that Divinity he pretended so *near a relation* to. But tho' what I have said already may go a good way toward the proof of that, That Jesus was the Son of God, yet for the farther clearing this matter, we may enquire

Into the promises and predictions concerning his birth, or appearance in the world as an Intercessor for it. 1.

Into the manner and circumstances of his Birth. 2.

Into the intent and design of his Doctrine. 3.

Into that influence Scripture history in these cases ought to have upon all those who own the being of a God whether they be Christians or not. 4.

It's our business to enquire into those *promises and predictions current in the world concerning such an Incarnation of the Divinity, or its extraordinary appearance in the world for the restauration of its bliß, before by the encrease of wickedneß perverted and ruined:* for *Promises* and *Prophecies* concerning a *person* yet *unborn*, and these *publick* 1.

and

and *obvious* to an *inquisitive world*, are wont to signifie such a person wholly extraordinary, especially when the same spirit which imparts the fore-knowledge of him gives his *very name* to the world; so we find, when the *Man of God* cryed against the Altar in *Bethel*, he propheſied, *That a child ſhould be born unto the houſe of David, Joſiah by name*, who upon that Altar ſhould offer the Prieſts of the high places themſelves and pollute it with dead mens bones; that *Joſiah* ſpoken of there ſo long before his birth, made good the Prophets word to the utmoſt, and has that admirable character beſtowed upon him by the Holy Ghoſt, *That like to him there was no King before him, that turned to the Lord with all his heart and with all his ſoul and with all his might, according to all the Law of Moſes, neither after him aroſe there any like him:* So the name of *Cyrus* was foretold long before his birth by the Prophet *Iſaiah*, He's there ſtil'd *God's ſhepherd, his anointed, the man whoſe right hand God himſelf had holden*, but he was to be a *perfect Hero*, and ſuch *heathen* as well as *ſacred Hiſtorians* repreſent him, and God by *Iſaiah* predicts his glory, even *That he ſhould perform all his pleaſure, ſaying to Jeruſalem thou ſhalt be built, and to the temple, thy foundations ſhall be laid*, which *Cyrus* ſo named by the Prophet was indeed a *type* of our Jeſus, our Saviour and deliverer.

1 *Kings* 13. 2.

2 *Kings* 23. 16, 25.

Iſai 44. 28. 45. 1, 2.

How

How numerous, and how plain ſoever the Prophecies of him in Scripture were, we ſhall more particularly conſider hereafter, but ſome principal paſſages we muſt on this occaſion take notice of: And firſt of that foundation of humane hopes, the *Proto-evangelium Paradiſiacum*, or that promiſe made to our firſt Parents in their lapſed ſtate, tho' before their expulſion from Paradiſe, for it was a *promiſe* to them, tho' a *threat* to the Serpent to whom the ſpeech was more *immediately* directed, *And I will put enmity between thee and the woman, and between thy ſeed and her ſeed. It ſhall bruiſe thy head, and thou ſhalt bruiſe his heel*: This being by all Chriſtians and *antient Jews* interpreted of the Meſſias, was the firſt *glad tydings* of hope to thoſe who were juſt fallen into a ruinous condition, this ſupported our *great Parents* ſpirits, when otherwiſe nothing could preſent it ſelf to them, but *fears*, *terrors* and *deſperation*: after this we find God promiſing as a peculiar bleſſing to *Abraham--and in thy ſeed ſhall all the nations of the earth be bleſſed*, which the *Jews* too of old underſtood of the Meſſias, to be of the ſtock of *Abraham according to the fleſh*, nor could it otherwiſe have been made good; for the *Jewiſh* nation, tho' they were partakers of *particular and infallible oracles*, yet were but an *obſcure nation* in reſpect of the *reſt of mankind*, and tho' they were *active* in the *degeneracy* of their Church, to make

Gen. 3. 15.

Gen. 22. 18.

Proſelytes

Proselytes to their Law, yet the numbers were not great, and if that of our Saviour be truth,

Matt. 23. 15. *That they made their Proselytes two fold more the children of wrath than they were themselves*, that care of theirs was no very great blessing to the world; Therefore S. *Peter* in the close of that Sermon he preached on

Acts 3. 25, 26. occasion of the *lame man*'s cure, applyes this promise to our *Jesus*, and more distinctly and determinately S. *Paul* in his Epistle to

Gal. 3. 16. the *Galatians*, *Now to Abraham and his seed were the promises made, He saith not unto seeds as of many; but as of one, and to thy seed which is Christ*. And further we have in the early ages of the world that *famous and indisputable prophecy* of dying *Jacob*,

Gen 49. 10 *The Scepter shall not depart from Judah, nor a Lawgiver from between his feet, until Shilo come, and unto him shall the gathering of the people be*, the exact accomplishment of which, as *Shilo* means the Messias, that is, *the Christ*, we shall afterwards take notice of. It were no difficulty to shew how many of those *institutions and Ceremonies* of the *Jews* prefigured this same Saviour, but I shall rather confine my self to *prophetick words than actions*, as tending more directly to my purpose, Famous was that prediction

Numb. 24. 17. of *Balaam*, *I shall see him but not now, I shall behold him but not nigh, there shall come a star out of Jacob, and a scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth.*

And

And afterwards, *Out of Jacob ſhall come He that ſhall have the Dominion, and ſhall deſtroy him that remaineth of the City*; by which general deſtruction is onely meant that Idolatry, and thoſe Idolaters which the Doctrine of the Goſpel ſhould confound, and this, as Chriſtians have all along applied to Chriſt, So the *Jews* prov'd ſufficiently they underſtood it ſo, by their eager following the *Barcochab*, whom they thought pointed out by this Text, as I hinted before. 19.

Nor did the *Jews* till afterwards when they came to ſeek ſubterfuges for their obduracy, queſtion the meaning of their Lawgiver, when he told them, *The Lord thy God will raiſe up unto thee a Prophet, from the midſt of thee, of thy Brethren, like unto me, unto him ye ſhall hearken*, this could onely be made good of Chriſt, ſince *Moiſes Ben Maimon*, the moſt learned of *Jewiſh* Writers of late, has largely prov'd the diſparity between *Moſes* and *all other Prophets* mention'd in Scripture, and Scripture it ſelf aſſerts, *That there aroſe not a Prophet ſince in Iſrael like unto Moſes, whom the Lord knew face to face:* Our Saviour onely ſpoke out Divine Myſteries in *the day time*, and *in the face of the whole world*, he needed not, as others, the *mediation of Angels*, or of *Dreams*, or of *Viſions*, to make him underſtand the will of God, but *ſaw* and *knew* every thing *paſt, preſent, and to come*, clearly and fully in himſelf: His *humane nature* lived not onely in Deut. 18. 15. Deut. 34. 10.

in a *ſtrict friendſhip*, but in a *cloſe and compleat union with the God-head*, and therefore felt no *Convulſions* or *ecſtaſies*, no *violent emotions* of his *rational faculties*, nor was he confin'd to *time*, or *place*, or *common rules*, and *methods*, but as the *fulneſs of the God-head dwelt in him*, ſo he deliver'd Oracles to Mankind at all times, as he himſelf pleas'd, for *God did not give the Spirit to him by meaſure*. Thus inſpir'd *David*, publiſhes that Eternal Decree, *Thou art my Son, this day have I begotten thee: ask of me and I ſhall give thee the Heathen for thine inheritance, and the utmoſt part of the earth for thy poſſeſſion*, which could never be true in reſpect of *David*, who never acquir'd ſo *vaſt an Empire* as is there promiſed, but it was really acquir'd by our Saviour, who by his holy Goſpel *ſubdued the Univerſe*, and *made all Mankind partakers of that redemption wrought for them by himſelf:* And ſo Saint *Paul* preaching Chriſt to the *Jews* at *Antioch* in *Piſidia*, tells them, *That the promiſe made to their Fathers, God had fulfilled to them their Children, having rais'd up Jeſus again, as it is written in the ſecond Pſalm, Thou art my Son, this day have I begotten thee*; and the Author of the Epiſtle to the *Hebrews*, proves his *Superiority to Angels* by that Argument: *For to which of the Angels ſaid God at any time, Thou art my Son, &c.* And again, to prove the miſſion and authority of Chriſt having ſaid before, *That no*

Job 3. 34.

Pſ. 2. 7, 8.

Acts 13. 32, 33.

Hebr. 1. 5.

man

man takes the Prieſtly honour to himſelf, but he that is call'd of God, as was Aaron, he pleads, *So Chriſt glorified not himſelf, to be made an High-Prieſt, but he that ſaid unto him, Thou art my Son, to day have I begotten thee*; and ſo we are certain of the due application of the Prophecy, which we ſhall dilate on farther in another place. Heb. 5. 4, 5.

Such again was that of *David* in the Perſon of Jeſus, afterwards to appear in the World, *Sacrifice and burnt-offering thou didſt not deſire, mine ears haſt thou open'd*; intimating by that the inefficacy of all thoſe legal and typical Sacrifices which the *Jews* and, in imitation of them, others had been us'd to; for if theſe Sacrifices could have avail'd for the taking away of Sin, they had no longer been types and ſhadows, but things of a real and ſubſtantial excellency; which ſince they were not, *Burnt-offering and Sin-offering haſt thou not requir'd, Then ſaid I, Lo I come, in the Volume of the Book it is written of me, I delight to do thy will, O my God, yea thy Law is within my heart*: And thus this Prophecy is apply'd by the Author of the Epiſtle to the *Hebrews*, onely with that difference, that whereas the Pſalm has it, *Mine ear haſt thou open'd*, according to the *Hebrew*, the Apoſtle follows the tranſlation of the Septuagint, and renders it, *a Body haſt thou prepared for me*, the ſenſe amounting ſtill to the ſame, for as the *Hebrews*, according to the Law, made a Servant Pſal. 40. 6, 7, 8. Hebr. 10. 5-10.

their own for ever, *by opening their ears or boring them*, ſo God made his Son Jeſus o-
Exod 21 6. bedient as a Servant, by *preparing him a body*, which was *open'd too and faſtened to the croſs*, as the Servants ear, *in boring, to the poſts of the door*; Nor was that leſs plain or conſiderable, *The Lord ſaid unto my Lord, Sit thou on my right hand untill I make thine enemies thy foot-ſtool. The Lord hath ſworn, and will*
Pſal. 110. 1--4. *not repent; Thou art a Prieſt for ever after the order of Melchiſedeck:* The firſt part of this our Saviour, who undoubtedly knew its true meaning, aſſumes to himſelf, and confounds the Phariſees, by asking them that Queſtion, That whereas it was expected the Meſſias ſhould be the Son of *David*, yet *Da-*
Matth. 22. 41--45. *vid calls him Lord, How could he be his Lord and his Son too?* which was a myſtery inexplicable to thoſe who had meer carnal and mean notions of the Meſſias; but a difficulty which when they got over, it would not be ſo very hard to believe him, *humble and deſpicable as he appear'd*, to be the very Meſſias they look'd for; For if he who was *David*'s *Lord*, and indeed *God bleſſed for ever*, could condeſcend ſo low as to be *David*'s *Son*, it could not be ſtrange that he who was *David*'s *Son* ſhould ſtoop lower yet, and appear in the *form of a ſervant:* The latter part of this prediction relating to *a Prieſt*, is by the Writer of the Epiſtle to the *Hebrews* ap-
Hebr. 7. 17--21. ply'd to Jeſus, as a proof of the *legitimacy and eternity of his Prieſthood*; Of the ſame autho-

authority is that, *The Stone which the builders refus'd is become the head of the corner, this is the Lord's doing, and it is marvellous in our eyes*; which (not to mention the *Jewiſh* fable of ſuch a ſtone, being really met with-all in the building of the ſecond Temple, which had by ſeveral been thrown aſide as uſeleſs, yet afterwards by miracle was found fit for the joyning of the corners of the building) our Saviour makes uſe of to convince the *Jews* of their folly and obſtinacy in refuſing to own him in his great Mediatorian office, and to let them ſee that their *contempt* of Him could be no prejudice to his *ſacred dignity* and *Honour*, but that he, who was now thought too inconſiderable to be of any uſe to the *Jews*, one of the ſmalleſt of the Nations, ſhould afterwards appear great enough to *joyn* Men of all Countries and Nations together in one *Sacred bond*, and to cruſh all his Enemies in dreadful ruines; for ſo he adds, on repetition of thoſe before quoted words, *Therefore I ſay unto you, the Kingdom of God ſhall be taken from you, and given to a Nation bringing forth the fruits thereof, and whoſoever ſhall fall on this Stone ſhall be broken, but on whomſoever it ſhall fall it will grind him to powder*: And this *advancement and dilatation* of Chriſt's power St. *Peter* juſtly takes notice of, from the ſame Pſalm, in the caſe of the Cripple newly cured, *If we be this day examin'd of the good deed done to the impotent man, by what means*

Pſal. 118. 22, 23.

Matth. 21. 42, 43, 44.

Acts 4. 9, 10, 11, 12.

he is made whole, Be it known to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him does this Man stand before you whole; This is the Stone which was set at nought of you builders, which is become the head of the Corner. Neither is there salvation in any other, for there is none other name under Heaven given among men whereby we must be saved.

That of *Isaiah* is wholly extraordinary, and, as I hinted before, it was a sure sign of some extraordinary Person intended, it gives us the very name proper to our Jesus, as he was the Son of God, *Behold a Virgin shall conceive and bear a Son, and shall call his name Immanuel*; where the thing foretold is so much a miracle, that it cannot be believed to have occurr'd more than once in the World, nay, the prodigiousness of the thing has made some *great pretenders to reason* endeavour to weaken the very authority of Scripture it self, from the *impossibility* of the thing foretold: And the *Jews* have endeavour'd to affix a large sense upon the Text, as if no more was meant than barely, *That a Woman should be with Child*, and so the miracle is wholly taken away: But all these little stratagems of unbelievers have fail'd, and the very Name added would convince considerate Men of some great thing design'd, since a *meer Man*, or one coming into the World, according to the ordinary cou.se

Isai. 7. 14.

courſe of nature, could not be truly call'd *Immanuel*, or *God with us*: This declaration of the *Evangelical Prophet*, as He's juſtly call'd, is ſoon follow'd by another of the ſame nature; *For unto us a Child is born, unto us a Son is given, and the Government ſhall be upon his ſhoulders, and his name ſhall be call'd, Wonderful, Counſeller, the mighty God, the everlaſting Father, the Prince of peace, of the increaſe of his Government, there ſhall be no end, upon the Throne of David, and upon his Kingdom, to order it, and to eſtabliſh it with judgment and with juſtice, from henceforth even for ever*: In all which the Prophet ſeems to write a perfect Hiſtory of things paſt; he ſpeaks with that aſſurance and confidence, as if he had ſeen *that hope of Iſrael* born into the World, and wholly ecſtatick in his contemplation of ſo *infinite a bleſſing* beſtow'd on the World, he fixes ſuch Titles upon him, as were compatible with no meer man, nay he makes him God, an *Infinite*, an *everlaſting God*, the *Univerſal Monarch* of Earth and Heaven, yet leaves him dreſt in *fleſh* and *blood* at laſt, a *Child born*, *a Son given to us*, miſerable periſhing Creatures: But *Iſaiah*'s reflections on the promiſed Saviour are ſo many, as not to be inſtanced in, more particularly we may juſt name that, *And there ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots; And the ſpirit of the Lord ſhall reſt upon him, the ſpirit of wiſdom* Iſai. 9 6,7.

Iſai. 11.1.

and understanding, the spirit of Counsel and might, the spirit of knowledge and the fear of the Lord, with righteousness shall he judge the poor and reprove with equity, for the meek of the Earth, and he shall smite the Earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked; and more to that purpose, which St. *Paul* in his discourse to the *Antiochians* in *Pisidia* alludes to; And
Acts 13. 22, 23, 24. that again, *The voice of him that crieth in the Wilderness, Prepare ye the way of the Lord, make streight in the desert an high-way for our God, every Valley shall be exalted, and every Mountain and Hill shall be made low, and the crooked shall be made streight, and the*
Isai. 40. 3. 4. 5. *rough places plain, and the glory of the Lord shall be reveal'd, and all flesh shall see it together, for the mouth of the Lord hath spoken it,* which *John* the Baptist applies to himself
Joh. 1. 23. and his Master: Such is the whole *fifty-third Chapter*, a compleat, though compendious Chronicle of our Saviour from his *Cradle to his Tomb*, happily read by the *Æthiopian Eunuch*; since from thence the Evangelist
Acts 8. 34. 35. *Philip* took occasion to *preach to him Jesus*: Such that, *The Spirit of the Lord God is upon me, because the Lord hath anointed me, to preach good tidings to the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the Captives, and the opening of the*
Isai. 61. 1, 2. *Prison to them that are bound, to proclaim the acceptable Year of the Lord, and the day of*
Luk. 4. 17. 18, 19. *vengeance of our God*, apply'd to himself by our Saviour. Agree-

Agreeably to theſe Predictions the Prophet *Jeremy* foretels, *Behold the days come, ſaith the Lord, that I will raiſe to David a righteous branch, and a King ſhall reign and proſper, and ſhall execute judgment and righteouſneſs in the Earth, in his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely, and this is the name whereby he ſhall be call'd, The Lord our righteouſneſs*; Which is again repeated by him, *Jer.* 33. 15, 16. To the ſame purpoſe *Ezekiel*, *I will ſave my Flock and they ſhall be no more a prey, and I will ſet up one Shepherd over them, and he ſhall feed them, even my ſervant David, he ſhall feed them, and he ſhall be their Shepherd, and I the Lord will be their God, and my ſervant* David *a Prince among them, I the Lord have ſpoken it*; Which is repeated and enlarged, *Ezek.* 37. 21--*ad fin.* *Daniel* yet more plainly, *I ſaw in the night viſions, and behold one like the Son of Man came with the Clouds of Heaven, and came to the Ancient of days, and they brought him near before him*; *And there was given him dominion, and glory, and a Kingdom, that all People, Nations, and Languages ſhould ſerve him, his dominion is an everlaſting Dominion, which ſhall not paſs away, and his Kingdom that which ſhall not be deſtroy'd*; Which St. *John* alludes to; not to mention any thing of *Daniel's weeks*, *Micah* gives us that, *Thou Bethlehem Ephratah, though thou be little among the thouſands of Judah, yet out of thee ſhall he come forth to me, that is to be ruler*

Jerem. 23. 5, 6.

Ezek. 34. 22, 23, 24.

Dan. 7. 13, 14.

Rev. 14 14.

Micah. 5. 2.

Matt. 2.6. *in Israel, whose goings forth have been from of old, from everlasting*, which those Priests *Herod* afterwards enquired of, could remember very well: And lastly, *Malachi* Mal. 3.1. as plain as any, *Behold, I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddainly come to his Temple, even the Messenger of the Covenant whom ye delight in, behold he shall come, saith the Lord of hosts.*

These are a few of that very great number of Prophecies which rais'd the expectation of the *Jews* for the appearance of a Saviour, whom they expected as a *mighty temporal Prince*, not considering that the things foretold of him were beyond the atchievments of the greatest Potentate in the world: For to be the great *messenger of that Covenant* which was between God and his people, and at the same time *the God whom they sought*, and whose their Temple was, who yet were taught to worship only the *true God*; to be the glory of a private town as of *Bethlehem*, yet of an *eternal original* with respect to the time past, and the *worlds everlasting head and governour* with respect to the time to come; to be a *David, a man after God's own heart, who should do all his will*, after *David's* natural death; to be infinitely happy, just, compassionate, Anointed by the sacred Spirit of God, to have the *greatest of those born of a woman* his harbinger, and by him acknowledged

for

for a God, tho' ſhaded from vulgar eyes by a cloud of humane frailty, the *mighty God, the everlaſting Father, the Prince of Peace*, yet *a child, a Son*, brought forth in the world and *given to us*; To be born of a pure and ſpotleſs Virgin, *ſo Man*, yet the hopes of all the ends of the earth, and of thoſe that remain in the broad Sea, and *ſo God*: To be deſpis'd by the great and wiſe, yet the great *Center of Unity* for all the Nations in the World; To be at once *David's Son* and *David's Lord*, and ſeated at *the right hand of God:* To terminate all *material typical ſacrifices* in his own fleſh, and unlimited obedience, yet to be own'd by God himſelf, *as his only begotten Son*, and heir to the government of all things: To ſurpaſs their admir'd *Moſes*, as a Maſter his Servant in the *Prophetick gift*, and *an intimate familiarity with God*; To be the utter ruine of Idolatry, that ſeed which ſhould be the *bleſſing* and therefore the *deſire of all nations*, that *ſeed* which ſhould *break the head*, ruine the policy and Tyranny of that *old Serpent the Devil*; To be a real and viſible Man, yet our *Immanuel, God with us*, which is the ſumm of all thoſe Prophecies and Promiſes; To be all theſe things is not conſiſtent with a temporal Monarch whoſe *breath is in his noſtrils*, tho' all the nations in the World ador'd him: The *abſolute conqueſt* over prevailing wickedneſs, the *triumph* over Death and Hell and

all

all the obstacles of a blessed Immortality, the *redemption* of a guilty world from impendent vengeance, by a swift and entire obedience to the Almighty Will, the *making up* that prodigious Chasme between an *infinitely pure and holy Deity*, and *a depraved and provoking world*, are thoughts and enterprises too vast and glorious to be undertaken by any child of Man; therefore whosoever it was, that all those mighty things should be accomplished in, whosoever should be so *infinitely beloved* by Heaven, and so *prodigious a Benefactor* to mankind, must be according to those titles fixt upon him, *the Son of God*, his Son in a true literal sence, and as such he may really be capable of doing more for us, than we our selves can ask or think.

The blessed Jesus, as I intimated before, was not only *the expectation of Israel*, but the *desire of all nations*, and therefore promis'd to all nations in the forecited passages as well as them; and tho' the *Jews* were not so good natur'd as to be very Communicative of their *divine treasures*, yet the Gentiles who had their concerns in so just an hope, had their predictions too, and tho' not so clearly, foresaw the *approaching days of their Redeemer*; the elder Prophecies, such as that to our first Parents in Paradise, or that to *Abraham* might get abroad into the world, the prophecies themselves being originally known to others,

as

as well as thoſe whom they more immediately concern'd; and that paſſage of *Job*, *I know that my redeemer liveth, and that he ſhall ſtand at the latter day upon the earth, and tho' after my skin worms deſtroy this body, yet in my fleſh ſhall I ſee God, whom I ſhall ſee for my ſelf, and mine eyes ſhall behold and not another, tho' my reins be conſumed within me*, is a ſufficient evidence, that thoſe who lived without the pale of *Jacob*'s family were ſenſible of what they wanted, and that their hopes were reaſonable that thoſe wants ſhould be ſupplied; and *Balaam*'s predictions being heard by *Moabites*, ſtrangers to *Iſrael*, were without all queſtion taken great notice of by the heathen nations: Hence aroſe the fame of the *Sibylline Oracles*, talked of ſo much by antient writers, and by what we find ſpoken of 'em by *Tully*, and tranſcribed from them by *Virgil*, ſufficient to raiſe mens *expectations and deſires* for ſome very great and happy event; hence grew thoſe common diſcourſes of the Gods deſcending in humane ſhapes to converſe with and inſtruct men, Which ſhewed mens general apprehenſions of the love of the Deity to mankind, of the poſſibility of an Incarnation, and the uſeful conſequences it might have for the reformation of corrupt nature. Hence that prophetick advice of *Confutius* the famous *Chineſe* Philoſopher who liv'd 550. years before our Saviour's birth, to a Prince *to be*

Job 19. 25, 26. 27.

De Divinat. l. 2.

virtuous,

Huetii Demonſtr. Evang. Prop. 7. c. 32.

virtuous, for ſays he, *The actions of a good Prince ought to be agreeable to the Laws of God and Nature, and he ſhould not doubt, but that when that expected holy One ſhall come, his virtue ſhall then be as much honour'd, as it was before while he lived and reign'd.* And I cannot but think it reaſonable to conclude, that *Balaam*'s prophecy might be known there and better preſerved by their learning, ſo antient among them, than in other places, and that excited by that, the wiſe Men came from thence to worſhip our Saviour at his birth, eſpecially ſince the length of a journey from thence ſeems moſt agreeable to *Herod*'s calculation, when to be ſure of reaching the new born King, *Matth. 2. 1,2,9,10.* *He killed all the children in Bethlehem and its coaſts, from two years old and under, according to the time that he had diligently enquired of the wiſe men.* About our Saviour's time, and before and after, for a while, a rumour was ſpread abroad every where that One ſhould be born in *Judea*, who ſhould be the *Univerſal Monarch*, as *Suetonius* in the life of *Auguſtus*, and in that of *Veſpaſian*, and *Tacitus* in the fifth book of his Hiſtories, tells us, which fame *Joſephus* the Jewiſh Hiſtorian laid hold on to flatter with *Veſpaſian*, and to get his own liberty by perſwading him the prophetick rumour pointed him out for the *Roman* Empire. Here again, That *ever-living Redeemer*, that *glorious child*, who ſhould reduce the frame

frame of Nature to ſo happy a condition after all the diſorders it had ſuffered, who ſhould baniſh ſin and wickedneſs, *That look'd for Holy One*, who ſhould give virtue its due reward, that *Jewiſh native* who ſhould command the humble world, muſt of neceſſity be concluded ſomewhat more than Man by the *longing Expectants*: He muſt be God to effect ſuch wonders, and yet muſt be a Man to be a native of *Judæa*, he muſt have humane nature to be born with into the world and to converſe with men, and to take away the very ſmalleſt footſteps and tracks of Sin he muſt at leaſt be partaker of Divinity; thus all the Prophecies both among *Jews* and *Gentiles* conclude in a neceſſity that the worlds *Redeemer from that miſery and thoſe dangers it lay under, muſt at leaſt be the Son of God.* The *Chara Deûm ſoboles magnum Jovis incrementum*, as *Virgil* expreſſes it: And thus much may ſerve for thoſe Prophecies fore-running the Birth of our Saviour, I proceed now to enquire

2. Into the *manner and circumſtances* of his Birth, which notwithſtanding its outward or appearing *meanneſs*, was exactly agreeable to the *grandeur* predicted of him; for his being born in a publick Inn, and in a place of contempt, his being laid in a Manger, and having as ſome tell us Oxen and Aſſes for his Companions, were no prejudice to his dignity,

dignity, its not the *place of birth* but the *parents* of whom Men are born that makes them vile in the worlds eyes: A *Beggar* may be born in a *Palace*, nay, *wrapt in purple* too, and concluded great by incurious fools, and great *Princes* have been born in *foreſts and deſerts*, loſt to all humane helps and reſpects ſutable to their deſcents; yet he that's born of Parent beggars is a beggar ſtill, and he that is deduced from the juſt Poſſeſſors of a Throne, a Prince: and ſuch was our bleſſed Saviour being *God of God, light of light, very God of very God*, tho' manifeſt in the fleſh; and to ſhew that he was ſuch, He that had been ſo often promiſed before, when the time of his manifeſtation in the fleſh came, had no leſs than an Angel from Heaven to notifie his very *Conception*, and his too, who was to prepare his way before him. An *Angel* told *Zacharias* of *John* the Baptiſt, when age made him paſt the hopes of ſuch a bleſſing, an *Angel* too foretold the bleſſed Virgin, *That ſhe ſhould conceive in her womb and bring forth a Son and call his name Jeſus, who ſhould be great, and be call'd the Son of the Higheſt, to whom the Lord ſhould give the throne of his father David, and who ſhould reign over the houſe of Jacob for ever, and of whoſe kingdom there ſhould be no end:* So proving that *Iſaiah*'s prophecy, *c.* 7. *v.* 14. was preſently to be accompliſhed; it being a *Virgin* to whom the Angel foretold thoſe great

Luke 1. 11---21.

v. 30,31. 32,33. *&c.*

great things, who without a miracle could not conceive, and the deſign of his Birth being that he might be Jeſus the *Saviour of the world*, which none could be, but who was Immanuel, or *God with us*. After ſuch preparatives, it was no wonder if other prophetick paſſages came to be made good too; the *fulneſs of time* requir'd ſuch an accompliſhment, as well as the *compleating of Sins*, which were the occaſion of thoſe gracious promiſes to the ſinners, as they mov'd the merciful God to pitty and compaſſion, which he choſe then to ſhew when danger and miſery was in its extremity. Prophecies concerning perſons and places have generally their fixt times to be performed in, which tho' they are very difficult to be found out by others before hand, who are not poſſeſs'd by the ſame ſpirit which inſpir'd the Prophets, are yet very plain and eaſily intelligible to conſidering Men, when they come to read and ſeriouſly to weigh the Hiſtories of things paſt; and we who ſtand at that advantage of time, who have the Hiſtory of the bleſſed Jeſus faithfully delivered down to us, and the predictions foregoing his Birth into the world, may ſo compare them together, as to make them ſtrongly confirm the truth of one another. And thus, whereas we find the repeated promiſes to *Abraham* and *Iſaac*, that *in their ſeed all the nations of the earth ſhould be bleſſed*, which could not be effected by any

temporal

temporal Intereſts or *extent of Empire*: For tho' wiſe Governours are a bleſſing to any nation, yet all nations together are too great a Body to be managed by a ſingle hand, and a *Solomon* himſelf can be no great bleſſing to thoſe that never heard of him: But when he appear'd who was to *ſave the*
Matt. 1. 21. *people from their ſins*, as the Angel in a dream inform'd *Joſeph*, *When the day-ſpring*
Luke 1. 78, 79. *from on high viſited the world, to give light to them that ſit in darkneſs, and in the ſhadow of death, to guide their feet into the way of peace*; When that *common Salvation* was
Luke 2. 30, 31, 32. preſented to humane eyes which *was prepared before the face of all people, to be a light to lighten the Gentiles, as well as the glory of the tribes of Iſrael*, as old holy *Simeon* expreſſes himſelf, then that *Univerſal Bleſſing* was really beſtowed, and Jeſus taking fleſh of the bleſſed Virgin, was really that *ſacred branch* who ſcattered his goodneſs as the Sun his beams, through all the quarters of the Univerſe. *Remiſſion of ſins*, *Redemption* from the powers of Death and Hell, *Reconciliation* of ſinners to a terribly incenſed God, were all favours of an *Univerſal influence*, none could be exempted from their glorious effects but thoſe who coveted their own ruines, and were reſolved not to accept of an offered bleſſing. That celebrated prediction of *Jacob*, *That the Scepter ſhould not depart from Judah, nor the Lawgiver from between his feet till Shilo came*,

came, was as punctually made good at the time of our Saviour's appearance in the world, who was the *Shilo* promis'd, or the perſon to be ſent to take the Government upon him; which Prophecy though the *Jews* have endeavoured to render as obſcure as poſſible, and tho' others by their *needleſs curioſity* have made us no fewer than ſix ſeveral interpretations of it, yet it ſeems to have no ſuch extraordinary difficulty in it, if that particle which is in our Bibles tranſlated, *and*, be but, as uſually it is, tranſlated, *or*, for ſo the import of it will be *that either, a regal Government ſhould be continued in the tribe of Judah, or at leaſt a Lawgiver, when that Government ceaſed, ſhould be found among them, i. e.* a legal expoſitor or determiner of the meaning of the Law of *Moſes, till the Meſſias ſhould be ready to come.* Now he that conſiders that as *Judah* had the *ſuperiority* among his brethren, that he was the *Leader* of the *Iſraelites* to the war againſt the *Canaanites*, that his tribe was abundantly the *moſt numerous* of all the reſt, as may be ſeen by the ſeveral accounts of their encreaſe, that the tribe of *Judah* had much the *nobleſt* and the *largeſt ſhare* in the *promiſed Land*, and that the *Royalty* was at laſt regularly ſetled in the houſe of *David* in that tribe, to which family in particular the *Meſſias* was confined; He that ſhall conſider theſe things carefully, and ſhall obſerve withal; That upon the

Judges 1, 1, 2.

defection of *Jeroboam*, the tribe of *Levi* in their zeal to the honour and service of the true God, left the rebelling tribes, for so we are told, *That the Priests and the Levites that were in all Israel, resorted to Rehoboam the son of Solomon out of all their coasts, for the Levites left their suburbs and possessions and came to Judah and Jerusalem*, by which means the tribe of *Levi*, to the chief family of which the *Priesthood* belong'd, came to be in some measure *incorporated* into the *greater tribe of Judah*, if withal he take notice that, tho' the *regal power* in the tribe of *Judah* ended with the *Captivity of Babylon*, yet the *Priesthood* continued in the family of *Aaron*, he may easily see the fulfilling of *Jacob*'s words; for we may see *Aaron* the *first Patriarch of the Priestly family* breaking out of his own into the tribe of *Judah* and marrying *Elisheba* the daughter of *Aminadab* and sister of *Naashon* of the tribe of *Judah*, which *Aminadab* and *Naashon* are particularly reckoned among *David*'s predecessors by S. *Matthew*, by which means the Regal and Sacerdotal line were intermingled as well as the tribes were afterwards: nor were such *alliances* altogether *extraordinary*, for we find afterwards *Jehoiada* the *high-priest* marrying *Jehoshabeath* the sister of *Ahaziah* King of *Judah*, of the *house and lineage of David*: Now the *Scepter* is assign'd immediately to the hands of *Judah*, the royalty being fully and entirely

2 *Chron.* 11.13,14.

Exod. 6. 23.

Matth. 1.4.

2 *Chron.* 22.11.

in

in the hand of that tribe without any competition either with the *Benjamites* or *Simeonites*, part of which tribes ſtuck faſt to *Judah*'s intereſts after the revolt of the ten tribes: but the *Lawgiver* is placed *between his feet*, not according to the ſence ſome affix to that phraſe, as if *Jacob* ſpoke modeſtly of the *original birth* of ſuch *Lawgivers*, as if being *between the knees* were an equivalent to being *born from the womb* of ſuch a one, as it's true it ſometimes means, but it ſignifies the *Lawgiver ſhall be in his protection, or within his juriſdiction and limits*, as a great Officer between the feet of the Sovereign on ſome ſolemn occaſions, or as the Biſhop of *Rome* is ſaid to have ſet the Archbiſhop of *Canterbury* between his feet at the Council of *Lyons* with that expreſſion, *Includimus hunc in orbe noſtro tanquam alterius orbis Papam*; and ſo the *Lawgiver* was continually within the *proper bounds and limits* of the tribe of *Judah* both before and after the Captivity of *Babylon*: But as the *Scepter departed from Judah* at that Captivity, ſo the *legal expounder of ſacred writings* to the *Jewiſh* nation was taken away about the time of our *Saviour's Incarnation*, the *family of Aaron* being then blighted, and every one admitted to the *high-prieſthood* who could give *moſt money* for that office, and the *Civil Government* tho' under the title of *Herod* being a meer *vaſſal* to the *Roman* Empire: When theſe

things were both come to paſs, then *Shilo the promis'd Meſſias* came, in whom thoſe particular aſſurances to *David* were made good, *That out of his loyns the Meſſias ſhould come:* In him the *Royal* and *Prieſtly line* were united, he was *legal Heir* to both Houſes; he was a *King* and *Prieſt* for ever, to whom the *gathering of all Nations* is, and ought to be; Now that the bleſſed Virgin was of the *Houſe and Lineage of David*, as well as *Joſeph*, we learn from Scripture, and if the Tribe of *Judah* was exalted by the advancement of *David* to the Imperial Throne, it was much more exalted and more adorable to the reſt of the Tribes by the birth of *Jeſus* the *Saviour of the World*, and the *King of all things* both in Heaven and in Earth.

Luke 1. 27 32.35.

How *Moſes* his word was made good, of *the Prophet to be rais'd up like to himſelf*, I ſhow'd before, that being made truth in the *birth* of Chriſt: but it's more compleat application belonging to our Saviour's *manly age* when he made himſelf publick, and undertook to preach repentance to his obſtinate Country-men; But that of *a Body haſt thou prepar'd for me*, came to paſs, when the Angel's word was effected, *The Holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall overſhadow thee, therefore alſo that holy thing which ſhall be born of thee ſhall be called the Son of God*; It was an immediate Divine power that gave a *beginning* and

Luke 1.25.

and *increaſe* to that Sacred Body in the Virgin's Womb, nothing could be produced between Man and Woman, as under the *ancient curſe*, and *miſerably corrupted* and *polluted* in their natures, that was fit for thoſe great things at that time deſign'd for us, for who can bring a clean thing out of an unclean? therefore a *Virgin untouch'd by man* was choſen for his habitation, who was to *redeem loſt mankind*, and was *overſhadowed by the power of the Almighty*, which did *incubare in Virginem*, as the ſame Spirit is ſaid to *move upon the face of the Waters*, to cover it as the Bird covers her Eggs to make them *prolifick*, as the word imports; now a body ſo *prepar'd*, and ſo *inhabited*, as our Saviour's *humanity* was, could not be but *pure* and *undefiled*, ſince if a corrupt Tree cannot bring forth good fruit, neither can a good Tree bring forth evil fruit; the reaſons of both their productions being the ſame. Nor was it unreaſonable he ſhould be *David's Lord*, though his *Son according to the fleſh*, whoſe *birth* was intimated by holy Angels, whoſe *Father* was Almighty God himſelf, and whoſe *Kingdom* was to endure from everlaſting to everlaſting, all which circumſtances rendred him infinitely more conſiderable to pure reaſon than ever *David* was; nor could the *humble* manner of his *entrance* into the World be any juſt prejudice to his *mighty title*: *David* was mean and inconſiderable too, when God took him from attending on Gen. 1. 2.

the Sheep-fold to feed his People *Iſrael*, and the Prophet *Zachary* gives him notwithſtanding his apparent meanneſs, his due Honour, *Rejoyce greatly O Daughter of Zion, ſhout O Daughter of Jeruſalem, behold thy King cometh unto thee; he is juſt and having ſalvation, lowly and riding upon an Aſs, and upon a Colt the foal of an Aſs:* He might then be a *King* ſtill, how deſpicable ſoever he appear'd to humane eyes; and as a King according to the extent and proportion of his Empire, might be Lord of *David*, and of all the Kings upon Earth. *Iſaiah* had long ſince foretold he ſhould *be born of a Virgin*, and ſo in the event he was, *Mary* his Mother was a Virgin, even beyond the confutation of the malicious *Jews*, it was to ſuch a one the *Angel was ſent*, it was ſuch a one who was according to *his* aſſurance to be *overſhadow'd by the Holy Ghoſt*, it was ſuch a one who was to *conceive* and *bring forth*: And the Evangeliſt openly declares of Jeſus, *That when as his Mother Mary was eſpous'd to Joſeph, before they came together, ſhe was found with Child of the Holy Ghoſt*, and of *Joſeph* he aſſerts, *That he knew her not until ſhe had brought forth her firſt born Son, and he call'd his name Jeſus:* And whereas, the Prophet had been ecſtaſi'd with joy at the knowledge of a Child, a *Son* of ſo Divine a nature being given to his People, when that Child was born indeed, the Sacred Hoſt of Angels was rapturous, as the Prophet had been

Zech. 9. 9.

Matt. 1. 18.

v. 25.

been before, for when one of that *heavenly Chorus* had told the watchful Shepherds, *Behold I bring you good tidings of great joy which shall be to all People, for unto You is born this day in the City of David a Saviour, which is Christ the Lord:* Presently the whole Quire in a joyful transport prais'd God, and said, *Glory to God on high, and on Earth peace, and good will towards Men*; and his being really born of the House and Lineage of *David*, gave him a claim sufficient to an Interest in that Prophecy, that the Messias should be *a rod out of the stem of Jesse*, and *a branch out of his roots*; and whereas a voice in the Wilderness, was to cry before our Saviour's preaching in publick, *Prepare ye the way of the Lord, &c.* No sooner was *John* the Baptist born, who was Christ's forerunner both in birth and in that work too, but his inspir'd Father *Zachary* declares of him, *Thou Child shalt be call'd the Prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways, to give knowledge of Salvation to his people for the remission of their sins.* The Messias was to be the *Prince of Peace*, according to the Prophets, and he eventually prov'd himself so, when he made his first entrance into the World in the time of the most *universal peace* the World had known, the swelling *Roman* Empire was then in a profound calm within it self, after all those Civil broyls which had almost torn out its bowels before, and it was at peace with

Luke 2 10. 11. v. 14.

Luke 1. 76, 77.

all its Neighbours round about, which had not happened of ſeveral Centuries before, in ſuch a juncture what could rationally have been expected but what was ſuitably great and wholly extraordinary? That ſubtle old *Serpent* began to feel his influence even before his birth, when all thoſe ſtratagems of his, whereby he was wont to embroil Mankind, were broken: he ſaw too eaſily that fatal *off-ſpring of the Woman*, which ſhould *break his head*, ruine his arbitrary Tyranny and Power, and eaſily diſſolve thoſe ſeemingly irrefragable chains whereby he formerly had miſerably enſlav'd humane nature: This was that great and glorious King which God himſelf in ſpite of all the tumultuary inſults and oppoſitions of *terrene powers* in conjunction with *infernal malice*, ſetled *upon his holy Hill of Zion:* It was *He* concerning whom ſo many gracious promiſes were made, as upheld the Church of old under thoſe many dangers, difficulties and oppreſſions it was ordinarily engag'd in: God knew and pitied his Peoples calamities, and had promis'd, that he would find out an *adequate remedy* for their *extreme neceſſities*, this they believ'd, they knew that God who had promis'd was *truth it ſelf*, and could not diſagree with himſelf, and therefore when their condition was moſt cloudy, they ſaw *the day of their Redeemer* at a diſtance and were glad, and reſolv'd though God *kill'd them, they would yet truſt*

in

in him; This hope and confidence made them patiently endure the torture, *not accepting deliverance, that they might obtain a better reſurrection*, reſolving never to quit the *hope of Iſrael*, their faith in the Meſſiah, that they with him, ſuffering for the faith in him might riſe again to the reſurrection of Salvation.

But as the bleſſed Jeſus was that *Star* himſelf, which *Balaam* had foretold ſhould ariſe in *Jacob*, ſo *a Star attended his Birth*, not onely ſhining like the *Pillar of Fire* in the Night; but giving a ſurer guidance than the *cloudy Pillar* in the day time, leading the obſerving Sages from the utmoſt quarters of the Eaſt, to give an Alarm to the *Jews*, and make them curious too in obſerving *the ſigns of the times*, that they might be ſure not to miſs at laſt, when he ſhould come, of *Him*, whoſe coming they had expected ſo long: And indeed the Prieſts and Rulers, and *Herod*, nay, and all *Jeruſalem* were troubled, *Matt.* 2.3. and diſturb'd at that happy news, which ſhould have been their greateſt joy and ſatisfaction; The chief Prieſts and Scribes trembled, to think if that were *true*, that their impoſing upon the People with a *ſpiritual Tyranny* and *Hypocritical ſanctity* would be at an end: *Herod* was juſtly ſtartled at the name of a King, as Princes are generally very jealous of *Competitors* in Empire, and the Inhabitants of *Jeruſalem*, who had often felt *Herod*'s fierce and bloody temper before, might

might juſtly fear an Inquiſition to be made among them for this *young Claimer*; *Herod* yet of all the reſt had the deepeſt impreſſions of fear and paſſion made upon himſelf, which, when the Wiſe men had deluded him, he vented upon the miſerable *Bethlehemites*. The poor *laborious Shepherds* receiv'd the News with calmer minds, they had no Governments, no Intereſts to loſe, but liv'd in harmleſs Peace, and humble content in ignoble Cottages, and if their Flocks did well, they'd ne'er be concern'd in the cares of Kings and Potentates, therefore they flew eagerly to the Preſence of their Saviour, and agreed with the Eaſtern Sages in their Prudence, not eſteeming the *new-born Infant*, according to the *meanneſs of his circumſtances*, but according to the *glorious preſages and indications of his Birth-right:* So happy are the *lowlieſt minds*, and ſo much more capable of *Divine impreſſions*, than thoſe diſtracted with the thoughts of *worldly grandeur:* So much more ſuitable they are to him, who tells us, *He was meek and lowly in ſpirit*, not puft up with the *Hoſanna's*, nor yet dejected with the *Crucifiges* of the impetuous and variable multitude; but though *Herod* were angry and raged, God would not permit his madneſs to take place, chearful Angels were ever ready to wait their Maſter's errands, and they warn'd *Joſeph* of the impendent danger, ſo opening the way to the accompliſhment of every word of God; for when

Joſeph

Joſeph fled into *Ægypt* for ſecurity, whoſe low condition in the World made him both unſuſpected to the *Jewiſh frontier guards*, and to his *Ægyptian entertainers*, who little ſuſpected that a *mighty King* enter'd under their Roofs, under the tutelage of a *contemptible Mechanick*, or that a *little harmleſs Infant* conceal'd *a God*; when this was done, an Angel too in due time gave *Joſeph* ſuch intelligence, as put an end to his voluntary baniſhment; and yet things were ordered ſo, that upon the news of *Herod*'s Son's reign, *Joſeph* turn'd aſide to *Nazareth*, inſtead of returning to *Bethlehem*, that ſo the Son of God might at once be *call'd out of Ægypt*, and be ſtiled *a Nazarene*, that no Prophetical circumſtance or Punctilio might be wanting to his Birth, which was neceſſary to convince the World of his being that real Meſſias, which had been ſo long promiſed to the Fathers; from all which it was no wonder that Chriſt himſelf afterwards referred the Unbelieving *Jews* to theſe very Conſiderations, *Search the Scriptures*, ſays He, *for in them ye think ye have Eternal Life, and they are they which teſtifie of me.* *Joh.* 5. 39.

Now that He who before his *appearance in the fleſh* had been the Author of a ſtrong and impregnable faith in God's people, and who created ſuch fears and made ſuch terrible

terrible concuſſions in the ſouls of wicked and ungodly men, that *he* who when *born*, was to do things beyond the utmoſt reach of any thing but *Omnipotence*, to do a *Creator*'s work, and reſtore all the decays of ruined Nature, that *he* ſhould make his entrance into the world in a *miraculous manner*, was rationally to be expected, ſince the cauſes in ſupernatural as well as other things muſt be proportioned to the effects: And certainly to any thing but a *Few*, theſe prodigious appearances at the birth of our Saviour would have ſignified as much as golden Scepters and imperial Diadems, and all the gaudy ſhews of victories and conqueſts; and eſpecially it ſhould have been ſo ſince the *Jews* themſelves, ſtupid as they were, expected *wonders* in and at his birth; but above all things their behaviour was ſtrange to him in that, if the *Meſſias* were to be the *King of the Jews* themſelves, the *Jews* themſelves as his *Subjects* ſhould with the firſt have ſubmitted to him, by which means, if any, he might have grown *formidable* to their enemies, and have, as they expected, *reſtored the kingdom again to Iſrael*, whereas
John 1.11. indeed, *He came to his own, but his own received him not*: So that if he muſt have been ſo *great and victorious*, his Conqueſt muſt have been made at firſt upon his *native rebels*, before he could have ſpread the terror of his arms abroad; They who expected *only a Man*, tho' very great, to appear, ſhould

ſhould have look'd for no ſuch effects of his appearance but what might juſtly have conſiſted with humanity, armies are not wont to grow like Muſhrooms in a night, and thoſe who cannot have the aſſiſtance of their *Subjects* for their own good, can ſcarce expect ſuitable ſupports from others to carry on or ſecure the intereſts of *ingrates or rebels*. If any thing of worldly greatneſs were indeed to have been expected at the *Meſſiah*'s advent, it ſhould have been, that in ſo depraved an age of the world, he ſhould have come attended with *miraculous vengeance* to deſtroy the adverſaries of divine goodneſs and their own happineſs: That *Thoſe his enemies who would not admit that he ſhould reign over them, ſhould have been brought out and ſlain before his face:* But on the contrary, as his deſign was *Mercy*, ſo he came in a way proportioned to it, the *lenity and ſoftneß* of his ingreſs into a *ſinking and undeſerving* world was wholly aſtoniſhing; Born, as it was foretold, of a *pure and ſpotleß Virgin*, a deſcent agreeable to that *prodigious innocence* apparent in his life and converſe, and according to the very tendencies of nature, more likely to incline to *pity and compaſſionate tenderneß* of the miſeries of others, ſuch a temper being the ornament as well as the expected companion of a Virgin ſtate: He was *born a King*, that he might with the greater intention ſtudy the good of his *Subjects*, yet born in

a *low and contemptible* estate, that he might the better instruct the too aspiring sons of Men, that all the most *substantial greatness* is founded in *humility*; He was not welcom'd into the world with the dreadful shouts of conquering armies, but with the softer Hallelujah of joyful Angels, gentle and kind Spirits, whose triumphs were rais'd, not from the dismal groans of an impenitent tortured world, but that glory arising to God's eternal Name, from that *peace brought down by him to earth*, and that *good will* which was then undeniably demonstrated *toward the sinful children of men*: His Birth was not first notified to Kings or Emperors or other *worldly Grandees*, that they might have *cast their Crowns at the feet of him who lives for ever and ever*, but to innocent and toyling Shepherds, who were *watching their flocks by night*, Men whose veracity none could reasonably suspect, and who could have no *bye perverse design* of their own to carry on, no *intreagues* to manage by imposing *cheats and shams* upon the credulous, who were the most proper witnesses of his Birth, who himself *fed his flock like a shepherd, who gathered the Lambs with his arm and carried them in his bosom, gently leading those that were with young*; as it was predicted of him. Nor was the Royal Palace of a Monarch honoured with his nativity, but a mean and scorn'd stable, to shew *That God had chosen the weak things*

Isa. 40. 11.

of

of the world to confound the things which were mighty, and that the baſe things of this world, and things which are deſpiſed were choſen by God, and things which are not, to bring to nought things which are, that no fleſh ſhould glory in his preſence; and yet that it might not be pretended that He who was *rightful Monarch* of the world wanted the due acknowledgments of his *Sovereignty and divinity* too, from his wiſer and more conſiderate vaſſals, the Eaſtern wiſe Men, whom yet we dare not with thoſe Legendary Authors, conclude to have been Kings, made their Preſents to him of *Gold, Frankincenſe, and Myrrhe*, proper offerings to ſo extraordinary a perſon, and ſufficiently divulged both *his birth and title*, tho' that interſtice of time between his birth and preaching publickly made all thoſe premonitions forgotten. 1 *Cor.* 1. 27, 28, 29.

But was he meerly, as he was eſteemed, the Son of *an inconſiderable tradeſman* in *Iſrael*, of a poor perſon thruſt into the *ſtable of an Inn* to give place to his Superiors? was it a ſlighted infant the companion of beaſts it may be at his nativity, and beneath the notices of Men of birth and fortune? was it ſuch a one that could be born by *divine operation* of an *untouch'd Virgin* of the *ſacred royal Line*? was it ſuch a one that was receiv'd into the world with the homage of *bleſſed Angels*, attended with a *prodigious Star* at his birth, adored by *humble foreigners*,

foreigners, blest and admired by *Judean Saints*, and *holy Men?* Could such a one employ the *dreams*, *visions*, *revelations*, and the *calmer studies* of so many *inspir'd Prophets* both among the *Jews* and *Gentiles*, employ the care of *active Angels* for his preservation from the malignant fury of envious powers, and the happy Pens of faithful Evangelists to transmit the series of his *glorious actions*, as well as the account of his *miraculous birth* to inquisitive ages? Could such a one be the *Prince of Peace*, the *everlasting God*, the *infinitely wise Counseller*, that *blessed seed in whom all the nations of the World should be blest*, that *rock of Ages* on which was fixt the faith of the Prophets and Patriarchs, the Saints and Martyrs of old, so firmly, that neither the force nor subtilty of Men or Devils could prevail against them? No, these were works only fit for a *divine Being* to undertake, nothing but God could be so waited on by *humble and acknowledging nature*, nothing but God could so strongly affect the hearts of holy Men; to raise the *drooping soul* above all the gay prospects of a *flattering world*, above all the *dangers* generally attending *despised piety*, to make Men sit loose to all those *exterior blessings* they meet with in this world, and to account all things but as *loss and dung in comparison of that Salvation wrought for them by Jesus*, to make them scorn the rack and wheel, and smile at flames and

and lingring tortures, and all this only upon the credit of a future happy ſtate, for the purchace of Crowns and kingdoms inviſible to all eyes but thoſe of faith, and this too when all ſuch *ſufferings and inconveniences* might be avoided by a few *ſhort words* and ſome little *inconſiderable actions*, theſe atchievements are far beyond the moſt *ambitious thoughts* of meer mortal Creatures, beyond their moſt *aſpiring hopes*, tho' influenced by thoſe united powers, which acted ſo vigorouſly in all the ſeveral Prophets of foregoing Ages. It's extremely derogatory to God's *juſtice and wiſdom* to imagine, that Man, who was not able to ſupport himſelf in his innocent ſtate when once attack'd by a ſlight temptation, (tho' there were then no defects of any kind in his intellectuals,) ſhould be able now when every faculty in him is weakned and perverted by the ſpreading infection of ſin, to work his own redemption: or ſhould God have ordered a *greater price* to have been paid for *ſatisfaction for ſin*, when a lower would have effected it, or have ſent a *partaker of the eternal Godhead*, to take upon him and ſuffer in *humane nature* for the worlds crimes, when an *inferiour perſon* might have compaſſed the great deſign as well. Nor had the benefit confer'd upon us been ſo valuable, had God *only wrought that for us*, which, had *he* not done, we could as eaſily have *wrought for our ſelves*:

But the case was otherwise; fallen Man was now in a *state of damnation*, perfect innocence and compleat satisfaction, for inveterate guilt must retrieve him from Hell, but fallen Man was incapable of any such *innocence or satisfaction*; Angels who had sin'd, were *incapable of pity*, who had not sin'd were *incapable of merit*, their *Creation from nothing*, and their *support in original sinlesneß*, were benefits so great, that all their chearful attendances on cœlestial services were too little to requite; he must therefore be somewhat greater and more perfect than *either Men or Angels*, who undertook the mighty work, who was in a capacity of meriting and not under a necessity of mercy, which only the eternal Son of God could be; he alone who was of himself *impeccable*, could fully satisfie the utmost pretensions of *infinite justice*: who was a *voluntary in his exinanition or humiliation and sufferings*, and who needed *no sacrifices for his own sins* could perfectly atone the wrath of God: and therefore he took Man's cause into his own hand, and came in our nature, *bringing Salvation along with him*: then *Natures Laws justly* yielded to him who was the God of *Nature*, *the Heavens* then *declared the glory of God*, *and the firmament shewed his handy work*, the faith of pious Men was vigorously re-inforc'd, by the full and miraculous accomplishment of antient Prophecies and Promises, and *Angels* themselves own'd it an honour to be the *first Evangelists*. To

To prove that Jesus Christ was and could be no other than *the Son of God*, we come to consider the *intent and design of that Doctrine introduced by him, and by his Apostles and Ministers preached to the world in his name*, where we are to observe, That as the writings of the Old and New Testament are to be the *great standard* of whatsoever is at this day published to the world as *the will of God*, so before the writing of the Gospel, the *Law of Moses and of the Prophets* was the *true and certain Test* by which all Doctrines were to be tryed, and as the Apostle writes to the *Galatians*, *Tho' we or an Angel from heaven preach any other Gospel unto you, than that ye have received, let him be accursed*, So had Jesus whom we conclude the Messias, gone about to propagate any other kind of Doctrines than what the Prophets had before, or than what was in every point agreeable to their precepts and rules, instead of being the worlds Saviour, he had proved himself an *accursed impostor*; and therefore when the *Jews* thought to take the advantage of him on this very score, he prevents them with that open declaration, *Think not that I am come to destroy the Law or the Prophets, I am not come to destroy but to fulfil, for verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled, whosoever therefore shall break one of these least Commandments, and* 3. Gal. 1. 8. Matth. 5. 17, 18, 19.

shall teach men so, he shall be called the least in the kingdom of heaven, i.e. That he shall be of no esteem or value at all *in the true Church of God*: But *whosoever shall do and teach them, the same shall be called great in the kingdom of heaven*; Agreeably to this when the Lawyer stood up and tempted him and said, *Master what shall I do that I may inherit eternal life?* Christ goes not about to give him any *new rules* of life, but referr'd him to the *old*, *what is written in the Law*, says he, *how readest thou?* And when the Lawyer had answered, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self*; which was the real summary of the Mosaic Moral Law, as our Saviour himself elsewhere informs us, Christ replyes upon him, *Thou hast answered well, This do and thou shalt live*: Now if life, *i.e. life eternal* were to be obtained by the practising according to Legal instructions, there was no need of prescribing any new way of obtaining that everlasting happiness; and therefore when Christ gives us that parable of the *rich Man and Lazarus*, and introduces the tormented rich Man supplicating that *Lazarus* might be sent to *forewarn his five brethren, lest they also should come into the same terrible place*, *Abraham* tells him, *they have Moses and the Prophets let them hear them*; and to shew the fulness of their writings for reforming

Luk.10.25, 26,27,28.

Luke 16. 27. ad fin.

reforming of ſinners, *Abraham* upon his farther importunity ſubjoyns, *If they hear not Moſes and the Prophets, neither will they believe tho' one roſe from the dead:* By which paſſage our Saviour plainly informs us, that even *himſelf* and his *own Goſpel* after his *reſurrection* would never take any place where *Moſes* and the Prophets were deſpiſed before, the Law being the Goſpels foundation, and preparing the devout ſoul for it's entertainment; for Chriſt ſtill took notice of what we ought to conſider, *That truth is always agreeable to it ſelf*, and conſequently the *God of truth* muſt be ſo too, and therefore if the writers of the *Old Teſtament* were inſpired from heaven, which all *wiſe men* have hitherto believed, then the writers of the *New Teſtament* had no other way to prove their own inſpiration but by agreement with the former, leſt the holy Spirit, to whoſe conduct both pretended ſhould ſeem inconſiſtent with himſelf, or variable as mens humours could apprehend him. It's not now to be doubted but that our Saviour *who knew what was in Man*, therefore all along gave juſt preventives of thoſe Cavils which the *malicious Jews* could afterwards raiſe againſt him, and therefore in his firſt Sermon upon the Mount he ſhews himſelf ſo far from evacuating what was in its own nature *moral and perpetually obliging*, that he on the contrary clears it from all thoſe *putid gloſſes* the

Jewish readers or Rabbins had fixt upon it, and whereas they had endeavoured to find as many ſtarting holes from the ſeverity of good Morals, as the Jeſuites of later years have done, he gave his hearers the full ſenſe and meaning of the Law, that ſo, by pretending to liberty from its rigours, they might not run themſelves into *eternal woes*; and in plain terms lets them know, that whereas they were ready ſimply to imagine the ſeverities of the *Scribes* and *Phariſees* very extraordinary and meritorious, they were infinitely deceived, and that *except their righteouſneſs ſhould exceed the righteouſneſs of the Scribes and Phariſees they ſhould in no wiſe enter into the kingdom of heaven.*

Matth. 5. 20.

It was doubtleſs the full end and deſign of *Moſes* and the Prophets to advance the honour of that God who employed them, to make *his Name and his Laws* reſpected, not only among the tribes of *Iſrael*, but among all thoſe nations to whoſe knowledge their writings were likely at any time to come: who by the *rationality and tendency* of the Laws would certainly judge of the *wiſdom, goodneſs, and integrity* of the Lawgiver; but when thoſe Prophets and others, had done their beſt, their endeavours were mixt with ſo many failures and imperfections, that ſometimes they fell themſelves a great way under God's diſpleaſure, as *Moſes* by his *infidelity and preſumption* at the rock.

The

The *man of God* that Propheſied againſt the Altar in *Bethel*, by *yielding* to the lying ſuggeſtions of the old Prophet: *Jonah* by his *frowardneſs* becauſe of God's ſuperſeding his prophetical denunciation by his long ſuffering and mercy extended to penitent ſinners, *&c.* And beſides, in all thoſe ſervices thoſe holy Men perform'd they could claim no higher a title than that of *undeſerving ſervants*, for that they had only done what was their *plain duty*, and in caſe of failure they were obnoxious to very *ſevere penalties*; and *Moſes* tho' he have that honourable character, that he *was faithful in all God's houſe*, it was but *as a ſervant ſtill*, and *for a teſtimony of thoſe things that were to be ſpoken after*, But Chriſt *as a Son over his own houſe* took a more exact and effectual care in all things to promote the glory of his Father. It's natural for the *Son* to be more ſollicitous in ſuch caſes than a *mercenary ſervant*, who does what he does, prompted both by *a fear of puniſhment* and an earneſt *expectation of reward*, above both which things a *pious Son* always lives; and therefore, whereas the reſt always call God *their Lord and King*, *&c.* the bleſſed Jeſus continually calls him *his Father*, *his heavenly father*, and by that relation he ſo ſtands in to the Almighty, and by what he has done for us in taking our nature upon him, and the conſequences of that aſſumption, he has procured the ſame privilege, *Heb.* 3. 5, 6.

(ſuperiour to what was apprehended by thoſe of old) with aſſurance of being heard to ſay in our Prayers, *Our Father which art in heaven.* But to effect all this in relation to his Fathers honour and our good, how many ſcorns, abuſes, perſecutions and barbarous cruelties did he undergo from wicked Men! yet as freely as if he had been altogether unconcern'd, ſo long as Men could but any ways be reduced to an acknowledgment of their errors, and a ſerious repentance. What he underwent ſo, made him *as Man* the more fit to preſcribe Laws to others who were likely to ſuffer extremely from the ſame fooliſh world for embracing thoſe truths he delivered them, as we always eſteem an *Humble man* moſt fit to teach others *humility*, and a *Charitable man charity*, and a *Patient man patience.* For tho' others may declaim as well in commendation of the ſame virtues and in reproof of the ſame vices, yet the diſcourſes of *exemplary perſons* are juſtly expected to make the *deepeſt impreſſions* upon their hearers. With this advantage our bleſſed Lord inſtructed every one, that would receive his Doctrine, in the ways of happineſs; he uſed all the allurements of *irreſiſtible* Wiſdom and *unanſwerable* Reaſon, all the motives of Mercy and Goodneſs, to procure their attendance and obedience, He ſet them a compleat pattern of *obedience* to God, and of *innocence* and *holineſs* in his converſe, and then

then gives that as a ſtanding rule, that his *Diſciples ſhould follow his example*, and *let their light ſhine before Men* for that very end, *that others ſeeing their good works might glorifie their Father which was in Heaven.*

But when the bleſſed Jeſus deſign'd the reformation of a *ſinful World*, the *nature* of his *Doctrine*, and the *manner* of its *propagation* was adapted rightly to ſo admirable an end: And therefore, whereas the wretched *Heathen* part of Mankind did infinitely diſhonour their Creator, whereas they exactly anſwer'd that account of the Apoſtle, *When they knew God, they glorified him not as God, neither were thankful, but became vain in their Imaginations, and their fooliſh hearts were darkned, they changed the glory of the incorruptible God into an Image made like to corruptible Man, and to Birds, and to four-footed Beaſts, and to creeping things, they changed the truth of God into a lie, and worſhipp'd and ſerv'd the creature more than the Creator, whence they were filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, malice, envy, &c.* Whereas this was their real condition, infinite numbers of them by this means running head-long into everlaſting damnation, and yet the ill-natured *Jews*, to *whom the Oracles of God were* at that time *committed*, took no care for their recovery, pleaſing themſelves onely with a fond conceit of their *own righteouſneſs*, crying to all the reſt of Mankind, *Stand by* Rom. 1. 21, 22, &c.

your

your selves, come not near us, for we are holier than you: Since they only talk'd of their being the *people of God*, and boasted of *his Temple*, studying more to *proselyte* Men to an *outward Circumcision*, and a few *empty Ceremonies*, than to real *inward holiness and integrity*; since these very *Jews* did but abuse their own greater advantages, and trample upon the most excellent and obliging part of the Law, our Saviour rectified their Error by the *dilatation* of his own Doctrine, and taking exact care to have it spread as far as humane guilt had extended before; so that had but Men been as careful to improve their *vertues* as their *vices*, none upon Earth could have been ignorant of God's will, but the *knowledge of that must have cover'd the Earth, as the waters cover the Sea:* As he took his flesh of the *Jews*, so he took the earliest care to reduce the *lost sheep of the house of Israel*, preaching and doing miracles among them in his own Person, beside sending out his Disciples to preach in all their Cities: But the *veil of the Temple was quickly rent in twain*, and the *Holy of Holies*, the highest Heavens laid open to all that *sincerely believ'd* on him, whether they were *Jews* or *Gentiles*. He came not as an *Herald* to *proclaim War*, but with the *glad tidings of peace*, and as an *ambassadour of reconciliation*; he resolv'd to make Mercy triumphant over Justice, to *give light to them that sate in* a more than *Ægyptian darkness*, and

and to guide them in the ways of everlasting life; and therefore as himself vouchsafed to talk with the *Samaritan* Woman, and others of that Nation, to shew that he was not so *rigidly uncharitable* and *unconcern'd* for Universal welfare, as the *Jews* were, so he gave his Apostles a very large commission, to carry his Doctrine to all Nations, that all People, if careful of their own Eternal Interests, *might come to the knowledge of his truth, and be sav'd.*

That Doctrine, and those Laws, by which he intended to effect these great things, to reduce a *corrupted World* to a sense of duty, were so Innocent, so Pure, so Rational and Divine, that nothing less than a common Reformation could have been expected from them; for let a Man examine the Gospel through, let him do it with the most *violent prejudices*, the severest Eyes, he'l find no foot-steps of *self-interest* in our Saviour's management of himself; he sought not the applauses and honours of the vulgar, as appear'd by those frequent offences he gave them in his *plain and open reproofs*, and those *disagreeable propositions* he commonly made to them; otherwise the vulgar were not so dull, but that *He who spoke as never man spake*, might in a great measure have influenc'd them, and drawn them to an easie *rebellion* against their *foolish and obstinate Superiours*; notwithstanding all his care to the contrary, the predominant humour was once to *take him by force*

force and make him a King, which he was
Joh. 6. 15. ſo far from indulging, that he *quietly with-drew* himſelf from their *diſorderly zeal*. He expos'd himſelf indeed to all manner of hazards, but never ſought to advance himſelf any farther, than to a bare vindication of his Innocence: What he aim'd at was the good and ſafety of others, to ſnatch them who were falling into everlaſting flames, from that dreadful place, to make them wiſer, and every way better; what he propounded to them was the Croſs, ſelf-denyal, patience, humility, a conſtant expectation of afflictions, things not popular among vain men, but ſuch as would ſtand them in more ſtead than all the trifling honours and pleaſures of the World; If then onely to aim at publick good, if to lay down and command ſuch Doctrines, as himſelf could reap no benefit by, but thoſe to whom he ſpoke might; if to declare openly againſt all high and ambitious thoughts, and to be the great Example of his own Inſtructions, argue the harmleſs nature of that deſign a Man carries on, doubtleſs what our Saviour taught tended to the moſt *Innocent purpoſes* in the World: Had he privately compos'd a Law, and afterwards without propounding it to publick examination, endeavour'd to ſettle it *by force of arms*, by an eager *perſecution* of thoſe who ſhould have *rejected* it even to extermination, howſoever good the *Law* might have been, the very method of its *propagation* would

would have been an inſuperable prejudice againſt it, and would have made all Men conclude its deficiency as to *reaſon* and *juſtice*; But our Saviour purſued another Method, He trod in thoſe ſteps ſo many had traced very happily before, He endeavour'd to advance onely ſuch notions as were confeſſedly of *Divine original*, He propounded them to the Judgment and cenſure of all, He was ready to anſwer all *Queſtions*, to reſolve all *doubts*, to ſilence all *cavils*, and though He carried on his purpoſe with the utmoſt Zeal, yet He made uſe onely of *gentle perſwaſions*, and *of unanſwerable arguments*, which none who were not *direct enemies to reaſon*, could refuſe: He pleaded a *Divine authority* for his undertaking, yet deſir'd not that his Plea ſhould be regarded any farther than he confirm'd it by his works, and by the Innocence of his life; his works were truly miraculous, all works of mercy not of terror, obliging not only his friends by them, but his very enemies, witneſs the cure of *Malchus*'s ear; He call'd for no *fire down from Heaven*, *no Earthquakes*, *no ſtorms of Sulphur*, *or Univerſal Deluges* to force Men to ſubmiſſion, but endeavour'd fairly to convince all who had not heard of his Doctrine before, how much it tended to their welfare, not forbiding their objections, or ſtudying little ſhifts and artifices to evade them. Now if thoſe who have made men better than they were by *plain force* are juſtly celebrated by all as

Bene-

Benefactors, how much more do they deserve the name, who do as much good by gentler means? The *Peruvians* were wont to account their Yncaes *the Sons of Heaven*, because they made it their continual business to *civilize a barbarous World*, to do which they propounded their own Laws first to the inspection of strangers, and endeavour'd to perswade them of the great benefits they were like to receive by submitting to them, producing examples of the felicity of others by the same obedience; but where they were rejected, those Yncae's introduced *civility* by *force of arms*, yet stand not condemn'd in record even for those rougher proceedings: and it could not argue an *inferiour Original* for our Saviour, that he us'd *no violence* at all; and yet if we compare the successes of his Gospel, inforced by nothing but *reason*, *a charitable Zeal and profitable Miracles*, with the progresses either of *Moses*'s Law, which was *from Heaven*, or that of *Mahomet*, which has been spread prodigiously *by Wars and Conquests*, or that of the *Peruvian* Yncae's, which was promoted by the *calmest ways* that ever any meer humane politicks were; the Gospel has prevail'd infinitely beyond them all, having been *truly Catholick*, when others have been confin'd to *particular Countries*, having out-stood all *arguments rais'd against it*, when the rest have been *baffled* by almost every undertaker: and having *out-stood the strength of time*, when the

very

very name of ſeveral others are *almoſt loſt*; and even *Mahometiſm* it ſelf (of a much younger ſtanding) though it has thriven beyond the reſt, has fallen very ſhort of the progreſs of the Goſpel: This Univerſal prevalence is an irrefragable evidence of the Goſpels excellence, and proves the *Contriver* of it not to have been of an *Earthly original*, ſince nothing but *Heaven* could *recommend* and *practiſe* what was ſo indiſputably innocent.

Again, to aim wholly at the *extirpation of vice*, of all *ſin* and *wickedneſs*, and the *promoting and recommending of virtue and goodneſs*, carries the *higheſt purity and ſanctity* along with it. If *miſcarriages in government*, and *treſpaſſes upon humane Laws* produce *terrible convulſions* of ſtate, and *unexpected revolutions* in political affairs, (of which at this day we live to ſee *unaccountable inſtances*) it's eaſie to infer from thence, that *encroachments upon the Laws of God and nature*, muſt have the ſame influence upon general affairs, and create *ſtrange diſorders* in the World, and mightily prejudice all the bonds of humane Society. It naturally excites God's *vindictive juſtice*, and makes him *ſcatter vengeance* every where; it creates nothing but *mutual diſtruſts and jealouſie* of one another among men, ſo that they grow like *Wolves* or *Devils* in their mutual animoſities and injuries. As theſe things are the *conſequence of wickedneſs*, ſo they are certain

certain proofs and indications of the *prevalence of Sin* in any place or Nation; they ſhow a *general infection* to have ſpread it ſelf in a very corrupt people; and therefore he that endeavours to purge out the *malignant humours* of men labouring under ſuch *pernicious diſtempers*, employs himſelf in the *pureſt* and moſt *deſirable work*, ſince he endeavours onely to reconcile *guilty nature* to an *incenſed God*, and *waſpiſh* and *ill humour'd Men to one another*. A full and rigid execution of Laws againſt *impudent vices* may keep ſome under by its terror, and make them at leaſt ſeek the darkeſt corners for the perpetrating of villanies, but it repreſents not Sin a whit the more in its *native uglineſs*, nor gives any ordinary ſatisfaction, that *Sin is exceeding ſinful*; for it's eaſie enough to conclude that God and Men may prohibit and puniſh ſuch or ſuch an action out of their own *arbitrarineſs*, to ſhew their own *abſolute* and *uncontroulable power*, upon which account, though Force may reſtrain them for a while, yet there remain in *perverted minds* ſome ſtrange *Gaſtes* of delight in finding opportunities to do what they are forbidden, and which they conclude may be things good enough notwithſtanding ſuch prohibitions; but when vice is *delineated truly* by *Inſtructors* appointed for that purpoſe, who are neither *afraid* nor *aſham'd* to ſpeak Truth, when they find Sin decried by *ſolemn and weighty arguments*,

more

more than by *authority*, where on the other hand, they find *virtue* and *goodneſs* deſcribed *fairly* as it deſerves, recommended by *earneſt and gentle perſwaſives*, ſet out with all its *circumſtantial beauties*, diſcover'd in its *happy effects*, with relation both to earthly and heavenly influences; when they ſee *bleſſings* ſhour'd down from Heaven upon them, and their very *Enemies at peace with them*, when they ſee how all this onely propounds a *pure and unmixed goodneſs* in Devotions towards God, and in Converſe among Men; ſuch *Obſervers* have nothing to ſay for themſelves, in caſe they chuſe the *worſt part*; they cann't pretend ſo much as to excuſe themſelves, that they *embrace evil not voluntarily but by miſtake*, and *ſub ſpecie boni*, ſince vice and virtue ly both *unveil'd* and *naked* before them; Or they muſt acknowledge themſelves onely to be *reſolutely wicked*, to be ſo becauſe they will be ſo, which puts them eaſily paſt all hopes of pity or of Pardon. But ſince devotion and ordinary converſe were ſo exceedingly deprav'd, and ſince the wiſeſt among meer Men had made ſo many attempts for reforming them, and yet had been ſo miſerably miſtaken in their meaſures to that end, as to convince them of the impoſſibility of ſuch atchievments from their hands, when one perſon, howſoever *deſpicable* and *mean* in his *outward appearances*, could reaſſume the *forſaken deſign*, and not onely aſſume, but apparently accompliſh

it, laying down such Rules, as if exactly follow'd, must necessarily restore all things to an absolute perfection; when Men observe all his instructions to agree closely *among themselves*, and with the *ancient authentick methods of doing well*, and all concurring still in the same center of *Universal Sanctity*, it must be necessarily concluded, That *the Undertaker was somewhat more than Man*, that nothing less than *infinite holiness* and *wisdom* could effect such things, which being yet apparently effected by One who was *a true Man*, that *true Man* must withall be acknowledged *the Son of God*.

And whereas the generality of inquisitive Men in their searches after truth and wisdom always observed strange *deficiencies in humane reason*, whereby *antient wise men* broke into so many several divisions in their inquiries after the *Chief good*; whereas they found, that none could lay down *a fair project* for pursuit of *That*, but that presently he was assaulted by whole *Armies of adversaries*, and all *projects* found *absurd and unprofitable* for acquiring that they aim'd at: When the Gospel of our Saviour came to be divulged, tho' it met with *adversaries* enough, they were all too weak to inval date its strength and reason. It was neither the juggling fair-tongu'd *Pharisee*, nor the absurd and ambitious *Saducee*, nor the *wrangling Sophister*, nor the *Sceptical* or *cunning Philosopher*, nor the *undermining Hert-*

Heretick, that were able to ruine the reputation of the *Chriſtian Doctrine*, but it ſtill grew upon them tho' they were cruelly aſſiſted by *earthly powers*, and indeed made uſe of all the roughest means for the extirpation of the Profeſſors of the Goſpel. And what was very conſiderable, tho' the great *promoters of Religion* after the Apoſtles and their immediate Succeſſor's times, neither had the *gift of languages*, nor had much of the *learned education* of thoſe Ages, yet they were able, having truth on their ſide to baffle all the *learning* of the *great wiſe men* among both *Jews* and *Pagans*, which could never have happened, had not what they *preached and defended* been *highly rational*. For *keen adverſaries*, who pretended to the greateſt acuteneſs of Wit and Sence, would never have quitted *arguments* that had been *ſtronger* for the ſake of *meer cant and impertinent jangling*. But indeed the common ſcope of the inquiries of *wiſe men*, being to diſcover what was really the greateſt degree of humane happineſs, and the *higheſt and chiefeſt good*, (by which they confeſt ſomewhat Loſt, and tho' poſſibly to be retrieved, yet not without the greateſt difficulties imaginable) there was no propoſition made by any for the full diſcovery and attainment of that *Good*, but it was eagerly liſtned to, and the *probabilities* on all ſides being duly weighed, and the effects of the ſeveral propoſitions being carefully

consider'd, Christianity gain'd the victory, whose *effects* were the *most considerable*, whose *Professors* the *most innocent*, whose *promises* were the most *excellent and punctual*, and whose *rules* the most *general, intelligible and unquestionable*. *Pagans* and *Jews* if they were not *wilfully ignorant*, could not but see all those *principles of reason* which themselves pretended to, extremely advanc'd by this doctrine introduced by Christ; for whereas they were wont to decry *pride and haughtiness of spirit, arrogance and contempt of others*, very earnestly, its true the vice was so notorious that they could not want arguments to disgrace it: yet while *ambition and an enterprising humour* were commended, while their applauded Philosophers were the persons who above all others *contemn'd and vilified the vulgar*, and since their *very gods* were represented to them as *tainted* with the same fault, their *ingenious Lectures and fine discourses* against it were generally lost. But when Christianity teaches the *miserable natural condition of Men*, how they are all *the heirs of wrath, and just inheritors of eternal damnation*, because they broke an *easie Law*, and forfeited their *original Innocence*; when it shews how Angels those purer Spirits fell from that glory they were at first enstated in, by a *pride and haughtiness* superiour to that of Man, when it shews us, how *short and transient* our life here is, how

uncertain

uncertain and flitting all our comforts and enjoyments, how little power we have to help our ſelves under any extraordinary calamity or temptation, and yet that *we are born to trouble as the ſparks fly upward*, when it repreſents us to our ſelves as too weak by any *ſtrength of our own*, to get the maſtery of *Innate luſts and ſenſual deſires*, and God's anger as juſt *hanging over our heads* and *extremely hard to be aton'd*, nay plainly impoſſible to be *ſatisfied*, had not a very *powerful Mediator* interpos'd on our accounts, all theſe things are ſo many *mortifying conſiderations* to the proud, that whoſoever allows himſelf but a few ſerious thoughts on theſe heads muſt certainly be very mean and humble in his own eyes, looking upon himſelf as *too inferiour* for *divine mercy* to take notice of, too *unworthy* to be partaker of any *great hopes* or *extraordinary future felicities*; and ſuch *Humility* is propounded to us as an excellent foundation for extraordinary grace, and as the beſt way *to be exalted by God in his due time.* Again, whereas *Pagans* recommend *friendſhip and fidelity* to all perſons, and give us a great many extraordinary examples of the noble effects of thoſe virtues, yet they commend *revenge*, and applaud that *internecine hatred* which concludes in nothing but *blood*, and therefore repreſent their greateſt Heroes, ſuch as *Achilles* and *Æneas* and *Alexander*, as *deſiring only to* Jam. 4. 10.

live till they might throughly revenge the fair deaths of their friends, and can scarce tell how to condemn their *barbarous Tydeus* whom they make when *dying of his wounds* himself, yet *gnawing the bleeding head of his enemy Melampus*, (who had hurt him in a fair war,) with an expiring rage: Whereas we see *Joab murdering Abner in cold blood*, on pretence of *revenging the death of his brother Asahel*, whom *Abner* had *killed* purely in his *own defence*; and find our Saviour reckoning it as a *Jewish* maxim, *Thou shalt love thy neighbour, and hate thine enemy.* Yet a good Christian looks upon revenge as so *unmanly a humour* and so disagreeable to those principles he owns, that he scorns to be thought guilty of it; for what advantage is it to me if one have *killed my Brother or my Father*, to *kill him* for it? will it restore any life to my dear departed relation? will it contribute to the peace and satisfaction of the departed soul? Or, will it not rather shew a *devilish temper* only delighting in murder, and *committing* that *very crime* my self which I think I can never *punish* with severity enough in another man? are there not a thousand inconveniences attend such practices, *deadly and immortal feuds* not terminating between particular men, but legacy'd down to entire families, and concluding at last in *mutual utter excisions*, or by both of them falling under the impartial strokes of a superior's Law? Revenge

Matth. 5. 43.

venge is brutiſh, Dogs and Bears and Wolves and Tygers out-do Man at it; but it's *noble and God-like to forgive*, and therefore our bleſſed Saviour teaches all men who expect *pardon* from heaven for themſelves, to be ready to forgive their brethren here, *i. e. thoſe who are partakers of the ſame humane nature with themſelves*; He commands us, *To love our enemies, to bleſs them that curſe us, to do good to them that hate us, and to pray for them that deſpitefully uſe us and perſecute us, for if we love them that love us, what do we more than others?* Matth 5. 44, 46. The meaneſt ſouls, the greateſt aliens to virtue are capable of ſuch things: *Publicanes*, eſteemed the meer *ſcandal and refuſe of mankind* among the *Jews*, could do them, but thoſe who followed Chriſt were to act in ſofter methods. They may deſign to make the *world their ſlaves*, but it muſt not be effected by *rage* and a *ſtudious revenge* on every *little ſuppoſed affront*, that ſets men upon their guard, and he that by ſuch courſes ſtrives to ſubject me, muſt expect the ſame meaſure from me if I can get him at advantage: but He that ſtudies to *do good to all*, is conſequently *beloved and admired by all*; a *forgiving and reconcileable temper* obliges all mankind, and every one is a *willing ſervant or ſlave* to him whom *he loves*. How eaſily does this *compaſſionate temper* ſlide into a *true and univerſal Charity*? and our Saviour plainly ſhews by the courſe

of his doctrine, that as it was Man's great ambition in his *first sin* to become *like to God*, tho' he miserably mistook the way, so he now accounts it the greatest honour to God, that Man should indeed *be* what he then *aim'd at*, that *that Image of God* which was imprinted upon the Souls of Men in their first Creation should be restored to its *primitive perfection and lustre*: but there was no way to bring this about more effectually than by implanting this *real and extensive Charity* in the hearts of Men, which makes them the true *representatives* of that God who is *love and goodness it self*. It changes that *state of war* corrupt nature's ingaged in, and diffuses a *Catholick and agreeable serenity* through the world; it abolishes that *Wolvish humour* predominant among Men, and makes every one *a God to his fellow*. God makes *his Sun to rise on the evil and on the good, and sends his rain upon the just and upon the unjust*, he allows means for the *conversion* of *sinners* to repentance, as well as for *conducting* the *righteous* to that glory prepared for them; and Charity teaches us to resemble him in this, where he pardons and blesses, that we should do so too, and not neglect, or despise, or implacably persecute those of whom God himself is pleased to take care.

Intemperance in meats and drinks was one of those vices which Paganism very rationally *condemned and exposed* so far as to make

make wiſe Men aſham'd of it: They ſaw plainly how it *impair'd mens reaſon*, how it engaged them in *frequent and ſenceleſs quarrels*, *deſtroyed health and confounded eſtates*; yet they had but very ſmall apprehenſions of the influence it might have upon mens *future conditions*, how diſpleaſing it was to *Almighty God*, how certain an evidence of Mens *brutiſh and carnal inclinations*; Our Saviour therefore heightens their reaſons againſt it, by ſhewing the *certainty of judgment after death*, the *ſeverity of that judgment*, the *uncertainty of the time* of our leaving this world, the *immediate conſequence of judgment upon death*, and that there is no intermedial ſtate of reconciliation to heaven, and therefore he adviſes his diſciples, *Let not your hearts be overcharged with ſurfeiting and drunkenneſs, and ſo that day come upon you unawares*, he refers them to the inſtance of the *old world* where they lived in *mirth and jollity till the flood came ſuddenly upon them and deſtroyed them all*, and to the inſtance of the *Sodomites* who practiſed the ſame *diſſolute Libertiniſm*, till it *rained fire and brimſtone from heaven, and deſtroyed them all:* Now if there be reaſon to avoid theſe vices, to eſcape ſome *temporal inconveniences*, Men ſhould do ſo much more to ſhun *ſhame and ſcandal and eternal torments.* Thus did the bleſſed Jeſus in all the *inſtances of ſin or goodneſs* uſe ſo much ſtronger arguments for the

Luke 21. 34.

Luke 17. 27, 29.

firſt

first and against the last, than the most *studious meer humane zeal* could reach to, that consequently Men were infinitely more *obedient* to him than they were to other *Dictators in virtue:* For if *Scipio Africanus* could truly make it his boast, That *among all his souldiers there was not one but at his bidding would throw himself off the highest rock into the sea tho' certain to be drown'd*, how much was our Saviour honoured, when so many thousand *zealous Christians voluntarily* exposed themselves to the most *exquisite torments* in asiertion of that truth He had transmitted to them? When not the *angry insurrections* of the *headstrong multitude*, nor the *threatning frowns of raging Tyrants*, nor the *lingring tortures of racks and wheels* could affright them from their *obedience*; when all the *pitiful subterfuges of mean and common souls* were generously scorned, and the *Crown of Martyrdom* esteem'd much more than the *Imperial Diadem?* But it was the *clear and unanswerable reason of our Saviours commands*, of his Laws, that convinced so many: and those who were unwilling to *renounce their own reason*, were as unwilling to *relinquish the precepts of the Gospel*; tho' they could not be fond of *extreme misery*, yet they would endure any thing rather than to believe they were *no Men*; and it was no sign of *predominant madness* or *Hypochondriacal vapours* for men to *discourse more intelligently* than before, to be more earnest

earneſt in *purſuit of wiſdom*, to be *more humble, more ſober, more charitable, more devout, more blameleſs in their lives and converſations than others.* But could a *meer Man* dive ſo far into the *depths of reaſon* beyond the reſt of the World, who wanted all *viſible and external* means for the *improvement of his knowledge and natural abilities?* Chriſt had not what we call *liberal education*, the *Jews* who knew it, objected that againſt him, *How knoweth this Man Letters, having never learned?* But he anſwers them appoſitely enough, *My doctrine is not mine, but his that ſent me*; and adds, *He that ſpeaketh of himſelf ſeeketh his own glory, but he that ſeeketh his glory that ſent him, the ſame is true, and there is no unrighteouſneſs in him:* Now to advance Reaſon beyond humane reach, to promote God's glory not as a Servant, but with greater ſtrength of argument and zeal than a *meer man* could do, proves beyond contradiction, that *the Man Chriſt Jeſus* could be none other than *the Son of God.* *John 7. 15, 16, 18.*

4. I come now to enquire into that influence, *Scripture-hiſtory* in thoſe caſes ought to have upon all thoſe who own *the Being of a God*, whether they be converted to Chriſtianity or not, which will neceſſarily take in that authority which the Word of God, as ſuch, ought to have with an *Infidel*; which enquiry, though it be of a nice and ſpeculative nature, yet it will neceſſarily convince All of

of that value they ought to set upon Scripture, when they call themselves *Believers* and *Christians*, how careful they should be to *punish* and *discourage* all *slights* and *contempts* thrown upon it, and how ready to lose their lives, or any thing that's dear to 'em, rather than part with those truths contain'd in it.

It were easie to prove *Scripture* equally valuable to the greatest *strangers to Christianity* with any other *Humane writings* whatsoever; For *Heathens* never pretended any such veneration for those *Writings* they had opportunity to converse with (how great names soever they bore in their titles) as to be afraid to oppose or confute them, and to distinguish among them between *truths* and *falshoods*, and proper subjects of *Credibility* and *Incredibility*; for tho' the *Opinions* of some Persons were look'd upon as more rational than those of others, and the *Writings* of some Historians as more Authentick, yet they were all acknowledged full of mistakes, and naturally liable to such; nay their very *Divine Writings*, those which they thought written, and which tradition told them were written by *divine instinct*, were frequently call'd in question; and so their Poets the first Authors of their Divinity were generally reputed great *Fablers*, and they deserv'd it well; and their *Sibyls* whose *Oracles* were so much celebrated among them, were by *Tully* in his 2*d*. Book *de Divinatione*, before the

the name of Christians, or of Christ himself was heard in the World, cry'd down as a *cheat* for the most part; and where *Acrosticks* (as some of those so call'd) were incapable of that *divine Original* they pretended to; Which instance, whether *Tully* were in the right or no, proves yet certainly the dubiousness of Mens minds among the Heathens, as to the *authority of their most sacred and esteem'd Writings*, and how small a Crime they held it to impeach any of them. Yet they valued many *Authors* so much, as to take a great deal of care to preserve their Writings, and to transmit them very carefully to Posterity. Now to raise Scripture to this proportion of esteem among them, no more needs to be alledg'd, than that the Subjects they treat on, are generally very good, as the Writings of any old Philosophers could pretend to be; that though the Nation principally concern'd in it, was not so famous as many of the *ruling or Politick founders* of other large Empires were, yet there were such a People really in the World as the *Jews*, and afterwards as the *Christians* were; that they had Laws given them, and liv'd under particular forms of Government, and that the Historical account given of Jewish *Politicks* and *Monarchs*, and of the first *Founders* of Christianity, and their industry, and success, were as Rational, and as likely to be true, as the Histories of other *Political transactions*; and a great deal more likely to be true

true in the eldeſt parts of its Hiſtory, as that of the World's Beginning, of the *Long Lives* of thoſe before the Flood, of the Flood it ſelf, and the *eſcape* of a very ſmall number from it, of the Reparation of the World by *a new increaſe of Mankind*, and other Creatures, of the Original of that call'd the *Dead Sea*, from the Conflagration of *Sodom* and *Gomorrha*, *Admah*, and *Zeboim*, by fire from Heaven, of the Aſcent of the *Jews* out of *Ægypt*, and the Calamities ſuffer'd by the *Ægyptians* upon their account, of the Original of the *Jewiſh* Government, Sacred and Civil, *&c.* Theſe accounts of *Antiquity*, and many more of the ſame nature, look'd infinitely more probably, than the *dreams and forgeries of their eldeſt Authors*, for whoſe ſake they look'd upon all their own ſtories, relating to the firſt Ages of the World, as onely *obſcure* and *fabulous*. Theſe Pleas, as I ſaid before, might ſerve to bring any into as good an opinion of that Book which we call Scripture, as of any other *meer humane writing:* But that's not enough; Scripture may, to *Infidels* themſelves, be prov'd to be far ſuperior in the *original, nature and uſe of it*, than any thing elſe the World pretends to; the certainty of which lays open a fair way for the converſion of Infidels to Chriſtianity, and indeed is ſuch a medium, as without it, or *unqueſtionable miracles*, which *Miracles* too muſt tend wholly to the *confirmation* of the authority of Scripture, it's wholly vain

vain to pretend to their converſion.

What I mention'd at firſt, that the *excellency of Scripture* might be prov'd, or its *authority* have a due influence upon ſuch as acknowledge onely *the being of a God*, was ſpoken with relation to Atheiſts, who deny any ſuch *Being* at all; for tho' we have not met yet with any Nation ſo barbarous, but it has had ſome *notion* of a God, (as where-ever there is any pretence to *divination* or *predictions of future contingencies*, there muſt be ſuch) yet ſince ſome will pretend to *Courage* enough, utterly to deny the *exiſtence of a God*, and make it their buſineſs to make *proſelytes* to the ſame *non-ſenſe:* I confeſs no *Arguments*, of that nature I aim at, can have any effects on them; thoſe who deny *a God*, will ſcarce acknowledge any particular Writing to be *the Word of God*; but to thoſe who do acknowledge a God, theſe things will be obvious enough, and paſt diſpute.

That if there be a God, i.e. *One great ſupreme Being, who preſides with an abſolute and illimited power over the World, and all tranſactions in it:* This God muſt neceſſarily have all thoſe *Attributes*, due to himſelf, which are requiſite for the exerciſing ſuch a power, for he that believes not *this*, has no *true notion* of a God, without which yet no Man can pretend to any true or ſolid religion; for as the Author of the Epiſtle to the *Hebrews* tells us, *He that comes to God*

muſt

Heb. 11. 6. *must believe that he is, and that he is a rewarder of those that seek him*; so the *Stoick Philosopher* joyns with the Apostle, when he makes the greatest part of *true Religion* to consist in having Ὀρθὰς ὑπολήψεις περὶ τῶν θεῶν, *true opinions of the Gods*, so as to know that *they are*, and that they *manage all things well and justly*, that all ought to *obey* them and *acquiesce* in those things which are done by them, and to act in *agreement* with them, as being govern'd by an *All-wise Mind*; now, according to these Models, none can have a true or exact apprehension of a God, but he who represents God to himself as capable of *performing* all those things for which he thinks it necessary to believe *He is*: And from hence it was that *Epicharmus* tells us, Οὐδὲν διαφεύγει τὸ θεῖον τῦτο γινόσκειν σε δεῖ, Αὐτὸς ἐσθ' ἁμῶν ἐπόπτης, ἀδυνατῶν δ' οὐδὲν θεῷ· *Nothing escapes the eye of the Divinity, this you ought to take notice of, He's the Overseer of us all, and there's nothing that he cannot do*; which shews he understood the God of all things to be *omnipotent*, *omniscient* and *omnipresent*, three of those *great attributes* Christians give to God, and that it was necessarily to be understood by all others who pretended to the same knowledge of a God. Hence God, or he whom *Pagans* own'd to be the *supreme God*, known to them by the name of *Jupiter*, is call'd by them, the *great Architect or Maker of the World*, *the Prince and chief Ruler of the Universe*,

Epict. Ench. c. 38.

Cudw. Intel. Syst. p. 263. 4.

verse, the first or *chief God*, the *first Mind*, the *great God*, the *greatest of the Gods*, the *highest*, the *superior* to all Gods: the most *transcendent God*, the *God of gods*, the *Principle of Principles*, the first Cause, He that *generated* the Universe, He that rules over the whole World, the *Supreme Governor* and *Lord of all things*, the God *without beginning*, *self-originated*, and *self-subsisting*, He that is far beyond the reach of *Humane Minds and understandings*, that Eternal Being which can never change and never perish. The *beginning*, the *end*, and the *middle of all things*. He who is one God onely and all Gods in one: now the result of all these titles is, *That the Supreme Being which governs the World is infinitely perfect*, which if drawn down into *Christian words and principles*, amounts to this, *That God is infinitely powerful, just, true, merciful, glorious, loving and good to all his Creatures*, and all these things are so *essentially constitutive of the Deity*, that without the concurrence of them all, there could be none; for what is perfect, must be so in all instances, for any one exception ruines the whole assertion, and makes that Being, what ever he may pretend to really, imperfect.

Amongst these several Attributes which render God adorable to the World, that Love or Goodness of his whereby he *regulates and provides* for all his Creatures is one, and as he originally *desires*, so he *promotes*

their real happiness, and of this Goodness the Heathens had notions as well as our selves, though not perhaps so clear or convictive as those God has blest us with in Scripture; thus *Platonists* perswade us, *that God himself was turn'd into Love when he made the World*, that *order* in which he had set, and that *providence* by which he govern'd all things, showing the most prodigious effects of Love or goodness. So the *Aristoph. in Nubibus.* Greek Comedian gives us an odd Idea of the World's Original, 'That in the beginning 'Confusion and Night, and Hell and Dark-'ness had an existence, there was then no 'Earth, nor Air, nor Sky. In the first place 'black-winged Night laid a prolifick Egg in 'the inscrutable bosome of profound Dark-'ness, from which in succeeding Hours was 'produced desirable Love, glittering in the 'Air with golden Wings, and like the bree-'ding Winds, coupling with prepared Cha-'os, or dark confusion in the infernal regi-
p. 121. 'ons, expos'd our kind, first of all, to light; 'nor had the Gods themselves any being, till 'Love it self had mingled all things. Which Poetical expressions being duly explain'd, or reduced to plain sense, and the *Gods* in the last passages meaning onely *Angels*, *Moses* his history of the Creation, *Gen.* 1. and St. *John*'s discourse, *John* 1. concerning the Creation of all things by Christ, with his assertion oft repeated, That *God is Love*, are not very different from them; For, tho' they

they were of a more *obſcure and impenetrable kind*, yet *Paganiſm* in general had very conſiderable notices of the immenſe goodneſs of the Divine nature, and thoſe amongſt them who oppos'd Atheiſm, and aſſerted Providence, took no ſmall care to ſet off *divine love*, or the neceſſary care God had of his Creatures good, with the greateſt Luſtre; and the Ancient Chriſtian Doctors, nay, the Apoſtles themſelves, witneſs Saint *Paul* at *Athens*, and St. *Peter* with *Cornelius*, and the Ancienter Prophets and Holy Writers found God's Goodneſs exerted to his Creatures, an excellent Argument to draw *Pagans*, as well as others to Repentance and Obedience.

Among other apprehenſions *Pagans* had of God, that of his Purity and Holineſs was very conſiderable; they who aſcribed *Perfection* to him, and knew what *Perfection* meant, look'd upon him as neceſſarily infinitely Pure; for where they tell us of God's being *impaſſible*, they prove he cannot be guilty of any thing ill, that being contrary to the *original nature* of a Spiritual Being, which therefore muſt be ſuppos'd to *ſuffer*, when it is ſuppos'd to *ſin*. But as they had theſe notions of God's *immenſe purity*, ſo they had as quick a ſenſe of the *depravation* of *Man's Nature*, and were ready to lament it with almoſt as great an Emphaſis, as St. *Paul* himſelf could lament his own corruption; hence that ingenious *Platoniſt*

their real happineſs, and of this Goodneſs the Heathens had notions as well as our ſelves, though not perhaps ſo clear or convictive as thoſe God has bleſt us with in Scripture; thus *Platoniſts* perſwade us, *that God himſelf was turn'd into Love when he made the World*, that *order* in which he had ſet, and that *providence* by which he govern'd all things, ſhowing the moſt prodigious effects of Love or goodneſs. So the *Ariſtoph. in Nubibus.* *Greek* Comedian gives us an odd Idea of the World's Original, 'That in the beginning 'Confuſion and Night, and Hell and Dark-'neſs had an exiſtence, there was then no 'Earth, nor Air, nor Sky. In the firſt place 'black-winged Night laid a prolifick Egg in 'the inſcrutable boſome of profound Dark-'neſs, from which in ſucceeding Hours was 'produced deſirable Love, glittering in the 'Air with golden Wings, and like the bree-'ding Winds, coupling with prepared Cha-'os, or dark confuſion in the infernal regi-p. 121. 'ons, expos'd our kind, firſt of all, to light; 'nor had the Gods themſelves any being, till 'Love it ſelf had mingled all things. Which Poetical expreſſions being duly explain'd, or reduced to plain ſenſe, and the *Gods* in the laſt paſſages meaning onely *Angels*, *Moſes* his hiſtory of the Creation, *Gen.* 1. and St. *John*'s diſcourſe, *John* 1. concerning the Creation of all things by Chriſt, with his aſſertion oft repeated, That *God is Love*, are not very different from them; For, tho' they

they were of a more *obscure and impenetrable kind*, yet *Paganism* in general had very considerable notices of the immense goodness of the Divine nature, and those amongst them who oppos'd Atheism, and asserted Providence, took no small care to set off *divine love*, or the necessary care God had of his Creatures good, with the greatest Lustre; and the Ancient Christian Doctors, nay, the Apostles themselves, witness Saint *Paul* at *Athens*, and St. *Peter* with *Cornelius*, and the Ancienter Prophets and Holy Writers found God's Goodness exerted to his Creatures, an excellent Argument to draw *Pagans*, as well as others to Repentance and Obedience.

Among other apprehensions *Pagans* had of God, that of his Purity and Holiness was very considerable; they who ascribed *Perfection* to him, and knew what *Perfection* meant, look'd upon him as necessarily infinitely Pure; for where they tell us of God's being *impassible*, they prove he cannot be guilty of any thing ill, that being contrary to the *original nature* of a Spiritual Being, which therefore must be suppos'd to *suffer*, when it is suppos'd to *sin*. But as they had these notions of God's *immense purity*, so they had as quick a sense of the *depravation* of *Man's Nature*, and were ready to lament it with almost as great an Emphasis, as St. *Paul* himself could lament his own corruption; hence that ingenious *Platonist*

Diſſert. 26. *Maximus Tyrius* acknowledges, Ἀσθενὴς γὰρ ἡ ἀνθρωπίνη ψυχὴ πρὸς πάντα, &c. *For the Soul of Man is too weak to extricate it ſelf by force of Reaſon from all thoſe perplexities it meets with, eſpecially being while in this life involv'd in many dark and gloomy Clouds, and always miſerably wearied and diſtracted with the noiſe and tumult of occurring miſchiefs, for what Man is there ſo good, who can live without offence or without fault?* but Men might live eaſily enough without fault, did not the *general depravation* of their natures prevent it, for of what is *Good* nothing but *Good* can come. But though this *Purity in God* and *Corruption in Man*, muſt neceſſarily put God at a great diſtance from Man, yet as God was Lord and Maſter at firſt, both by right of Creation and Preſervation, he is ſo ſtill, (as he that was owner of a Kingdom, does not loſe his right in it, becauſe it is viſited with the Plague, and the Infection it may be fatal and almoſt Univerſal) ſo Man owes Obedience and Subjection to God ſtill, as he that was my Slave when *perfect* and *in health*, is not therefore ſet free of courſe becauſe he's *ſickly*, or has loſt an Arm, or a Leg; Or he that was ſo when *in his wits*, does not ceaſe to be ſo now becauſe he's *diſtracted*, and does not underſtand his Duty: The Relation between God and Man ſtands good, and is believ'd to do ſo by Heathens as well as Chriſtians, as a Son owes a *Duty* to his Father, when his Father's

ther's *angry*, as well as when he's *pleas'd*; and when himself has really offended him, as well as when he has not; and this relation is neceſſarily on man's part to be maintained to the utmoſt, ſince by its failure he loſes all hopes of *Happineſs*, and on God's part in vindication of his own *Goodneſs*.

He therefore that rightly underſtands *Humane Pravity of Nature*, and yet believes he owes a duty to the ſupreme Being, muſt conclude it neceſſary, that he ſhould have ſome *Poſitive Rule* or method whereby to manage himſelf: nor is it enough in this caſe to fly to the *Law of Nature* as if that were ſufficient: *That* had been ſo indeed, had Man continued in that *rectitude of faculties* which he had in the firſt beginnings of the world; but Heathens have been very ſenſible there's no ſuch thing to depend on now: For tho' the *Laws of Nature* are as *juſt*, as *Reaſonable*, as *Neceſſary*, and as *Obligatory* now as ever, yet if men have not *Reaſon* enough to underſtand it, what does the excellency and compleatneſs of Natures Laws ſignifie to them? as, tho' I am blind, the Sun ſhines at noon-day as bright and clear as ever it did, but I ſee never the more for all that. It was the Apoſtle's complaint, that *the good that he would that he did not, and the evil that he would not that he did*, the reaſon of which was that general Corruption of Mankind, which He, as one of them, *Rom.* 7. 19.

23. was partaker of; for *He saw another Law in his members, waring against the Law of his mind, and bringing him into captivity to the Law of Sin which was in his members*; the same is the complaint of *Medæa* in the Poet when meditating upon a *dreadful revenge* she design'd on her husband *Jason* ---*video meliora proboque, Deteriora sequor*; Now let the Laws of Nature be never so admirable, which way can a *Man thus distracted within*, compose himself so, as to take a fair view of that Law, or be enough himself to practise upon it? The Law of Nature is really *obscure and mystical*, to be traced through a thousand dark and perplexing Labyrinths, which require *more than a Man*, as now fix'd, to travel through; therefore it cannot be enough to satisfie Man's want, and to give him full and clear direction to do the Will of God, which obedience to his Will is yet *His* Duty.

He again who has a just Idæa of *immense Goodness* in God, will never be capable of reconciling *His* refusal to give Man a Law to walk by, to such goodness; For while no Man that acknowledges a God doubts but that he'l punish sinners, none can doubt but to clear his own Justice from all cavils, he'l punish them only as *Sinners against some Law*, for sin is defin'd to Christians a *Transgression of the Law*; but that Law must be some such Law as the Transgressor was really capable of knowing: As our Justi-

ciaries

ciaries punish the most *ignorant Clowns* when they break our Laws (tho' perhaps the *suffering persons* never knew of those Laws) and yet very justly, because there were such Laws *really extant*, and in such a *Language* as they understood, and it was their Duty and Interest to be acquainted with, and to enquire after those Laws, the breach of which might any way be *penal to them.* It's as little doubted, that God will *reward* those who *keep such Laws*, and will *encourage* them, by the *easiness* of the Laws propounded, to a *ready and exact obedience*; These things were so strongly fix'd in the minds of antient Pagans, that it set their Philosophers at work to *read Lectures*, and to *prescribe Laws* concerning Virtue and Vice, to all people, declaring previously, *That there was an absolute necessity of such Laws for Men who indeed were ingaged in the dark, and some of them could almost have pretended to Divine influences upon them*, tho' their Priests and Fortune-tellers did it with more applause: But all this was to bring mens minds to a greater veneration of their Principles; and *Empedocles* in particular, thought it no ill Policy to *Teach* his Philosophy first, and *commence a God* afterwards, for which end he threw himself alive into the mouth of *Ætna* in *Sicily*, and receiv'd his Apotheôsis in the midst of flames. Yet, after all, Philosophy was capable of doing very little, and could not,

nor ever was receiv'd by Men as any parcel of *that Law* they wanted to guide them, becauſe they were wholly unable to determine among them what that one great and chief Good was, the fruition of which they were to aim at: and in ſubmiſſion to which they were to admit of the propounded Law; on account of the *weak title* of theſe *Pretenders*, the Prieſts, who attended on the publick ſervices of their more celebrated gods, pretended to *extraordinary Inſpirations*; and ſome of them, eſpecially, ſuch as the *Cumæan Sybil*, *Tireſias*, *Amphiaraus*, the Prieſts of *Jupiter Hammon*, the *Delphian*, *Dodonian* and *Trophonian* Prieſts, *&c.* ſeemed to be in frequent *Raptures and ſacred Agonies*, as if they had been newly converſing with ſome Gods, and in theſe fits they delivered *ſtrange obſcurities uncouth and wild*, as we find by *Homer*, *Apollonius*, *Virgil*, *Statius*, *Sophocles*, *Seneca*, and others: Theſe Prieſts thus obtaining a *great reputation* for ſanctity, and it being thought they were but as ſo many Engines conveying the ſpeeches of the Gods down to Men, their Dictates bore a great ſway in the Heathen World, and they were much conſulted in the inventing and making of Laws; But theſe again were ſo *diſagreeing* among themſelves and with one another, their *Fancies* generally ſo *irrationally extravagant and unintelligible*, the *ſelf-intereſt* in them, ſo notoriouſly apparent to every body,

body, and their *Lives and Manners* ſo abſolutely *undivine*, (which was a very conſiderable prejudice among Heathens themſelves) and *matters of fact* delivered by them to poſterity in writing, were commonly ſo *wild*, ſo *trifling*, or ſo *full of falſities*, that all theſe things quite ruined their claims, and ſtill the Heathen World had new Laws, and new Lawgivers to ſeek. Hence their Gods themſelves, that is, the Devil who uſurped the *Divine name*, and under that name, at ſeveral times and in ſeveral places procur'd *divine Honours* to himſelf, took courage to give anſwers to enquirers and a kind of *Directions* for Men to act by; and that he might look the liker a God indeed, he'd now and then adventure upon ſome *little Truths*, ſuch as had a very conſiderable Moral import in them, ſuch as γνῶθι σεαυτὸν, *Noli altum ſapere*, and ſome few more of a like nature, but theſe *Oracular Rules*, proceeding from ſo great a Patron of *real impiety* and *abominable Idolatries*, were commonly received accordingly; and tho', as to *Sacrifices* and all the gaieties of a *coſtly Worſhip*, they were willingly enough ruled by that uſurping Impoſtor, and if any barbarous offering was to be made in *blood of Slaves or Children*, or the like, *Superſtition* was but too *obedient*; Yet, in thoſe things that were *really Good* and worth taking notice of, they were ſo diſtruſtful as they came to nothing

thing among them. *Maximus Tyrius* therefore, in thoſe caſes, prefers Philoſophy it ſelf, ſo far as concerns the Conduct of Men's lives, to all theſe Oracles, for, as he argues, *the Gods pretend to tell us what's ſodden in a boiling Caldron in* Lydia, *they tell us of a wooden Wall, of the danger of cutting through the Corinthian* Iſthmus, *ſometimes they talk of a future Earthquake, of a threatning war, and an approaching Plague, but as for thoſe things which are much more worth our knowledge, ſuch as how Wars may be avoided, by what means we may live without any need of Walls and Fortifications, how we may behave our ſelves ſo as to have no reaſon to fear a Plague, not one word,* neither *Apollo* at *Delphos*, nor *Jupiter* at *Dodona, nor any other Gods, have any thing to ſay to theſe things*, only *Philoſophy teaches theſe things.* Yet afterwards, he flyes even from *That* too as inſufficient; For, ſays he, *I require ſuch an Oracle which may teach me without ambiguity to live quietly, anſwer me then, whither will you ſend Mankind? which way muſt they go in the caſe? where muſt they end? let the Rule of Life be one, let it be common to and concern All?* Thus He, neither ſatisfied with Philoſophy, nor any way to Happineſs, yet known to him, no nor with the *additional ſtories* of God's deſcending down to Earth, in *Humane Forms* to converſe with and to inſtruct Men in the method of acquiring Happineſs.

Diſſert. 19. *p.* 189.

Now

Now this *Rule*, thus ſought for among Heathens, we ſay the Scripture is: They know not that *it is ſo*; We prove it, becauſe the *Scripture is the Word of God*: There's no ingenuous Pagan but will agree with us, that if it is the *Word of God indeed*, it muſt of neceſſity be *the thing* they look for, and *ſufficient* to effect thoſe great things they deſire from it; it's our part then to prove what we call *Scripture* to be *God's Word*, and thus far they meet us in the way, They acknowledge *the abſolute neceſſity of ſuch a Word, the abſolute neceſſity of Man's obeying him who governs all things, the abſolute incapacity* Men are in to know of themſelves how to perform that duty, its *extraordinary conſiſtency* with *Divine Goodneſs* that there ſhould be ſuch a Word given to Mankind, whereby they may be guided to happineſs, and their joy and readineſs to *receive* ſuch a Word, *ſufficiently proved* to be ſuch, when exhibited; all which infer their ſuppoſition, that *God may, if he pleaſe, impart his Will in ſuch a manner to the World*: Now what a Heathen would require in ſuch a Word which ſhould be the rule of his life, could only be,

That it ſhould *be One*, that it ſhould be of *equal concern and reſpect to All*, that it ſhould not *be clog'd with Ambiguities*, that it ſhould be *Practicable*, that it ſhould be *ſufficient for the end it's deſigned for*, and that

that it ſhould be *ſuitable to, and worthy of its Author*, theſe are the moſt comprehenſive Qualifications a *ſtranger to Chriſtianity* would have in that Word which is aſcribed to God, and theſe it will not be very difficult to ſhow in that Scripture which we believe, for

If we look into the *Moral and Perpetually obliging part of God's Word* as a *Rule of Life and Practice*, it's but One, and that *a very ſhort one* too, as *laid down* in the Decalogue by *Moſes* the *Jewiſh*, and as *Epitomized* in the Goſpel by Jeſus the *Chriſtians Lawgiver*, Thou ſhalt *Love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind*, and *Thou ſhalt love thy Neighbour as thy ſelf*, and upon *theſe two*, as our Saviour teaches, depend all both the *Law and the Prophets*; the whole body of the Old Teſtament and the New is but one *large and plain comment* upon theſe few words, ſhewing their full import in abundance of particular inſtances; ſo as there are no *Emergencies of Humane life*, but what are reducible to them; There is ſet down the juſt Commendation of that *one ſhort Rule*, the *miſerable failures* of Men in putting this in *execution*, the *true grounds and reaſons* of their failures, their falling under *divine diſpleaſure* on that account, the *means* found out to *atone* that divine diſpleaſure, and the *extreme difficulty of atoning it*, the continuing

tinuing *Defects of Humane Obedience*, the *Mercy of God* yet equally continued for the ſake of that *compleat atonement* made, and God's acceptance of an *upright heart and ſincere endeavours*, (according to the doctrine of Pagan wiſe men themſelves) inſtead of *abſolute and unattainable perfection in Virtue and Goodneſs*, and Crowning ſuch *ſincerity and integrity* with that *happineſs* due to a *total perfection*: And all theſe things are illuſtrated with ſuch an *Hiſtorical deduction* of things, as ſerves exceedingly to confirm all the particulars, and to convince the World how *angry* the True God is with thoſe who *tranſgreſs*, and how infinitely *pleaſed* He is with thoſe who endeavour to *walk* by this *Rule*; and All *compar'd together* ſhew abundantly, that the whole body of Scripture is indeed but *one and the ſame Rule*, agreeing with it ſelf in all particulars: and the *Matters of fact* laid down with that *ſimplicity*, *impartiality and probability*, and ſo agreeably to thoſe *broken fragments* of Antiquity themſelves eſteemed moſt highly, and ſo very *pertinent to the drift* of the Book it ſelf, *i. e. to make* Men devout towards Heaven, and ſociable among one another (all which things were never pretended to meet in any one Writing whatſoever before) that, till any firm inſtance can be produced to the contrary, *Scripture* in this particular muſt be owned *the Word of God*.

If

If its *general and equal respect* to all Mankind be enquired after, the very manner of expression used in Scripture shews it to be really Universal, for when the *Rule* says, *Thou shalt love the Lord thy God*, and *Thou shalt love thy Neighbour*, and yet nominates no particular person to whom the sence should be restrain'd, Scripture in *that* speaks to every *individual person* who hears or reads it, as *Nathan* to *David*, *Thou* whether *Jew* or *Gentile*, bond or free, young or old, learned or unlearned, Christian or Pagan, *Thou art the Man*. When, in relation to any branch of this short *Rule*, any doubt is propos'd and the solution given to a particular Person either in *plain terms* or in a *Parable*, that particular solution concerns every man living; so when the Lawyer asked Christ, *Who is my neighbour?* and Christ had answered him by that Parable of the *Man rob'd and wounded between Jerusalem and Jericho, and relieved by the good Samaritan*, and upon the Lawyers declaring for the *Samaritan*'s charity, Christ replyed upon him, *Go and do thou likewise*, tho' the discourse be to one Man, the import reaches You and Me and every Man who at any time may meet the same Objects of Charity, and be in the same Circumstances; and when in pursuance of the great *Rule* any thing is forbidden, and it's said, *Thou shalt not do This or That*, it means, *No Man on any pretence whatsoever shall do it*, and

and every Judgment againſt a particular Criminal tells us, that *Except we repent we ſhall all likewiſe periſh*; and every Bleſſing following Goodneſs, ſpeaks, *Thus ſhall it be done to any Man, whom the King of all things delights to honour*; and as happineſs eternal is propounded to All, which is unqueſtionably Man's chiefeſt good, ſo the means propounded for attaining it, are the ſame to All, All purchaſe it at the ſame rate, and acquire it with the ſame ſpirit; and in this particular all *Humane Writings* whatſoever own their defects.

Happineſs in Scripture being the end propos'd, and we being taught wherein it conſiſts ſo, as to have all ſorts of *Pagans* concurring in the perſwaſion, that it conſiſts in *the fruition of the Love and preſence of the Supreme God*, the way to gain it is ſet down ſo plain, that none who have common reaſon can doubt of its meaning; for though a 1000 Queries, and impertinent enough, have been made by Caſuiſts, *in what inſtances we ought to love God*, yet never any but Jeſuits, who had heard the Rule of Scripture, *Thou ſhalt love, &c.* could doubt whether Scripture taught us to have any love for God or no; Men muſt reſolve to read it backwards, as they ſay Witches do, who can doubt its meaning; neither can they doubt, but that we ought to love God, *ſo great and pure a Being*, in all inſtances whatſoever. The very *Pagans* themſelves were ſenſible of

of the little Artifices of that *ſubtle Spirit*, which was wont to ſpeak in their Oracles, when they ſought to ſecure themſelves from a charge of falſhood, by ſpeaking what was dubiouſly to be interpreted: and though ſometimes for things *Paſt* or *Preſent* they'd ſpeak tolerably, yet in all *future matters* they'd falter miſerably, as *Cræſus* King of *Lydia* found to his coſt, who choſe a God to himſelf among the multitude by his *Veracity*, having contriv'd it ſo that ſeveral of his Meſſengers ſhould *at one and the ſame hour* enquire of a ſeveral Oracle *what Cræſus was then doing*, of all which *One* onely anſwering right, that *One* He devoted himſelf to, and yet that *One*, when he came to enquire the event of his intended War againſt *Cyrus*, cheated him with a paltry ambiguity to his ruine; their ſubtilties in that kind quickly grew *proverbial*, to the diſhonour of the Impoſtor; but that divine ſpirit which influenced *Holy Writers*, needed no ſuch ſubterfuges for apparent weakneſs, nor have any yet been able to diſcover any ſuch thing in Scripture; and though ſome Prophecies are very *dark and obſcure* at preſent, yet the event of things has ſo exactly explain'd many of the *moſt difficult*, that none can doubt but juſt periods of time will unriddle them all, and make the Apocalypſe it ſelf as plain as any other part of it.

Scripture runs upon no *vain and trifling Speculations*, ſuch as might diſturb and heat the

the *fancy*, but its whole ſcope and import affects the *practices* of Men; it advances *real knowledge* onely, and ſuch Knowledge will ſhow it ſelf in our actions. To *Love God and our Neighbours*, are things infinitely *uſeful and rational*, and on that account were admir'd by *Pagans* in the *primitive perſecuted Chriſtians*; the duties are ſo often, and by ſuch variety of Arguments urged in Scripture, that as it's almoſt impoſſible Men ſhould be ignorant of what's requir'd at their hands, ſo it's as impoſſible they ſhould not know how to perform it, that Book lays no task upon us, but what's *pleaſant, ſafe, and certain*; commands nothing, but what it gives us numerous inſtances of, as perform'd by others, and therefore poſſible to us; it ſhows us God's Perfection, and requires Ours, as knowing the faireſt Copy excites the greateſt ingenuity and ſtudy to equal it; and whereas we cannot but be ſenſible of our own Errours, it ſhows how God accepts the *ſincerity of our endeavours*, and gives us the inſtance of *One great real Man*, who reach'd that conſummate perfection in our nature, and that for His ſake we are receiv'd; in all theſe things *Heathen* wiſdom fail'd, either preſcribing *gay impoſſibilities* for practice, or propounding *happineſs* as the mark to aim at, but teaching Men to ſhoot the contrary way, by engaging them in *mean pleaſures* and *downright ſenſualities*; and where the *ſpeculations*

were beſt, they had none to appeal to, who had ever liv'd up to their own *principles*, their moſt fam'd Sages being meer *proſtitutes to notorious immoralities*, notwithſtanding all the fair ſhew ſome late Writers have endeavour'd to make with them; onely *Pagans* had ſome few *ſcatter'd extracts* out of Scripture, which were in themſelves excellent, but being onely *fragments* injudiciouſly cull'd, and incoherent, and wretchedly miſunderſtood, were wholly uſeleſs.

Whereas all Rules and Methods of living before diſcover'd were *lame and imperfect*, not ſufficient to carry Men through thoſe extraordinary difficulties and objections they might meet with in a courſe of virtue, (as appear'd by the Famous *Brutus*, who becauſe he ſaw it unfortunate, concluded *Virtue was nothing but an empty name*;) Scripture is *compleat and every way ſufficient* for the deſign it carries on, and therefore ſtands at advantage againſt all other Rules, becauſe Whoever follows others moſt exactly, cannot be happy at laſt, but He that ſticks cloſe to our Rule cannot be unhappy; it informs the Mind, it reſolves Doubts, it anſwers Objections, it encourages Weakneſs, it diſſipates Fears, it reproves Errors, and makes Sufferings eaſie, of which there are ſo many thouſands of inſtances, own'd by Infidels themſelves, that from hence too it's paſt diſpute that our Rule has this quality of *the Word of God*.

In

In fine, there's nothing through the whole tenour of it, either in its Doctrine or History, that's beneath the Majesty of an infinite God; if God would speak to Man, he could speak no better, therefore he must speak thus and onely thus. He that finds Princes composing *Sacred Hymns* infinitely beyond their *Orpheus* or *Callimachus*; *Moralizing* as far beyond their admir'd *Antoninus*, as he beyond *Porters* or *Scavengers*; He that reads Prophets more *soaring* and *divine* than their *Plato*'s, or *Zeno*'s, or *Pythagoras*'s, and in a strain more *soft* and *charming*, as well as *more Majestick*; and Herdsmen more *profound* and *more truly fatidical*, than their *Sibyls*, or *Apollo*, and Fishermen more *accurate*, *argumentative*, and *rational*, than their Philosophers of the noblest Sects, able to baffle 'em in Disputes, to out-reach them in discovering the *causes* and *natures of ordinary appearances* in the World: He that observes Men of various *lives and conditions*, of *different tempers*, *different times*, *distant places*, *different natural abilities*, writing a series of Historical passages, with more *clearness*, *better digested* in point of Chronology, *more probable* in matters of fact, *more full*, *exact*, and *impartial* in the Characters of Actions and Persons, more *agreeing* with one another, and the best *Pagan* Writers, than all other Historians whatsoever, nay, than Old and Publick Records themselves, though pre-

were best, they had none to appeal to, who had ever liv'd up to their own *principles*, their most fam'd Sages being meer *prostitutes to notorious immoralities*, notwithstanding all the fair shew some late Writers have endeavour'd to make with them; onely *Pagans* had some few *scatter'd extracts* out of Scripture, which were in themselves excellent, but being onely *fragments* injudiciously cull'd, and incoherent, and wretchedly misunderstood, were wholly useless.

Whereas all Rules and Methods of living before discover'd were *lame and imperfect*, not sufficient to carry Men through those extraordinary difficulties and objections they might meet with in a course of virtue, (as appear'd by the Famous *Brutus*, who because he saw it unfortunate, concluded *Virtue was nothing but an empty name*;) Scripture is *compleat and every way sufficient* for the design it carries on, and therefore stands at advantage against all other Rules, because Whoever follows others most exactly, cannot be happy at last, but He that sticks close to our Rule cannot be unhappy; it informs the Mind, it resolves Doubts, it answers Objections, it encourages Weakness, it dissipates Fears, it reproves Errors, and makes Sufferings easie, of which there are so many thousands of instances, own'd by Infidels themselves, that from hence too it's past dispute that our Rule has this quality of *the Word of God*.

In

In fine, there's nothing through the whole tenour of it, either in its Doctrine or Hiſtory, that's beneath the Majeſty of an infinite God; if God would ſpeak to Man, he could ſpeak no better, therefore he muſt ſpeak thus and onely thus. He that finds Princes compoſing *Sacred Hymns* infinitely beyond their *Orpheus* or *Callimachus*; *Moralizing* as far beyond their admir'd *Antoninus*, as he beyond *Porters* or *Scavengers*; He that reads Prophets more *ſoaring* and *divine* than their *Plato*'s, or *Zeno*'s, or *Pythagoras*'s, and in a ſtrain more *ſoft* and *charming*, as well as *more Majeſtick*; and Herdſmen more *profound* and *more truly fatidical*, than their *Sibyls*, or *Apollo*, and Fiſhermen more *accurate*, *argumentative*, and *rational*, than their Philoſophers of the nobleſt Sects, able to baffle 'em in Diſputes, to out-reach them in diſcovering the *cauſes* and *natures of ordinary appearances* in the World: He that obſerves Men of various *lives and conditions*, of *different tempers*, *different times*, *diſtant places*, *different natural abilities*, writing a ſeries of Hiſtorical paſſages, with more *clearneſs*, *better digeſted* in point of Chronology, *more probable* in matters of fact, *more full*, *exact*, and *impartial* in the Characters of Actions and Perſons, more *agreeing* with one another, and the beſt *Pagan* Writers, than all other Hiſtorians whatſoever, nay, than Old and Publick Records themſelves, though preſerv'd

ſerv'd and managed with the greateſt apparent care and exactneſs; He that can find nothing *low*, *flagging*, and *uneven* among ſuch variety of Pen-men, nothing *trifling*, *uſeleſs*, or *ſuperfluous*, let his perſwaſion be what it will, let him be *Turk*, *African*, or *Indian*, if he have but his Reaſon free, he muſt conclude, *if God ever did impart his will to Man, it muſt be in this Book which we call Scripture*; and if He then return to his own *principle*, of the neceſſity, in point of juſtice, that God ſhould give a Rule to Man that might procure his Happineſs, it will as neceſſarily follow, that our Scripture, our Rule muſt be *the Word of God*. Which proves its own Immortal Original farther, in that notwithſtanding the continued malice and ſubtilty of Enemies, it could never be *deſtroy'd*, it could never be *diſprov'd*, it could never be *interpolated*, or any thing be added to it, nor be made *ſhorter*, or any thing taken from it; but while other Humane Writings have been eaſily abus'd, and *additions* and *alterations* made in them, not diſcover'd or well diſtinguiſh'd to this day by the moſt exact Criticks, nothing could ſo be faſten'd upon Holy Writ, nor any inferiour Writer or uninſpired impoſe his own upon the World for *the Word of God*.

Aſſur'd of theſe things, We, as Chriſtians, among other parts of Scripture, embrace the Hiſtory of our Saviour's Incarnation, and theſe things, being unanſwerable by

by an Infidel upon his *own principles*, as a Deiſt and a Rationaliſt, he muſt own the whole Hiſtory of Scripture to be true; and amongſt the reſt, this of the *Birth of Chriſt*: for as I have no reaſon to ſuſpect his *Veracity*, who gives me an account of ſomewhat to his *own advantage*, who yet has always told me truth, in *things that made againſt himſelf*; So a *Pagan*, who thinks he has reaſon to receive all the other parts of Divine Hiſtory, becauſe he finds them exactly true, has no reaſon to ſuſpect the Faith of the ſame Writers in one particular: And beſides, the *thing* has been ſo *oft attempted*, but with *ſo little ſucceſs*, that He may juſtly conclude, That *matters of fact impoſſible to be confuted by any argument, cannot poſſibly be falſe*: This obliges an Infidel to acknowledge the truth of our Hiſtory of the *Incarnation* in particular; and Scripture in general, own'd to be Divine, is a certain foundation to build the Converſion of Infidels upon. And thus much for the firſt head, That *Jeſus Chriſt* the *Meſſias*, who appear'd on Earth, in our Nature, was really the *Son of God*.

We come now to the Second Particular, 2.
which is this, *That the ſame Bleſſed Jeſus, who was the Son of God, was God equal with his Father*, or *really and truly God as well as real Man*: He was God, though *manifeſt in the Fleſh*; To prove the Truth of which

might ſeem needleſs, had there not been *of old*, and were there not of *late Years* reviv'd a Generation of men, who, under pretence of ſacrificing to Reaſon, have ſet themſelves wholly to explode the *Belief of a Trinity*; as a means to make good which adventure of theirs, they poſitively deny the *Divinity of the Son of God*; they cannot well admit of any *Myſteries in Religion* which themſelves cannot comprehend, the very pretence to which comprehenſion is enough to make a Myſtery no Myſtery, for if *They* who employ themſelves in this work can comprehend it, every one may do ſo too, or at leaſt the generality of the *Intelligent World*, but what's generally underſtood cannot be a Myſtery, and yet our Apoſtle in the words preceding the Text, tells us, that *That Myſtery of Godlineſs*, of which this Text is a part, is *without all controverſie a great Myſtery*. But that *Jeſus Chriſt* the Son of God was God equal with the Father, we ſhall prove by theſe Conſiderations.

1. *By thoſe accounts of his Appearance, and of his Nature, laid down in the Old Teſtament.*
2. *By the Declarations of Himſelf, and of his Apoſtles in the New Teſtament.*
3. *By his Actions during his converſe with the World in our Nature.*
4. *From the Faith of the Primitive Church.*
5. *From that common and* op every hand *approved practice of adoring and preſenting our prayers to Him.*

Then

Then *We are to conſider that account the Scriptures of the Old Teſtament give of Him, and of his Appearance in the World*, where I will not undertake an exact eſtimate of every thing that has by Ancient Writers been apply'd that way, nor every thing that Modern Controverſie-Writers have inſiſted upon, but upon ſome particular and more remarkable paſſages onely. Among which the Firſt is that of *three Angels appearing to* Abraham *juſt before the deſtruction of* Sodom, where I ſhall not inſiſt on that, that *Abraham ran to meet them* at their approach, and *bow'd himſelf toward the ground*, becauſe I look upon that, and the conſequent words, as onely *expreſſions of kindneß and hoſpitality*, ſuitable to the cuſtome of that Age and Country, and to that reſpect, a Perſon of *Abraham's goodneß* and *ſagacity* would expreſs to Strangers of a *promiſing miene* and *venerable aſpect*: But after this, we find the Angels going for *Sodom*, but *Abraham ſtanding ſtill before the Lord*; Two onely went forward, ſo *Lot* in *Sodom* met with, and entertain'd but Two; the Third continued ſtill with *Abraham*, with infinite condeſcenſion, declaring to him the reaſon of this extraordinary appearance upon Earth; this favour hindred not the deſign, but the other Two *paſs'd on* while *Abraham* had the liberty to argue the caſe with him, who is particularly ſtil'd *the Lord*, ſo the Writer, ſo *Abraham* in that converſe frequently ſtiles him, and that not by the

1.

Gen. 18. 2.

v. 22.

same word originally which *Lot* made use of
c. 19. 2. to the two Angels appearing to him, which is onely אֲדֹנָי which the *Jews* account a name applicable to any, but by that *sacred* and *ineffable name* יְהוָה A name, as they say, onely applicable to the most High God; and here we find *Abraham* continually speaking, as any who ownes and reveres the Eternal Majesty of God, would supplicate to Him, and making use of that particular argument in his request, *Shall not the Judge of*
c. 18. 25. *all the Earth do right?* He then to whom *Abraham* apply'd himself was the *Judge of all the Earth*, therefore *no created Angel*, for such were never honour'd with that Character, but it's properly attributed to the
Ps. 94. 1, 2. *Supreme God* by the Psalmist, *O God to whom vengeance belongeth, shew thy self, lift up thy self, thou Judge of the Earth!* and by the
Heb. 12. 23. Apostle, where he tells the *Hebrews*, *They were come to God the Judge of all*, or as your Margin reads it, *To a Judge the God of all.* If we look yet forward into this story, when *Lot* was convey'd safe from the destruction which fell upon *Sodom*, we are told, *The*
Gen. 19. 24 *Lord rained upon* Sodom *and upon* Gomorrha *brimstone and fire from the Lord out of Heaven*, where *Photinus*, from whom some de-
Epiph. Hær. l. 3. *p.* 832. nominate our *Socinians*, owns, it was the ὁ λόγος, the *Word* which rained from the
Sandii Hist. Enud. l. 1. *p.* 118. Lord, but *that Word was God*, as we learn from the Evangelist, *John* 1. 1. By this we gain the certainty, that our Saviour, the Son

of

of God had a Being before he was born of the Virgin *Mary*, that the Title, Power, Acknowledgment, belonging to the true God were given to him, therefore that He was *the true God.* To this might be added the Hiſtory of *Jacob*'s wreſtling with the Man, when he was left alone; The Man he wreſtled with, antiquity generally underſtood to be *the Angel of the Covenant*, ſo Chriſt is nam'd, and this interpretation is no way diſagreeable, ſince the wreſtler *from the very conteſt* gives *Jacob* the name of *Iſrael*, which ſignifies a *Prince*, or *one that powerfully prevails with God.* The Perſon wreſtling with *Jacob*, refuſes to tell his name, which created Angels were not wont to do. *Gabriel* told *Zacharias* his name, the name of *Michael* is often mention'd, and the Writer of the Apocryphal book of *Tobit*, ſuppoſes it no unuſual thing, when he introduces *Tobias*'s companion, calling himſelf Raphael, *one of the ſeven Angels that ſtand in the preſence of God, i. e.* are in a more glorious ſtate than the reſt of that Heavenly Hoſt; Again, *Jacob* expreſſes his ſenſe of his Antagoniſt, in the Name he gave to that place, and the reaſon of it, *for*, ſays he, *I have ſeen God face to face, and my life is preſerved*; And laſtly, *Jacob* pray'd to him for a bleſſing, and would not part without it, which argued his acknowledgment of a *Divine power* in him; and the Prophet *Hoſea* makes ſuch an interpretation of the

Malac. 3. 1. *Heb.* 12. 24. *Gen.* 32. 28 *Luke* 1. 19.

Text

Text ſcarce diſputable, where ſpeaking of *Jacob*, *He had power over the Angel*, ſays he, *and prevailed*, *He wept and made ſupplication unto him*, (that was to own Him the true God) *He found Him in Bethel*, *and there he ſpake with us*, *Even the* Lord GOD of HOSTS, *the Lord is his Memorial*; יְהוָה אֱלֹהֵי הַצְּבָאוֹת יְהוָה זִכְרוֹ An expreſſion ſo great and ſo high, as never any *created Being* pretended to.

Hoſ. 12. 4, 5.

We may then take notice of the 45 Pſalm, a Pſalm by all the ancient *Jews* apply'd to the Meſſias, and rightly, as will appear; that Meſſias was Jeſus Chriſt, in that both *Arians* of old, and *Socinians* of late, as well as the Orthodox agree, his very Name carries it, He is *Jeſus the Saviour*, He is *the Chriſt*, *the anointed of God the Father*. The Pſalmiſt there repreſents him at firſt, *as a Man*, tho' *Fairer than the reſt of humane race*; but he ſubjoyns, *Thy Throne*, *O God*, *is for ever and ever*, *the Scepter of thy Kingdom is a right Scepter*, *Thou loveſt righteouſneſs and hateſt wickedneſs*, *therefore God thy God hath anointed thee with the oyl of gladneſs above thy fellows*, where *that God* to whom the Apoſtrophe or exclamation refers, is called by the ſame name with *that God*, who is ſaid to anoint him, in the original, and the whole Text is authentically apply'd to the Son of God by the Apoſtle, even to that Son whom he there ſhews to be *ſo far above all Angelick Beings*, *that when his Father brings his*

Pſ. 45. 2.

Hebr. 1. 8, 9.

firſt

firſt begotten into the World, he ſays, *And let all the Angels of God worſhip him*, which the Apoſtle quotes from the Pſalmiſt, not literally, according to the *Hebrew*, but according to the then *current tranſlation* of the *Septuagint*, which though varying from our *Hebrew* a little in words, is the ſame in ſenſe. That the word by us tranſlated *Gods*, ſignifies, and is apply'd to *Created Beings*, ſometimes, we admit of, as no way prejudicial to truth; but if the Angels are commanded to worſhip Him, and that Angel whom Saint *John* would have adored, forbad him, becauſe He, though an Angel, was *but a fellow Servant*, a Creature, and order'd him to *worſhip God*, *i. e.* the Supreme Being, then that muſt be a Rule to Angels too, and they might not adore or worſhip a Creature, no more than the Apoſtle might; therefore the Son of God was no Creature, ſince they are commanded to worſhip him; therefore He muſt be God, for we know of no *intermedial power* between a Creator and a Creature; We are to *worſhip the Lord our God, and him onely are we to ſerve*, as our Saviour himſelf alledges, but *We are to worſhip the Son of God*, Angels are to do ſo too, therefore the Son of God is God. And ſince we are gotten into this firſt Chapter of the Epiſtle to the *Hebrews*, we may add, in evidence of our aſſertion, that other quotation, *Thou Lord in the beginning haſt laid the foundations of the Earth, and the Heavens are the work*

Pſal. 97. 7.

Rev. 22. 9.

Mat 4. 10.

Pſ 102. 25.

Heb. 1. 10, &c. *work of thy hands, they shall perish, but thou remainest, and they all shall wax old, as doth a garment, and as a vesture shalt thou change them, and they shall be changed, but thou art the same, and thy years shall not fail*; which Text is so home to the proof of the *Divinity of the Son of God*; that *Schlichtingius* twists and winds himself every way to evade its force in his Commentary on the place, and after all does but *Magno conatu magnas nugas agere*, as the Comedian, *he makes a great stir to no purpose*, He finds fault with the Author of the Epistle, *If He*, says he, *design'd to perswade us Christ was the most high God, why did he not say so without any farther circumstance? the matter had been then past dispute:* But we suppose it is so plain as nothing can be more already, it's as plain as those words he'd prescribe could have made it, to All, but men of *perverse wits*, who *wrest the Scriptures to their own destruction*; for if, as He owns, none but the Supreme God could be the *Maker of Heaven and Earth*, and the *Creation of Heaven and Earth* be here by the Apostle ascribed to the *Son*, then the inevitable consequence which the Heretick would have had laid down at first, *is*, that the *Son is the Supreme God*, or God equal with the Father: And whereas the main foundation of the *Arrian* and *Socinian* Heresie is, (as *Sandius*, another of that tribe, owns) that *there was a time when the Son was not*, if the Son

of

of God was indeed the Creator of all things, then he was before all things, and conſequently before time it ſelf, and ſo their foundation is apparently falſe; for he that had a Being before time was, muſt of neceſſity be *Eternal*. But *Schlicktingius* would perſwade us that, of the whole Text produced by the Apoſtle, onely the ſence of the laſt words is to be referr'd to Chriſt, and that it's quoted onely to prove, that the Dominion of Chriſt ſhall not expire, but with the abolition of all things, *Quod Regni Chriſti, quod nunc in terris adminiſtrat, tergius in minus, cum inimicorum ejus omnium abolitione, locum. quos Cæli & Terræ ruina involvet, ſit conjunctus*, are his words, 'That the end of 'Chriſt's Kingdom, which he adminiſters in 'this World, is joyn'd with the utter aboli-'tion of all his Enemies, who ſhall be at 'once involv'd in the ruines of the Univerſe; As for the firſt part of the quotation, he makes it altogether impertinent, but that the Apoſtle took the Text whole as it lay, becauſe he knew the *Hebrews*, to whom he wrote, were in no danger of interpreting the Creation of the World, as referring to Chriſt, whom they knew well enough to be no other than ψιλὸς ἄνθρωπος, *a meer Man, and no more*, and adds, that *had the Apoſtle deſign'd any more by that Text, it had been altogether beſide his purpoſe:* But here I conclude, our Adverſary miſtook the Apoſtle's meaning wilfully, which is this.

Writing

Writing to the *Jews*, his first design is to convince them of the Messiahship of *Christ*, whom they knew to be a Man, they had seen evidences enough of *that* in what he *did* and *suffer'd* among them, they had seen him crucified, dead, and buried, so that they could not dream of his having onely a *fantastick body*, being onely an *apparition*, as some Hereticks afterwards asserted, a phantasm, or *a Spirit had no flesh and bones as they saw him have*; The *Hebrews* were so certain of this, that they would believe him to be *no more than a Man*, a man weak and inconsiderable, a perfect cheat, pretending to the noble character of being their long expected Messiah, but no way answering that Character, having appear'd in no such *glory* as the Prophets had foretold, and having wrought *no deliverance* for *Israel*, according to their reasonable expectations. Now, to convince them of their Error, he asserts *Christ to have been the Son of God*, v. 2. He proves the Messiah was to be so from their own Books, *v.* 5. He asserts Him to have been the *expreß Image of God's Person*, *the brightneß of his glory*, *the Upholder of all things by his power*, v. 3. That the Messiah was to be so, he proves from his *superiority to Angels*, v. 6, 7. Nay, he asserts him to be God, and proves the Messiah was to be so, *v.* 8, 9, 10, *&c.* In the Epistle afterwards he shews the *accompliſhment* of the Legal Types in him, with the *excellency of his office* in every

every reſpect, particularly of his Prieſthood, the concluſion of all which to *them* is this, That if the Types of the Law were accompliſht in him, (which they could judge of by comparing the Law with his Actions) if He were the *Son of God* as himſelf aſſerted and proved, he then could be no cheat, how meanly ſoever he appear'd in the world, but was capable of being the Meſſiah, and having own'd himſelf to be ſo (ſince he was incapable of deceit) He really was that Meſſiah they expected, and had wrought a Deliverance greater, and more valuable than they dream'd of, not only for *them*, but for *all the World:* and to make good this Truth, the applying the *Creation of all things* to him was not impertinent; *God made the Worlds by his Son*, v. 2. of this Chapter: Therefore he by whom the worlds were made, had a being himſelf before they were made, which is what St. *John* aſſerts of the *Word which was God*, *All things were made by Him, and without Him was nothing made that was made*, all which conſider'd, it's no wonder the Pſalmiſt preſcribed ſo to the Church, *Hearken O Daughter and conſider, and incline thine ear, forget alſo thine own people, and thy Father's houſe, ſo ſhall the King greatly deſire thy beauty, for he is thy Lord God, and worſhip thou him*; He that was God was really and lawfully to be worſhipped. *John* 1. 1, 3. *Pſal.* 45. 10, 11.

The

The next place I shall urge is that of the
Isai. 9. 6. Prophet *Isaiah*, *Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and he shall be called Wonderful, Counseller, the mighty God, the everlasting Father, the Prince of Peace*: That this was a Prophecy of the Messiah to come, has never that I know of, been doubted, and it has been as universally apply'd to the blessed Jesus; but that he should be called the *mighty God*, and yet *not be God*, would appear very strange! The title of God is, we know very well, apply'd in Scripture to Angels, to Princes, to those to whom the Word of God was sent, but none of these ever wore the name of *the mighty God*; The *mighty God* here is emphatical and equivalent to the *Almighty*, *and the only God*: and that we should be the less doubtful of his meaning; the same Son, who is called the *mighty God*, is called the *everlasting Father*, or the Father of eternity, the Father is as much as the Author or Commander of eternity, which could not without absurdity be applyed to him, who once was not, or had no being himself. The *Chaldee* paraphrast calls him קָיֵם לְעַלְמַיָּא מְשִׁיחָא *The Messias living to eternity*, the name indeed is very proper to God the Father, nor could it with any probability be applyed to the Son, did not our Saviour himself solve the difficulty
Joh. 10. 30. effectually when he tells us, *I and my Father are one*; if they be *One*, the same Epithets

thets belong to both; and yet that we may the leſs doubt to whom the whole text belongs, this *mighty God* and *everlaſting Father* is ſtyl'd the *Prince of Peace*, ſo the bleſſed Jeſus is ſaid to be *our Peace*, to be the *Lord of Peace*, and the juſt ſucceſſor of that Prieſt of the moſt high God *Melchizedech*, who *was king of Righteouſneß and king of Peace.* *Epheſ.* 2. 14 2 *Theſſ.* 3. 16. *Heb.* 7. 2.

Again the Prophet *Jeremiah*, in that plaineſt Prophecy of his concerning the certain Advent of the Meſſias, teaches us thus, *Behold the days ſhall come, ſaith the Lord, that I will raiſe unto David a righteous branch, and this is the name whereby he ſhall be called the Lord our righteouſneſs*, יְהוָה צִדְקֵנוּ That name there too is applied to him which belongs to none but to the ſupreme God; It's the name, as *Ben Maimon* aſſures us, which ſignifies the *Divine eſſence* purely by its ſelf, without any reſpect to the Creatures: now that the *Divine Eſſence* it ſelf ſhould be attributed to a meer Man is downright blaſphemy; but here it's attributed to that *Branch* promiſed to *David*, which all the antient Rabbins, and the eldeſt Fathers of the Church interpret of the Meſſiah, that Chriſt was the Meſſiah every one who receives the Goſpel muſt acknowledge, therefore Jeſus the Meſſiah was *God*, and ſo *the Lord our righteouſneſs.* If we farther compare this with that of the Prophet *Iſaiah*, *Surely ſhall one ſay, in the Lord have I righteouſneſs and ſtrength, In the Lord ſhall all the* *Jer.* 23. 5, 6.

Isa. 45. 24, 25. *seed of Israel be justified and shall glory*, and that again with that of the Apostle, *Christ*
1 Cor. 1. 30. *Jesus is made of God unto us wisdom and righteousness and sanctification and redemption*, We shall find somewhat more attributed to Christ than lyes within the power of the holyest *meer Man* that ever was or could be in the world; *Israel* is to be saved, Man to be justified by him: now let a Man be never so pure, never so innocent, if he be but a *meer Man* his Righteousness and Innocence is nor can be no more than may serve his own necessity, it is what God requires at every one of our hands; it's true for *ten righteous Men* God would have spared *Sodom*, but that was only temporally, God's judgments might have been deferred for a while, and yet the *Sodomites* have been damn'd at last: But the Righteousness of Christ is meritorious and available on our account, he is *our righteousness*, and consequently by him and upon his account we are justified from the guilt and punishment of sin, our sins being pardoned through his merits and for his sake, and we instead of damnation, being made Inheritors with the Saints in glory: hence it comes to pass, that we, who are forbidden *to glory in Man or in*
v. 31. *any child of man, because there is no help in them*, are allowed and encouraged to *glory in the Lord*, and well we may since he may be and is *our Righteousness*, therefore he whom we are allowed to glory in must be

more

more than Man; but he is no Angel, therefore he muſt be God.

The laſt place I ſhall inſiſt on is that of the Prophet *Micah*, *But thou Bethlehem Ephrata tho' thou be little among the thouſands of Judah, yet out of thee ſhall he come forth to me, that is to be ruler in Iſrael, whoſe goings forth have been from of old, from everlaſting*; That this Text referred to the Meſſiah we are put beyond doubt by that of the Evangeliſt, where he tells us that when *Herod* had demanded of the *Jewiſh* chief Prieſts and *Scribes* where Chriſt ſhould be born, they preſently anſwered him it ſhould be *in Bethlehem of Judæa*, and bring *this Text* to prove their aſſertion, the application then being certain, we may obſerve how directly this Text contradicts the *Arrian* and *Socinian* Poſition: They ſay, *there was a time when the Son was not*, the Prophet ſays, *his goings forth have been from of old, from everlaſting*, or as the Septuagint, Καὶ ἔξοδοι αὐτοῦ ἀπ' ἀρχῆς ἐξ ἡμέρων αἰῶνος. *His goings out are from the beginning from the days of eternity*, if his goings forth were *from eternity*, he himſelf was *from eternity* too, if *from eternity*, there was then *no time wherein he was not*, therefore he was God, for there's nothing to which eternity can be truely attributed but God; or if we ſhould with ſome learned Men tranſlate the Hebrew word מִקֶּדֶם *from the Eaſt*, our Interpretation would not ſuffer at all, it would

Micah 5. 2

Matth. 2. 4, 5, 6.

then be, *his goings forth have been from the east from the days of old*, therefore he was or had a Being before the date of this Prophecy; therefore, he had a Being before he was born of the blessed Virgin, therefore he was eternal, therefore he was God: I might have urged more passages out of the Old Testament, but these may suffice to evidence that *That Messias of whom the Prophets spoke, was believed by them to be God as well as Man*; their Prophecies indeed were by that means the more obscure and unintelligible to the *Jews*, who saw Christ frequently, but they saw only his *Humane Nature*, they understood no more of Him, nor did they then expect their *Messias should be God*, but only some *great Man*, which they saw the blessed Jesus as to his outward appearance was not, and therefore they pick'd a quarrel with him as guilty of Blasphemy, because he *being a Man made himself God.*

*Joh.*10.33.

2. We come to consider *His declarations of Himself*, and his Apostles *declarations concerning Him*, in the New Testament, which we shall find of such a nature as may sufficiently prove the Divinity of the Son of God, and here we'l begin, as *Enjedine* a subtle and industrious Unitarian does, with that of *S. Matthew*, where having given us an account of the Angels charge to *Joseph* concerning his espoused wife, then with child

child by the power of the Holy Ghoſt, he tells us, that *in all this, that of the Prophet was fulfilled, Behold a Virgin ſhall be with child, and ſhall bring forth a Son, and they ſhall call his name Immanuel, which is being interpreted, God with us*, this the Evangeliſt quotes from *Iſai.* 7. 14. Here *Enjedine* makes the Evangeliſt a very *impertinent Writer*, alledging Old Teſtaments-texts upon every *little hint*, tho' never ſo *far from the purpoſe*; which argues very little reverence for an inſpired Writer: He tells us *The name Immanuel could not ſignifie that Chriſt was God, becauſe the Prophet where he names him, ſays he was ſometime to be born, that he ſhould eat butter and honey, that he ſhould ſometime be ignorant of the difference between good and bad, &c. therefore he could not be God*; but all theſe things were and were *neceſſarily* true of him as he was Man, ſince he aſſumed a *real* and not a *fantaſtick body*. We know he was *born in the fulneſs of time*, taking fleſh of the Virgin *Mary*, that what was the dyet of other infants in thoſe parts of the world, was his too, that it might be evident to all the world he had aſſumed a *real body* like other men, in every thing but ſin; We believe his *Humane Body* grew and increas'd as that of other men, and that *rational Soul* joyned with his body, by which he was a *true Man*, had its advances in underſtanding, tho' at a greater and more early rate than others, all this we believe, and yet *Matth.* 1. 23.

Christ might be *God* and *God with us* for all this: For the reality of his *Humanity* was not any prejudice to the *truth* of his Divinity, he was perfect Man and no less perfect God. Our adversary questions farther *whether the name Immanuel be here given to Christ or not*, because he finds him no where else called by that name: But neither was there any reason for that, this prophetical name being chiefly designed to signifie his *Nature*, as *Christ* was to signifie his *Office*, and since 'tis certain the name does belong to some body (for it's not put there for nothing) either it belongs to Christ, or that Author ought to have named some body to whom it did belong, but he is silent in that matter, therefore we conclude it belongs to the Son of God. He alledges farther, that *supposing the name Immanuel be the name of Jesus in the Text, it signifies no more, than that God was in and with him as he was with other of his Prophets*: but that's impertinent, since the name doth not import that *God was in or with him*, but that, upon his Incarnation, *God was with us*, *i. e.* God did then assume flesh and appear to and come among us, which could not be unless he were God. He tells us, *Moses* might as well have been called *Emmanuel* while he converst with the *Israelites*, and the Ark of God (especially since the *Israelites* expected to be saved by it, and upon its being brought into the field the *Philistines* cryed out, *God is come*

Enjed. in locum.

1 Sam. 4.

into

into the Camp) but was *Moſes* conceived of the Holy Ghoſt? was the Ark of God really a living Saviour? God might have given them what names himſelf pleas'd, but we no where find that he gave them *this*, which ſhews that he deſigned to appropriate this name wholly to his own Son, when he ſhould ſend him into the world, that under that very ſtate of exinanition or humiliation we ſhould ſee him, we ſhould know how great a Being converſt with us. What elſe he objects is abſurd even to ridiculouſneſs, *viz. That many ſince that time, have born the name of Immanuel, and yet we never took them for gods*, as ſeveral Emperours of *Conſtantinople*, and many private men, among the reſt *Immanuel Tremellius*, as he inſtances, a learned Proteſtant of later years: He might as well have proved, that becauſe ſeveral *Jews* and others have been called *Moſes*, and yet none of them were *Lawgivers to Iſrael*, therefore *Moſes* the Son of *Amram* was no ſuch *Legiſlator*; or that, becauſe there were ſeveral *Jews* who bore the name of *Joſua* or *Jeſus*, who were not the *Saviours of the world*, that therefore our *Jeſus* was not ſo; what ſignifies what name I or another fix upon my Son? Or what's more ordinary than for Men to baptize their children by Scripture-names, without ever reflecting on or knowing the meaning of thoſe names? But where God gives a name, and where the Spirit of God interprets it, nei-

Christ might be *God* and *God with us* for all this: For the reality of his *Humanity* was not any prejudice to the *truth* of his Divinity, he was perfect Man and no less perfect God. Our adversary questions farther *whether the name Immanuel be here given to Christ or not*, because he finds him no where else called by that name: But neither was there any reason for that, this prophetical name being chiefly designed to signifie his *Nature*, as *Christ* was to signifie his *Office*, and since 'tis certain the name does belong to some body (for it's not put there for nothing) either it belongs to Christ, or that Author ought to have named some body to whom it did belong, but he is silent in that matter, therefore we conclude it belongs to the Son of God. He alledges farther, that *supposing the name Immanuel be the name of Jesus in the Text, it signifies no more, than that God was in and with him as he was with other of his Prophets*: but that's impertinent, since the name doth not import that *God was in or with him*, but that, upon his Incarnation, *God was with us*, *i. e.* God did then assume flesh and appear to and come among us, which could not be unless he were God. He tells us, *Moses* might as well have been called *Emmanuel* while he converst with the *Israelites*, and the Ark of God (especially since the *Israelites* expected to be saved by it, and upon its being brought into the field the *Philistines* cryed out, *God is come*

Enjed. in locum.

1 Sam. 4. 7

into

into the Camp) but was *Moſes* conceived of the Holy Ghoſt? was the Ark of God really a living Saviour? God might have given them what names himſelf pleas'd, but we no where find that he gave them *this*, which ſhews that he deſigned to appropriate this name wholly to his own Son, when he ſhould ſend him into the world, that under that very ſtate of exinanition or humiliation we ſhould ſee him, we ſhould know how great a Being converſt with us. What elſe he objects is abſurd even to ridiculouſneſs, *viz. That many ſince that time, have born the name of Immanuel, and yet we never took them for gods*, as ſeveral Emperours of *Conſtantinople*, and many private men, among the reſt *Immanuel Tremellius*, as he inſtances, a learned Proteſtant of later years: He might as well have proved, that becauſe ſeveral *Jews* and others have been called *Moſes*, and yet none of them were *Lawgivers to Iſrael*, therefore *Moſes* the Son of *Amram* was no ſuch *Legiſlator*; or that, becauſe there were ſeveral *Jews* who bore the name of *Joſua* or *Jeſus*, who were not the *Saviours of the world*, that therefore our *Jeſus* was not ſo; what ſignifies what name I or another fix upon my Son? Or what's more ordinary than for Men to baptize their children by Scripture-names, without ever reflecting on or knowing the meaning of thoſe names? But where God gives a name, and where the Spirit of God interprets it, nei-

ther the *Name* nor the *Interpretation* can be insignificant, nor is it so here, but being by the Prophet of old *assign'd to*, by the Evangelist here *applyed to* the Son of God, it sufficiently teaches us that He was God eternal, even *God with us*.

In the next place we may consider that Command of our Saviour himself to his Apostles when he gave them their Commission for executing their Apostolical Functions, *Go ye and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*; Where the Son and the Holy Ghost being set equally with the Father, as the objects of our Baptismal Faith, either prove to us their certain equality, or seem of a very dangerous import, ready to impress upon us *false notions of the Deity*, and to make us think those really equal, whom we see by Christ himself joyned together, without any *particular mark of distinction or inequality*, when indeed they are not: But this were to represent the Evangelist under a very ill Character; I shall not insist upon that in this place, that the Father, Son and Holy Ghost are here named as *three distinct Beings, and one as much and really a person as the other*, (which the *Socinians* deny of the Holy Ghost) but shall only take notice of those *evasions* they make use of, for here they tell us, That we may as well infer from that of the Apostle concerning the *Israelites*, *That they were all Baptized*

Matth. 28. 19.

Enjed. & Wolzogen. in loc.

1 *Cor.* 10. 2.

unto

unto Moſes in the cloud and in the ſea, that *Moſes* was the *moſt high God*, as that *Chriſt was God* from this command of Mens being baptized in his name; We know well enough, that to be *baptized into Moſes* is, to be initiated into that Church which is governed by that Law given by God to *Moſes*: and that to be *baptized into Chriſt* is, to be entred into that Church which receives God's Law as delivered by Chriſt; but where, in any divine precept, do we find God the Father and *Moſes*, and the Holy Ghoſt linked together, as if there were an equality among them? We are told indeed by *Wolzogenius*, that that paſſage after the *Iſraelites* having gone through the red Sea, is a parallel, *Having ſeen that great work which God had done upon the Ægyptians, having drowned them, while themſelves were ſafe*, we are told, *the people feared the Lord, and believed the Lord*, or *in the Lord*, as your Margin reads it, *and in his ſervant Moſes*; but that's indeed no parallel, for there's diſtinction enough made between God and *Moſes*, one is *the Lord*, the other but *the ſervant*: but there is no ſuch diſtinction in the Text, no ſervant, no intimation of an inferiority, but only the order of nature followed, and the Father put before the Son, and both before the Holy Ghoſt which proceeds from both: Then, whereas *Enjedine* tells us, *That to be baptiſed into* Moſes *was not to believe that* Moſes Exod. 14. 31.

was

was the most high God, and consequently, *That to be baptised into the name of the Son of God, is not to believe any such thing of him*, he forgets, that to be baptised into the name of the Father, is to declare our belief of His being *the most high God*, by his own confession: (yet *that belief* is the very Character by which those Hereticks distinguish themselves from us, whom they call Trinitarians) and if that be own'd, our baptising in the name of Christ, must infer our acknowledgment of his Divinity, since the Father and the Son are joyned together in the same expression, and we are baptised alike, and as much into the name and belief of one, as of the other. But they would prove that Christ is not *here* made *equal with his Father*, because S. *Paul* afterwards ranks him but with himself and others, as in his reproof of the *Corinthians* for saying, *I am of Paul and I of Apollos, and I of Cephas, and I of Christ*. Here indeed they confess *there is a real superiority in Christ to any of these mentioned with him*: That acknowledgment was inevitable: But farther, tho' the Apostle condemn the *Corinthians* for calling themselves by *his name*, or the *name of any of his fellow labourers*, yet he approves their calling themselves *by the name of Christ*: for so he tells them with respect to Creatures and their circumstances, *All are theirs, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things*

1 *Cor.* 1. 12

1 *Cor.* 3. 22, 23.

to come, all are yours; but then he changes his ſtile, *and ye are Chriſts, and Chriſt is Gods*, and ſo he was, *the Meſſiah, the Anointed ſent by God into the world.* In concluſion they tell us, that theſe words were never deſigned as a *formulary of Baptiſm*, which they prove, *becauſe there is no account in Scripture*, particularly in the Hiſtory of the *Acts, of any baptiſed by this form*, but will they aſſert there was no form at all, no ſignificant words made uſe of in the adminiſtration of that ordinance? that would be to leave the meaning of the outward Ceremony uncertain, and to take away the Sacramental nature of baptiſm; if there were *any words* uſed, either they muſt *allow theſe*, or *aſſign ſome other*, which none that I know of have attempted. It's true, they ſay, the *Eunuch* only declared to *Philip*, before his Baptiſm, that *He believed Jeſus Chriſt was the Son of God*, and there was no need of more, *Philip* queſtioned not his *belief of a God*, He was a *Jewiſh* Proſelyte, and if he owned the *Son-ſhip of Chriſt*, he would by conſequence believe *whatſoever ſhould be revealed to the world by him*: But we read not of any words uſed by *Philip* in the act of baptiſing him; they ſay this ſilence proves the words in the Text we are treating of, *were not uſed*: I ſay no, but Chriſt's *particular inſtitution* being very well known, and his diſciples *uſing to obey* his commands, *S. Luke*'s ſilence infers that *Philip* uſed *thoſe* Acts 8. 37.

very

very words so instituted, otherwise the Evangelist would have taken notice of some other; and thus after all, God the Father, Son, and Holy Ghost, being joyn'd together in the *words of institution* in Christian Baptism without any mark of inferiority, these words prove *the Son of God to be God equal with his Father*.

The next place we shall insist upon is that *remarkable beginning* of S. *John*'s Gospel, *In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God, all things were made by him, and without him was not any thing made that was made*; where we have these two great men *Erasmus* and *Grotius* agreeing with us, *That they are an unanswerable argument of the Divinity of the Son of God*, who yet are apt enough to betray that article of our Faith, by weakning other *considerable evidences* of the same truth. As for the person here meant by the ὁ λόγος, the Word, the *Socinians* themselves as far as I can find, excepting the Annotator on the *Racovian* Catechism, acknowledge, that it is the *Son of God*: to tell all their discourses, for the eluding the force of this Text, would be a work too tedious, only this we may observe, they tell us, 'That whereas '*Moses* begins his History of the Creation 'with a like expression to this of our Evan'gelist, its rational to believe, that the E'vangelist here is only going to describe a

John 1. 1, 2, 3.

'second

'ſecond or a better *Creation*, or rather the '*renovation* of all things by Jeſus Chriſt, 'which had been ruined by the fall of our 'firſt parents; which *renovation* of things 'began at the time of our *Saviour's Incar-* '*nation*, and therefore the Evangeliſt means no more by that phraſe, *In the beginning was the word*, but *that Jeſus Chriſt the word of God had a being when the Almighty God firſt ſet upon this work of re-creation or renovation of all things.* 'And that indeed the deſign 'of the Evangeliſt is only to obviate an ob-'jection, that might be made on the behalf 'of *John* the Baptiſt, who ſtood fair to have 'been taken for the Meſſias, becauſe he firſt '*entred upon his office, and preached repentance,* '*and baptiſed*, which were truly Evangeli-'cal works; whereas Chriſt himſelf lay '*hid*, and wholly *undiſcovered* to the world: But to my beſt apprehenſion, there was very little need of all this care, for tho' ſome ſuch thoughts might have entred into Men's heads when they were all full of expectation of a Meſſias, that *John*, whoſe *holy and ſevere life*, and whoſe very *uſeful doctrine* was generally known, might be that Meſſias, as we ſee by that meſſage which the *Jews* ſent to him from *Jeruſalem*, *Art thou the Chriſt or Elias, or that Prophet, or who art thou?* tho' men might entertain ſome ſuch thoughts, the Evangeliſt repreſents *John* the Baptiſt as very careful to prevent any ſuch dangerous miſtakes; therefore he not only anſwers *negatively*

tively to their particular enquiries, *viz.* That he was *not Christ*, *nor Elias*, *nor that Prophet*, but he answered *positively* too to their Gene-
v. 19—23. ral question, that *He was the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths streight, as saith the Prophet Esaias.* Now the Baptist being so very much reverenc'd, and so mightily followed as he was, his answer could not but be spread about through all *Judæa*, and the expectations of Men be the more rais'd, because the person there propheſied of by *Isaias*, was to be the *forerunner* of the Messias: he therefore being come, the other could not be far behind. Besides, if we interpret the Gospel of the *glad tydings of Salvation* brought to all mankind, the Evangelists expression will be *untrue*. For, not to mention the Promise to our first Parents, and those afterwards repeated to the Patriarchs, and frequently declared and enlarged upon by the Prophets, that of the Angel to *Zacharias*, the Father of S. *John* Baptist, and that of the same Angel to the blessed Virgin (and they were certainly tydings of great joy, and the real beginnings of that which is peculiarly stiled the Gospel) both these were before the very *conception of our Saviour*, therefore He as a meer man, *was not*, *or had no being in the beginning of the Gospel*; and doubtless the Evangelist here, in the *beginning of his History*, taking up the very expressions of *Moses* in the *beginning of Genesis*,

Geneſis, and uſing his very words as tranſlated by the Septuagint, ſuppoſed his Readers would take his words in the ſame ſence as they underſtand thoſe of *Moſes*, and ſo, *in the beginning* in both places, ſignifies as much as *before there was any thing exiſtent:* ſo *before any thing, but the eternal God himſelf, had a being, God out of nothing, produced all things:* and ſo *before any thing, God excepted, had a being, the Word was:* therefore that Word was God, becauſe God only could exiſt in the beginning or before the Creation of all things: and thus the Evangeliſt ſays ſomething peculiar of Chriſt, and what might really ſet him above the Baptiſt, or bleſſed Angels, or any other Creatures whatſoever: Otherwiſe the Apoſtle, according to the *Socinian* fancy, would have taken pains to prevent an Objection never brought, at ſuch a time too as never any Man could have rais'd it, for he wrote his Goſpel, according to all accounts, about the 90*th.* year of our Saviour, toward the end of his own very long life, and when the Goſpel was ſpread in all quarters, and Hereſies had gotten a great footing in the Church, when that Objection about *John* Baptiſt would have appeared nonſenſical and ridiculous: Whereas, had he deſign'd his *Maſter's honour* or the *advantage of mankind*, he would have made haſte, and have pen'd his Goſpel very early, when ſuch poor objections might have appeared with ſome

counte-

countenance. But it follows, *In the beginning the Word was with God*, this seems to prove very plainly, that, if the Word here spoken of be indeed the Son of God, *he had a being before he was visible in our Nature*, and that *above*, or in *Heaven*, or in the *peculiar place of the Divine presence*; which granted, is enough to destroy all the *Socinian* Doctrine of Christ's being a *meer Creature*, or a *Man like one of us*, and no more. That Christ really had such a Being *antecedent to his Incarnation*, we have reason to believe on the authority of concurrent Texts of Scripture, for so our Saviour calls him-
John 6.51. self before the cavilling *Jews*, *That Bread which came down from Heaven:* But if he came down from heaven, He must first have been there, and that at least some time before he told them so. The *Jews* in general, nay his own Disciples, thought this *a very hard saying*, an expression that was very hard to be understood; and so it was to those who were wholly taken up with *carnal thoughts*; our Saviour cures their amazement or incredulity with a strange intimation,
v. 61, 62. *What and if you should see the Son of man ascend up into heaven?* This question plainly enough asserts, that he had been with God before they conversst with him here on earth, and this *Socinus* himself acknowledges, for he knew not how to disengage himself from the force of this, and that yet more astonishing declaration of our Saviour to *Nicodemus*,

demus, No man hath aſcended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven; which expreſſion, according to the *Socinian* Rational way of expoſition, as they call it, is meer riddle or contradiction: but according to the Catholick Faith concerning the *eternal generation* of the Son of God, is eaſie and intelligible to every man. For if it were *God that was manifeſt in the fleſh*, and continued the ſame *eternal God* ſtill, He might in his *divine nature* always be with his Father, and yet in his *Humane Nature* be converſant among Men, at the ſame time. But tho' *Socinus* and his followers ſometimes own the literal truth of theſe expreſſions, they cannot hold true to what they allow, for one while they'd change it's nature, and make it *figurative*, So *Jeſus* Chriſt was in heaven *by the divine raptures or meditations of his Soul*, or he was in heaven *by that perfect knowledge he had of all divine matters*; thus *Socinus* himſelf: But he quits it at laſt, and flyes to that wonderful diſcovery, *filium hominis verè & propriè de cœlo deſcendiſſe & in cœlo fuiſſe*, That *the Son of Man was truly and properly in heaven, and deſcended from thence, before he diſcours'd theſe things with the Jews*. But would you know how? it was as *S. Paul*, who tho' but a meer Man, *was caught up into the third heavens, into Paradiſe, and heard unſpeakable words which it is not lawful for a man to utter*; ſo the bleſſed

Joh. 3. 13.

Explic. loc. S Script. Op. v 1. p. 146.

2 *Cor.* 12. 2, 3, 4.

Jesus was taken up *bodily* into Heaven, and there was *conversant* some time with God, and was there as in a School, taught those things he was afterwards to preach, and do in the world: Would you know when? It was, *say some*, when he was twelve years old, and his parents mist him at their return from *Jerusalem*, and after three days found him among the Doctors. *Wolzogenius* supposes it during the *forty days fast* in *the wilderness*, for whereas *Socinus* thinks it highly fit that as *Moses* the *type* was with God upon the Mount, that he might there learn those Laws and Ordinances he was to deliver to the *Israelites*, so it was very reasonable, Christ the *Antitype*, should have some such like converse with God, for the same purpose, in a nobler place, therefore this Author, to carry on the parallel the farther, would pitch it on that time to which the Evangelists allot *forty days*, because *Moses* was the *same space of time* in the Mount, and this was the great Invention of *Lælius Socinus*, which cost him *so much study, so many fastings, and earnest prayers to Almighty God:* and *Schlichtingius* pursues the fancy with a great deal of heat and violence; *Crellius* joyns with it too, so that this may pass for their general solution of the *difficulty*, a difficulty which could never be found till they created it, and with their mighty pretences to *Reason* and *clear interpretation of difficult places*, shut all true *Reason* and *clear*

Wolzog. in Jo. c. 3. v. 13.

clear Scripture-light out of doors. It's certain, that the Evangeliſts mention nothing of this formal aſcent into heaven, and is it likely that they who ſet down all the circumſtances of his birth, to his very wrapping in ſwadling clothes, and lying in a manger, they who mention his flight into *Ægypt*, his wandring from his parents, his ſeveral aſcents to *Jeruſalem*, his Transfiguration on mount *Tabor* (a matter much leſs glorious and important) his talk with *Moſes* and *Elias*, (a very unneceſſary diſcourſe, if he had learn'd all thoſe things from God himſelf before) is it likely, that thoſe who ſet down theſe things ſo punctually; nay, S. *Luke* himſelf (of whom, when it ſerves their turns, they ſay, that *He was ſo inquiſitive*, as to omit nothing of conſequence wherein our Saviour was concern'd) that theſe ſhould omit ſo prodigious an Aſcent into heaven as *this*, which would naturally have conciliated ſo great an authority to his perſon and his doctrine, and would have been very neceſſary too if he had been no more than a meer man? Had there really been ſuch an Aſcent, it would have been very improper in his *younger years*, for beſides the weakneſs and inſufficiency of that age for the moſt *divine ſpeculations*, we are told plainly, after that diſpute of his with the Doctors, and his return with, and obedience to his parents, that *He encreaſed in wiſdom, and in ſtature, and in favour with* Luke 2. 52.

God and Man, which must be false and ridiculous, if he had been in Heaven before, and had been fully instructed in all divine matters by God himself. As for that second time allotted for this Ascent, *viz. immediately after his Baptism*, the Evangelists tell us plainly, the design of his being led by the Spirit into the wilderness was, *that he might be tempted of the Devil:* Nay, and as S. *Luke* asserts, He *was tempted by the Devil forty days*, this could not have been true, had he been in Heaven any or all those days; and whereas the Evangelist adds, that *in those days he did eat nothing, and when they were ended he afterwards hungred*; this story must be both *false and disgraceful* too: for how could he, who had *corporeally* attained the glorious vision of the Almighty, be so soon affected with the *inconveniences of flesh and blood*, when we never find *Moses*, tho' fasting as long several times, complaining of any such hunger? Or can we believe the Devil, so very *diligent and violent* an enemy to Man's happiness, would have given our Saviour so glorious a respite, which, in all probability too, must have been so prejudicial to himself? When the *Socinians* can shew us any thing like a proof of their dreams in God's word, we'l consider it, till then we'l entertain it only as a ridiculous, not to say a blasphemous Romance, and adhere to the natural and genuine interpretation of these words, *the Word was with God*,

Luke 4.2.

God, viz. that Jeſus Chriſt, or, *he who in his humane nature bore that name, was from eternity actually exiſtent in the preſence, and in the boſom of his father*, that therefore that Prayer of his was rational and intelligible, *Now O father glorifie thou me with thy ſelf, with that glory which I had with thee before the world was:* This Prayer is intelligible enough, according to the common Doctrine of the Chriſtian Church, that *Chriſt had a being before the beginning of the world*: quit that ſence and we have nothing but figure upon figure, incoherent, inconſiſtent, and very profound Heterodoxy and nonſenſe. And may we not fairly aſſert that *old way* of explaining ſuch paſſages as theſe, when the Evangeliſt in the continuance of his diſcourſe, ſays plainly, *and the Word was God?* That the Word was *with God*, ſay they, is as much as if the Apoſtle had ſaid, *tho' he was unknown to the world, he was very well known to God in his privacy*, and that's very likely to be true, if God be Omniſcient, that he knew his Son: But if it be ſaid, *He only knew him*, then it's falſe; for God himſelf had, by his holy Angels before, made him known to the bleſſed Virgin, to his ſuppoſed father *Joſeph*, and to the Shepherds of *Bethlehem*, and to the Wiſe Men of the Eaſt; nay, he was known to moſt of them, by the name of the *Son of God*, by the office of *ſaving his people from their ſins, &c.* and good old *Simeon*, in his Euchariſtick ſong, *Joh* 17.5.

gives us a compleat *Compendium* of the Go-
Luke 2. 31, 33. ſpel, and we are ſure, *He knew* the infant Jeſus to be *the ſalvation of God, who was to be a light to lighten the Gentiles, and to be the glory of God's people Iſrael.* Here then we find, the adverſaries of our Faith wholly miſtaken: in the conſequent gradation of the Evangeliſts, they are yet engag'd in more difficulties, but what methods do they fix upon to diſengage themſelves? According to the ordinary acceptation of the words, a man would be ready to conclude that the Evangeliſt meant as he ſaid, and that if *the Word was God, he was ſo indeed*, and therefore not *ſimply* a Creature or a *meer* Man; but (what may look very ſuſpitiouſly) it's obſervable, that thoſe who are unwilling to own any ſuch thing as a *Myſtery* in the Objects of our Faith, make every word in this beginning of S. *John*'s Goſpel *Myſterious*; ſo, by *God* we muſt underſtand *Man*, or one that really is no more than a Man, only honoured with the name of God, as being his Deputy or Vicegerent, or as the
Pſal. 82. 6, 7. Pſalmiſt ſpeaks to Kings, *I have ſaid you are Gods, and all of you are children of the moſt high, but ye ſhall dy like Men, and fall like one of the Princes:* Well, we allow it; Princes are ſo ſtyl'd there in a *figurative ſence*, becauſe of their *deputation* from heaven, and the *derivation* of their authority from thence: And in *David* we have a King, *a Man after God's own heart*, but was ever

any

any thing like this in this text ſpoken of him? Would not the Author be impudently ridiculous, who ſhould preface a Hiſtory of *David*'s life thus, *In the beginning of the Iſraelitiſh Kingdom was David*, for ſo he really had a being, as ſoon as ever *Saul* had any title to that kingdom; and *David was with God, i. e.* He was known only to him, for God had cut out his Prophet *Samuel* a way to anoint him King unknown to *Saul*, to prevent any jealouſie in him of any ſuch intended Heir to his Crown, and *Iſrael* in general were as ignorant of his Unction to their government; and *David was God*, becauſe he held the place of God, and in his room and by his appointment managed that people? You ſee the reaſon of beginning ſo would be the ſame which theſe Men aſſign to our Evangeliſt: but would you not look on ſuch an Hiſtorian as an *impious blaſphemer*, or could ever any, without the ſpirit of Prophecy, imagine, that by ſuch expreſſions any thing of this nature could be meant? It's true again, that God promis'd *Moſes, he ſhould be inſtead of God to his brother Aaron*, that *he ſhould be a God to Pharaoh King of Egypt*, and what looks yet greater, *that Aaron ſhould be his Prophet*; We would conclude that by theſe expreſſions God meant no more, than that *Moſes* ſhould interpret the Will of God, or make it known to *Aaron*, dictating always to him what He ſhould ſay and do in the name of God: Exod. 4. 16 c. 7. 1.

and that *Pharaoh* ſhould ſhew a reſpect to him as to a Divine Perſon, and ſhould be no more able to offer him violence or to do any injury to him, how angry ſo ever he might be, than if he had really been a God: and that, becauſe of his ſlow ſpeech, *Aaron* ſhould deliver his mind and errand to *Pharaoh* for him: this Interpretation is natural, and the ſequel of the ſtory confirms it; but would ever any Man, that deſired to be ſoberly underſtood, have ſaid of *Moſes*, even when he was upon the Mount, that *Moſes was with God, and that Moſes was God*? No Author ſacred or prophane can afford us any parallel to this bold and impious aſſertion, that *the Word was God, or that any Perſon was God, and yet no more than a meer Man*. *Socinus* tells us, that *certainly if God had deſigned that we ſhould believe Jeſus Chriſt was the moſt high God, he would have told us ſo in plain terms*; Now had not *Socinus* himſelf and his Partners endeavour'd to have perſwaded the world otherwiſe, all mankind would have concluded this expreſſion of the Evangeliſt ſuch a *plain paſſage* as he required; and was the want of a ſingle particle enough ſo to obſcure the whole diſcourſe of the Evangeliſt, that, without a 1000. fictitious ſtories added to him, he muſt become abſolutely unintelligible? *God* in that expreſſion, *the Word was with God*, and in that again, *the ſame was in the beginning with God*, is, by themſelves underſtood

ſtood to ſignifie *the moſt high God*, and why ſhould it be otherwiſe interpreted in the middle ſentence? But *Schlicktingius* here ſets upon us with an abſurd paraphraſe of his own contrivance, the neceſſary conſequence, of the current interpretation of the Evangeliſt, For, ſays he, it will amount to this as if the Evangeliſt had ſaid, 'In the 'beginning was that one God, and that one 'God was with that one God, and that one 'God was that one God, and that ſame one 'God was in the beginning with that one 'God, and that one God made all things by 'that one God: Abſurd and ridiculous enough! but our own learned Dr. *Hammond* has furniſhed us with one of a more genuine and ſenſible complexion, thus, *In the beginning of the World, before all time, before any thing was created, the Son of God had a real being, and that Being with his Father, of whom he was begotten from all eternity, and was himſelf eternal God, and being by his Father, in his eternal purpoſe, deſigned to be the Meſſias, who was among the Jews known by the title of* the Word of God, *and is here fitly expreſs'd by that name*, The Word, *This eternal Word of God, I mean, by whom all things were at firſt created, He brought with him the Doctrine of life, &c.* Here we have the meaning of the Catholick Church ſet down, and a full explication of the Evangeliſt, without any ſuch nonſence or Tautology as *Schlicktingius* would amuſe us with: But as if the Spirit of

Schlicktin. in locum.

of God had resolved to prevent the *Socinian* Cavils, the Evangelist, to make us more certain who this Word was, adds this to his Character, *All things were made by him, and without him was not made any thing that was made*; but to evade this they give us a new cast of their subtilty and boldness: For here the word, *All things*, must lose its sence, and be understood only of *some particulars*; for they recur to their πρῶτον ψεῦδος, their original false principle, which is, that *in the beginning* is only *in the beginning of the Gospel*, and so by *all things* here are meant only *such things as have a particular respect to the promulgation of the Gospel*, of all which things he was the Author; but their first principle is yet very far from being made good, nay had our Evangelist expressly said, *In the beginning of the Gospel was the Word*, which yet neither was, nor could be his meaning, *All things were made by him*, could not admit of their restrained sence, the following words forbid it, *without him was nothing made that was made*: and for fear these words should be liable to any exception, the Apostle interprets their meaning by that, *He was in the World, and the World was made by him, and the World knew him not*: But here (rather than not elude the force of the words) they will in one verse make the word κόσμος *the World*, to carry no fewer than three several sences, as it's three times repeated; for first by his being

ver. 3.

v. 10.

being in the world is meant, his Converſing with all men in general, for there *by the World is meant All men*, by the *World* which was *made by him* is meant, *all thoſe who were created a-new in Chriſt to good works*, they are thoſe upon whom his Doctrine had its due effect; *Renovantur autem & reſtauran-tur homines per ſermonem cum ad fidem in ipſum adducuntur, &c.* 'Men are renewed 'and reſtored by the word, when they are 'brought to Faith in him, and draw a new 'Spirit, even the Spirit of Adoption, thro' 'him, whereby they mortifie the Fleſh and 'the Works of the Fleſh, from ſinners and 'ſlaves to vice they are made Saints, and 'from perſons condemn'd and loſt, they 'are made certain of eternal life: Such perſons then as theſe conſtitute the *ſecond World*, that World which was made by him: but becauſe it would ſound very odly, that theſe *new Creatures*, Men thus renewed in the Spirit of their minds, ſhould not know Him who had renewed or created them again, therefore they have thought of a *third World*, that *World which did not know him*, and that is the World of *obſtinate and contumacious Men*, who would not liſten to the *Word*, tho' ſpeaking never ſo powerfully: nor could the Word work at all on them, tho' in it ſelf of ſo efficacious a nature: thoſe indeed are ſometimes called *the World*, becauſe they are men of *earthly and degenerate minds*, Men, who give themſelves

Seblickius in locum.

ſelves wholly to mind earthly things; but never yet did any inſpired Writer call Holy Men, Men converted from the vanities of this World, from all the Luſts and Follies attending it, never did they call ſuch by the name of *Worldly Men*: But is not this a very hard ſhift, to chop and change ſo often in ſo very ſhort a ſentence? Whereas if we believe, as we ought, that this Habitable World, and all things therein were *created at firſt out of nothing by the Son of God*, the ſence will be eaſie enough, that *God the Son* was in this World, this World the Univerſal fabrick of which his own hand had made, and yet the World, ſo far as capable of ſence and knowledge, underſtood it not, or were not able to diſtinguiſh between the *Creator* and a *meer Creature*. That we ſhould believe the *Son of God made all things at firſt*, the Scripture ſeems to take a great deal of care, for ſo S. *Paul* teaches us, that *God created all things by Jeſus Chriſt*, *Epheſ.* 3. 9. *but much more fully*, *Coloſ.* 1. 15, 16. Where giving thanks to God the Father, who hath delivered us from the power of darkneſs, and tranſlated us into the Kingdom of his dear Son, he deſcribes that Son thus, *He is the image of the Inviſible God, the firſt-born of every Creature, for by him were all things created, that were in Heaven, and that are in Earth, viſible and inviſible, whether they be Thrones or Dominions, or Principalities or Powers, all things were created by him and for him,*

him, and he is before all things, and by him all things conſiſt, and the Author of the Epiſtle is acknowledged to apply that of the Pſalmiſt to our Saviour, *Thou Lord in the beginning haſt laid the foundation of the Earth, and the Heavens are the works of thy hands*: A man would be apt to think theſe Texts were very *plain* and *poſitive*; yet here too they'l make their impious attempts, for *All things in heaven and in earth*, muſt mean only Angels and Men; be it ſo, how come the Angels to be *renewed by the Word*? They will not ſay the fallen Angels were reduced to a ſtate of Salvation, S. *Jude* will contradict them there, who tells us, *The Angels which kept not their firſt ſtate, but left their own habitation, God hath reſerved in everlaſting chains under darkneſs to the judgment of the great day*: They cannot ſay the Good Angels were ſo reſtored or renewed, for they were created *abſolutely happy*, and they had not loſt that happineſs; and our Saviour himſelf aſſerts, that *He came not to call the Righteous, but ſinners to repentance*, that *the Whole need not a Phyſician, but thoſe that are Sick*: The words then are as they ſound to us, they are general, and whereas the Apoſtle particulariſes in Thrones and Dominions, *&c.* after thoſe general words, *all things viſible and inviſible*, it's only to ſupply us with an argument *à Majori ad Minus*, that if even thoſe ſuperiour happy Beings, who might ſeem almoſt to be above

Heb. 1. 10.

Jude v. 6.

the

the rank of Creatures, if they yet ow'd their first originals to the hand of the *Son of God*, how much more may we conclude the visible or grosser parts of the Universe might owe their beginnings to his power?

Indeed the design of the Apostle is to set before our eyes in the beginning of his Gospel, the wonderful Condescension of the Son of God on behalf of miserable sinners, so to work in us a due sence of what we owe to so infinite a goodness, and a forward readiness to accept Salvation from so all-sufficient a hand, upon the terms propounded, *i. e.* Faith and Obedience; but what Topic could the Holy Pen-Man better begin his design with, than from that of Christ's being *God blessed for ever*, or from all eternity, from his existing always in the glorious presence of his Almighty Father, and being infinitely blest in himself, as being *One and equal with his Father*, (for a compleat and every way perfect *Union* or *Identity* can only be between equals.) The Evangelist proves this *eternal Greatness* by that sufficient argument of his being the great and *sole Creator of all things*. This *God*, this *Creator of all things*, appeared upon Earth, where, even those who were the Work of his hands, were grown to that Blindness through the greatness of their Sins, and the corruption of their natures, that tho' the whole Creation long'd for the glorious day of his *appearance*, Yet all the World seem'd

ſeem'd utterly unable to diſcover him: this glorious and eternal Word yet aſſumed Humane Nature, that he might be Viſible to the *eye of the World*, and that he might be able to offer himſelf a Sacrifice for the *Sins of the World*, that he might *atone* his Father's juſt anger, and *reconcile* us to him by his own moſt precious blood: To this end He underwent all the inconveniences ordinarily attending Mankind, and it was a ſevere beginning of his *debaſement* or *humiliation* for our ſakes, that whereas he honour'd the Nation of the *Jews* by being *born* among them, and whereas, out of particular commiſeration for that poor loſt people, he made himſelf firſt *known* among them, and Preach'd, and did Miracles, that they might the better underſtand him; yet, after all, *he came to his own, but his own received him not*, *i. e.* the generality of that Nation rejected him, *but thoſe who did receive him were empower'd by him to become the Sons of God*, they were ſo influenced, aſſiſted, ſupported, and dignified by his Sacred Spirit, that they attained the Spirit of *Adoption*, whereby they were able to cry *Abba Father*, or to call upon God with that confidence and ſecurity, which a dearly loved Son may have in an indulgent and well pleaſed Father; He was ſuch, becauſe that Holy Lamb, to whom *John* the Baptiſt gave his teſtimony, *did* really *take away the Sins of the World*, and this Lamb whoſe nature and

good-

goodness was so little understood, appear'd yet (especially after his Resurrection, when their minds were opened) to his Disciples, *full of Grace and Truth*, they *beholding his glory as the glory of the only Begotten Son of God*; such lustre would appear in him to the true believers eyes through the thick veil of his flesh, and all the dismal clouds of his unparallel'd sufferings. Now this glory which the Apostles saw in Christ, must be somewhat capable of distinguishing him from others, he might have appear'd as a *Son of God at large*, in the same sense as all those who live piously are called *the Sons of God*: but that would not at all have answer'd to what the Evangelist tells us his Glory made him appear, *i. e.* the *only begotten Son of God*, begotten of God in such a manner as never any *meer Creature* could be, glorious in such a Manner as no *meer Man* was ever capable of; but if he could be no Creature, he could be nothing but God, there being no *Intermedial Essence* between the Creator and the Creature; If then it be the distinguishing Character of the Almighty, that he has had *a being from eternity*, that he *is God*, that *He has made all things*, and that *there is nothing made but what is made by him*: that *He has made the World*, that *He has created all things visible and invisible, whether in heaven or in the earth*, that *He has founded the Earth, and the Heavens are the work of his hands*: if all these things are the

Characters

Characters of the moſt high God, Our Saviour juſtly wears them all. *He was in the beginning before all things, He was then with God, He was God, all things were made by him, and nothing without him, He made the World, and all things in it whether viſible or inviſible, &c.* therefore he was the moſt high God: notwithſtanding which *exalted nature*, he was pleas'd to manifeſt himſelf *in the fleſh*, or to become fleſh, which could be no diminution of his eternal glory, infinity being abſolutely incapable of any ſuch leſſening; *The Godhead was not converted into fleſh*, as the *Athanaſian* Creed expreſſes it, *i. e.* by taking our Nature, the Son of God did not ceaſe to be God, *but he took the manhood into God*, that which was limited and finite into that which was infinite. Thus have I very largely inſiſted on this beginning of S. *John*'s Goſpel, it being ſuch a diſcourſe as aſſerts the Divine Nature of the Son with the greateſt clearneſs and the moſt of circumſtance of all others, and therefore the whole body of the *Socinians* level all their skill and ſtrength againſt it, knowing very well, that a conqueſt here gain'd would go a great way to make them victorious in every quarter.

In the next place, Our Saviour diſcourſing with the *Jews*, who were always ſeeking occaſion to quarrel both his words and actions, when we may aſſure our ſelves, that if he had but the diſcretion of an ordi-

ordinarily prudent Man, he would have ſpoken with the greateſt caution in the World, He then tells them, without any limitation or allay, *I and my father are one.* *Hoc Chriſti dictum ad eſſentiam trahere nugari eſt*, ſays *Schlickt ingius* roundly, *It's perfect fooling to infer an eſſential unity between the Father and the Son from theſe words of Chriſt: Mirum eſt hunc locum urgeri à quibuſdam, & ex eo velle eandem Patris & Filii eſſentiam colligere*, ſays *Enjedine*, *It's ſtrange that ſome ſhould urge this place, and conclude from it that the Eſſence of God the Father, and of God the Son is the ſame*, and he alledges *Beza* and *Calvin*, and *Bucer*, as all declaring that it's no proof in the caſe; but it's not what Men of great names ſay, or boldly aſſert; but the reaſons why they ſay ſo or ſo, that we much reſpect; and therefore we cannot overpaſs this particular Text. The *Jews*, as we find in the verſes before, came about our Saviour, and requir'd he'd *tell them plainly whether He were the Chriſt or not?* The Queſtion in it ſelf was reaſonable, and might merit a direct anſwer, and doubtleſs would have had it, had it been propounded with that ingenuity and ſincerity which became thoſe who were prepared to receive the Goſpel: But our Saviour, who knew the malice of the Queſtion, refers them to what he had ſaid before, and the *wonderful Works* which he had done among them: *They* knew what the

Joh. 10. 30

Schlickt in. in locum.

Enjed. in locum.

Pro-

Prophets had foretold ſhould be done by the Meſſias. *They* ſaw what He did, and *They* heard in whoſe name he pretended to do what he did, it was eaſie for them to compare his preſent actions with the antient Prophecies, and to find out whether there was any thing prejudicial to God's glory or Man's happineſs, in all thoſe miracles he had done among them: But they not being his Sheep, nor ſubmitting themſelves to his conduct, who was the *Good Shepherd*, they had not Honeſty or Prudence enough to examine and weigh things impartially, and therefore ſtumbled at noon day: They could not ſee how the *Innocence of his life*, where they could convince him of no Sin; how the *purity of his Doctrine*, which he uttered ſo as never Man did before him: how the *greatneſs of his Miracles*, which were unqueſtionable and extremely kind: did prove beyond contradiction of any, but thoſe who were wilfully mad, that He could be no Impoſtor, no Cheat as they imagin'd: Had they been his Sheep, they'd have liſtned to him, and have been ſafe, for all thoſe were ſo who followed him, *He would give them eternal life, and no man could take them out of his hand, for his Father* who gave them him *was greater than all*, Therefore *no man could pluck them out of his hand*; but *He and his Father were One*, therefore *none could pluck them out of his hand*, therefore He too was greater than all. This would ſeem to

the natural consequence of the Words; and it's certain the *Jews* thought it was so, for they presently *took up stones to stone him*, i.e. to give him that death which was the peculiar punishment of the Blasphemer; and such they took him for; for when Christ reproached their baseness, and ask'd *for* v. 33. *which of his good works they stoned him*, they readily answer, *They stoned him, not for a good work, but for blasphemy, because that He being a Man made himself God:* This they thought they concluded very reasonably, because he had said, *I and my Father am One.* Well, did our Saviour in his reply, tell them they were mistaken, that he meant no such thing by those words, that his meaning only was, that *He and his Father were both of one mind*, exactly agreeing in that kind intention of preserving his Sheep from perishing? did he make any such plea? Not at all; but he sharply reproves their folly in challenging him as a *Blasphemer* for those words, and takes up an argument against them from that passage of the Psalmist, *I* v. 34, 35, *have said ye are gods. If he call them gods to* 36. *whom the word of God came, says our Lord, and the Scripture cannot be broken, say ye of him whom the father hath sanctified and sent into the World, Thou blasphemest, because I said I am the Son of God, i. e.* If earthly Princes deserve the name of Gods, because they are *God's Vicegerents*, or if Angels carry that name because they are the *Ministers of God's* glory

glory, would not that title much more juſtly belong to the Son of God made fleſh, ſanctified from the womb of his mother, and ſent from heaven to be the Saviour of the world? he muſt then by the very force of this argument be greater than either the greateſt of Men, or the holieſt of Angels; but what middle Being is or can there be between Angelick ſubſtances and the Deity, that ſhould be above Angels, and yet not God? We'l allow then, that for *Two to be One* is often uſed for that *unity or agreement of mind*, which our adverſaries ſpeak of, but we may retort their queſtion, and ask, Is it poſſible two ſhould be exactly of one mind, and yet not both of one nature? I fear they'l find no inſtances of that: Friends may be ſaid to be One, Husband and Wife to be One, Two People to be One, but are they not all of a *mortal nature*, and conſequently capable of *equal thoughts and apprehenſions* of things? if therefore God the Father and Jeſus Chriſt be One in their ſence, it muſt be by *Identity of Underſtanding, and Will, and Intention*, which cannot be but between Perſons of equal nature, therefore Chriſt muſt be partaker of the *Divine Nature*, and therefore *he muſt be God*, and ſo, what he farther adds in his diſcourſe with the *Jews* is eaſily intelligible, and a ſtrong confirmation of what we have laid down, *If I do the works of my Father, believe not Me, but believe the Works, that ye may know and believe, that the Father*

is in me, and I in him: this passage if interpreted of *unity of Will*, can be no where parallel'd; and indeed it intimates a yet closer conjunction than that agreement: This Union takes as much of the Subject on one part as on the other, therefore *if the father be every where, and more peculiarly in the Son, the Son is every where too, and as peculiarly in the Father*, and therefore when *Enjedine* would make a shew of some parallel expressions of Christ's being in good Men and they in him, he unluckily, among other places, hits on that of S. *Paul*, where he
*Eph.*3.17. speaks of *Christ's dwelling in the heart by Faith*, which indeed explains all the rest; for Christ being a Meer Man, as the *Socinians* say, cannot any otherwise be united so to men, as to be said to be *in them*, but by Faith, nor can good Men, pious and holy Persons be *in Christ* otherwise than by Faith; but sure it was never thought of, that the Son of God, was in his Father or his Father in him by Faith: yet that must be said, be it never so absurd or blasphemous, if their appeal to that of our Saviour stand good,
Joh 17,21, 22, 23. *That they all may be one as thou Father art in me, and I in thee, that they also may be one in us: that they may be one, even as we are one, I in them and thou in me, that they may be made perfect in one*; here the unity between Christians, or those who should believe in Christ, must be that unity of mind, consisting in mutual Love and Charity, that

Unity

Unity muſt be maintain'd by the vigour of their Faith; but cannot that Unity between the Father and the Son be maintain'd, without the ſame Faith? If the expreſſions muſt be explain'd all one way, it will then follow, *That God loves thoſe who believe in his Son, as well as he loves his Son*, for ſo it follows in the forecited place, *That they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt lov'd them as thou haſt loved me:* but this would quite ruine all their pretences to an extraordinary reverence of the Perſon of Chriſt, whom they pretend to prefer, in all privileges, infinitely before the Holieſt of other men. Indeed the Prayer of Chriſt imports only this, He begs of his Father that Chriſtians might be as cloſely united with reſpect to their *mortal ſtate*, and in proportion to it, as he and his Father were in their *immortal Nature*; and that believers ſhould enjoy his preſence as effectually to their advantage, by their *Faith in him*, as he enjoy'd the infinite glory and happineſs of his Father, by his Identity or Coeſſentiality with him; and this is the greateſt happineſs they could wiſh for themſelves, or Chriſt for them. The *Jews* then were not miſtaken in the meaning of our Saviour, when in ſaying, *He and his Father were one*, they thought *he made himſelf God*: nor did they miſtake him, when they ſought to kill him before, becauſe he ſaid, *God was his Father*, making

ver. 23.

Joh. 5. 18.

making himself equal with God. For Christ's permission of any to worship him was a better interpretation of his words, than all the glosses of the *Socinians* put together; and as reason commonly teaches us to understand, that the *begetting Father*, and *the begotten Son*, are both of one and the same Nature here, so the same reason taught the *Jews* to apprehend, that *if Christ were the Son of God, he then must be of the same nature with his Father*, which they who saw him in the *form of a servant* only, thought as absurd and impossible, as the *Socinians* do now: if the *Jews* committed a mistake in their apprehensions of Christ's words, nothing can possibly excuse either Christ himself, or his Apostles from extreme unkindness, since they would take no pains to rectifie a Mistake in all appearance involuntary, a Care, which might in probability have cured them of their unbelieving humour.

Let us then proceed farther to that Confession of the Apostle S. *Thomas*, when he
Joh. 20. 28 called our Saviour *his Lord and his God*: Where we may take some notice of the occasion of those words, which was this, Our Saviour to satisfie the world of his Resurrection, and more particularly to satisfie his own Disciples in that point, had appear'd to them in *that body* in which he suffer'd for them, and all the World; when the Disciples were assembled together, their doors shut with a great deal of privacy for fear

of

of the *Jews*: there *he bleſſed them*, his preſence gave them an extraordinary occaſion of joy, the tranſports of which being over, he bleſt them again, *breathed upon them* ſo effectually, as by that breath they received the Holy Ghoſt, and with that that Commiſſion and power, which afterwards they were more particularly authoriſed to exert, for the management of the Church. During this gracious viſit of his Maſter, *Thomas* one of the twelve was abſent, afterwards returning to his company, they joyfully aſſure him *they had ſeen the Lord*; their words carry ſomewhat extraordinary in them, they tell him not, We have ſeen *our Lord*, or *thy Lord*, they uſe no limiting particle, but ſpeak poſitively and generally, *We have ſeen the Lord*, ſo giving him that title by which the Septuagint tranſlate the name יְהוָה ſo that it ſeems here given to Chriſt, as elſewhere it is to him who by all is acknowledged to be the moſt high God, *emphatically and excluſively of all other Lords* whatſoever. But not to inſiſt on this, The report of his brethren to *Thomas* ſeem'd extremely incredible; the Doctrine of the Reſurrection, tho' it was a thing which *Jews* had no reaſon to ſtumble at in general, nor had the Diſciples in particular, (for they had ſeen their Maſter raiſe *Lazarus*, and the Son of the Widow of *Naim*, and they had doubtleſs ſeen thoſe holy bodies, which aroſe from their graves upon the dreadful

dreadful convulsion of nature, when Jesus gave up the Ghost upon the Cross) yet the memory of all these things, and the testimony of his own Companions, whose very *looks and discourse*, the evidences of unwonted joy, carried a great deal of innocency and sincerity in them, could not prevail with him, but he positively declares,

ver. 25. *Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe*; such an *unreasonable infidelity*, that seemed resolved neither to submit to the testimony of others, nor to his own sight, might justly have been left unsatisfied: but our Saviour had a respect to the rest of the World to whom the Gospel should be preached, and the Resurrection be propounded as necessary to be believ'd, therefore he condescended to the Apostles weakness, and after eight days when the Disciples were again together, and *Thomas* with them, he appears to them again, and with his usual blessing, applyes himself immediately to his unbelieving Disciple, He shews himself the *great Searcher of the heart and reins*, and tells him, without the help of a teacher, how great a folly he had been guilty of, he commands him to do what he had before desired, he by that means leaves him no opportunity of doubting any longer: He then, who had of all others been the most *distrustful*, to make somewhat of a publick compensa-

compenſation for his former dulneſs, breaks out into that earneſt and emphatical confeſſion, *My Lord and my God*! the words ſeem very plain and proper to expreſs a man's acknowledgment of his *Divinity* to whom they ſhould be applyed. *Enjedine* yet denyes it, *His verbis quidem, non Chriſtum compellat, neque eum Dominum & Deum ſuum vocat, ſed rem inuſitatam & admirationem ſuam ſummam ſignificat*, 'In theſe words 'really, He does not ſpeak to Chriſt, nor 'call him his Lord and his God, but only 'ſignifies his admiration of ſo very unuſual 'a matter; yet the Text tells us plainly *Thomas* anſwered *him* and ſaid unto *him*, that is, *to him who had him reach out his hand to him*, in the precedent verſe, that is, to Jeſus Chriſt, *My Lord and my God!* He would have it ſignifie no more than what a frighted Papiſt would bleſs himſelf with, *i.e.* the outcry of *Jeſus Maria*, or as we ordinarily ſay, Good God how ſtrange a thing has hapned lately, *&c.* and for this conceit he alleges ſome ſuch like paſſages in prophane Authors: a very ſtrange method and as little approved of by thoſe of his own party. *Wolzogenius* utterly condemns this fancy, and declares of them who firſt invented it, *Nullo modo audiendi ſunt*, they are no way at all to be liſtned to, and owns this *the firſt place wherein the Diſciples after his reſurrection owned him to be God: Schlichtingius* too declares againſt it, and tells

Enjedine in locum.

Wolzogen. in locum.

Schlichtin. in locum. tells us, 'This passage proves, that upon 'our Saviour's reprimand, *Thomas*, fully 'convinc'd of the truth, quitted his former 'vitious incredulity, and believed, and 'therefore he calls Christ his God and Lord, 'as if he should have said, *Agnosco te Do-'minum meum & Deum meum esse*, I acknowledge thee to be my Lord and my God; but he spoils all at last with this, *that Christ after his own resurrection, was only, Deus factus, a made God*, not the great God, not the eternal, not the most high God, nor Maker of all things, by which names yet, and others of the same kind he's frequently call'd in Scripture: *Socinus* himself in an Epistle to *Franciscus Davidis*, another Antitrinitarian, vindicates our common interpretation of these words, and will not admit of the others arguments, whereby he pretended to prove, that these words are no evidence of Christ's being call'd God: for, besides his alleging that all *Copies read it as we have it at present*, and that there's no instance in Scripture where *such an expression* is only a proof of an *extraordinary admiration*: he shews farther, that *whereas our Saviour in the following verse shews his approbation of* Thomas's *faith, there could be no reason of any such approbation, if* Thomas *by these words had only signified his wonderment of what had come to pass with respect to his resurrection*; and to say truth, such an extravagant amazement would have argued some

Socini Epistola ad Franc. Dav. p. 391.

ſome *diffidence* ſtill remaining in him: but indeed here's no ſign in the ſtory of any ſuch wondring at the thing, but only here's a plain confeſſion made of what the Apoſtle's Faith now was, namely, *that the bleſſed Jeſus was his Lord and his God*, wherein too, he is the mouth of all the reſt of the Apoſtles, and there was reaſon for this Confeſſion: S. *Thomas* had heard his Maſter's diſputes with the *Jews*, the evidences he had given of his being the Meſſias whom they looked for, or *the Chriſt*, he had heard him often call himſelf *the Son of God*, declare his *equality with his Father*, and that abſolute and indiſſoluble *unity* which was between his *father and himſelf*, he had heard him declare what he was to *ſuffer*, and that he was to *riſe again the third day*, the *ſuffering* he had ſeen, the *Reſurrection* he was not ſo fully ſatisfied in, but when he ſaw him, and felt his wounds now, which he had known were really given him before, that extraordinary truth which appear'd in all the words and actions of the Son of God, open'd his *Eyes to ſee* and his *Heart to confeſs*, that this ſame Jeſus, whom he had followed ſo long, was really his Lord and his God: Thus his Faith with reſpect to the Meſſias, was compleat, he had ſeen enough to prove him to be Man in all that time of converſe with him before his paſſion: he had ſeen enough now to prove him to be God, not a finite God, or an holy Man Deified; but *the true*,

the

the eternal God: for tho' Kings or Magistrates may be call'd Gods in Scripture, was it ever heard that any called Kings or any other created Being whatsoever *My Lord and my God*, without being charged with Idolatry? The *Israelites* when *Aaron* had made them a golden Calf, cryed presently, *These be thy Gods O Israel which brought thee out of the land of Egypt*, אֵלֶּה אֱלֹהֶיךָ these are thy gods, it's expressed there by that equivocal word, which the adversaries of our Faith have so often their recourse to: therefore the *Israelites* might have pleaded for themselves, that they meant not by so saying, that the golden Calf was the most high God, and it's plain they did not, for they presently proclaim a feast to the *true God*, לַיהוָה of whom this Calf was only design'd to be a *Symbol or memorial*, but such a plea was not accepted, but for the crime the *Israelites* were look'd upon and punished as Idolaters. The Prophet *Isay*, setting out the practice of Idolaters, and the general original of Idol Images, among other things, tells us, *He that had just made the golden Image, falls down and worships it, and prays unto it, and says, Deliver me, for thou art my God:* Doubtless the Engraver and Carver, &c. would readily plead for themselves, they look'd upon their Images but as Symbols of a real Deity, or *places of residence* for more Spiritual Beings, or at most but as subordinate Gods: yet all this will

Exo. 32. 4.

Isa 44. 17.

will not excuſe them from the charge of Idolatry; for God firſt, declaring of himſelf, that *He is the true God*, that He is *the living God*, and an *everlaſting king*, *at whoſe wrath the earth ſhould tremble*, *and the nations ſhould not be able to abide his indignation*, adds farther, *The Gods that have not made the heavens and the earth*, *even they ſhall periſh from the earth*, *and from under theſe heavens:* that's then the characteriſtick or the teſt of a true God, *the making of the heavens and of the earth*, on which reaſon begin we our Creed with that, *I believe in God the Father Almighty maker of heaven and earth*, and whoſoever it is who has not made Heaven and earth, in that ſame ſenſe in which the Prophet here ſpeaks, He's an Idol, and all thoſe are guilty of Idolatry who put any confidence in him. And ſuch were *Caligula* and *Domitian*, thoſe proud Emperours, who knew not how to ſit down with an inferior title to that, *Domini Deique noſtri*, of *our Lord and our God:* and very Heathens themſelves thought this was aſſuming *divine Honours* to themſelves, and ſuch as were no way becoming *mortal men*: But I know the *Socinians* allow thoſe who are made Gods by Men to be Idols, but thoſe who are made by Almighty God himſelf are not ſo. *Neque enim unus ille deus falſos deos facit, homines hoc faciunt*, ſays *Schlicktingius*, for he *who is the one ſupreme God, does not make falſe Gods, they are only Men who do ſo:* hence, accord-

Jer. 10. 10, 11.

Vid Martial. *l.* 5. *Epig.* 8. *Suet. in Domit. c.* 13.

according to them, Kings and Princes are true Gods, becauſe they are conſtituted by God himſelf to repreſent his own perſon to the world; but to this we anſwer, never King upon earth, but only ſuch as thoſe before-named, *Caligula* or *Domitian*, pretended to ſuch a name, nor were there ever any but *ſordid Paraſites and flatterers*, who offer'd to call them *their Lords and their Gods: Alexander* the Great himſelf, tho' fooliſh and ambitious to be called the *Son of Jupiter*, yet could not but expoſe their baſeneſs who complyed with his mad fancy, when he ſaw the blood trickling from a wound he had received, and ask'd them *whether that were like the ἰχῶς which* Homer *made to fall from his Gods*? They allege, on their own behalf, that paſſage in the Pſalmiſt, *Thy Throne O God is for ever and ever*, which ſay they is there ſpoken of *Solomon*, which we as poſitively deny, and are aſſured they can never prove: God by his Prophets is not wont to tell *downright falſehoods*, as he muſt do, if this were to be ſo applyed; for which way ſhall we make it out that *Solomon*'s *Throne was everlaſting*, when all the glories of it ſunk in his immediate Succeſſor? which way ſhall the *Sceptre of his kingdom be made a right Sceptre*, whoſe immediate Succeſſor, and ſeveral after him, have that character in Scripture, that *they did that which was evil in the ſight of the Lord*: What *great and terrible things* were thoſe which were done

Pſal. 45. 6.

by

by the sword of peaceable *Solomon*, who was to be *no man of blood*, no conqueror: or what worship do we ever read was paid by *Pharaoh*'s daughter, or any other of his numerous wives and concubines to *Solomon*? and the Holy Ghost directly applies these words to Jesus Christ the Son of God, without the least mention of *Solomon*. Beside this then, they have no Text which looks like any thing of ascribing those names, *My Lord and my God*, to any *created being whatsoever*; and when they have said all they can, Christ himself must be an Idol to *Thomas*, and to all those who own him at any time to be *their Lord and their God*, if it be not He who has made the Heavens and the Earth according to the Letter: Princes may be Metaphorical Gods, but they are not set up for *humane Adorations*; Men and Angels are to adore the *Son of God*, therefore he's no Metaphorical God: and we need beg no pardon for saying, *it's not in the power of an Almighty God to create or make a true or an eternal God, or another being Almighty as himself*, it's Nonsence to talk of *Monarchs subordinate one to another*, or of *Monarchs co-ordinate with one another* in the same territory, and it's plain nonsence to tell us, *Christ is a subordinate God to his Father*, or that there can be *two supreme Gods over all blessed for ever*: Therefore when the Apostle calls his master, *My God and my Lord*, his meaning must be, that the Son of God is

Heb. 1. 8.

the true God, one God, coessential, co-eternal with his Father. From hence then we proceed to

Rom 9.5. *Of whom as concerning the flesh Christ came, who is God over all, blessed for ever, Amen.* The character here is very high, the Text plain, and it may justly be concluded those must adventure very boldly who can elude its force. If we look into the occasion of the words, we there find the Apostle expressing an extraordinary affection to his Countrey-men, being willing to *become a curse for his brethren, his kinsmen according to the flesh*; whose condition he commiserates the more, because of those extraordinary privileges they had before enjoyed; for there is no greater aggravation of misery than to have made a great many fair steps towards happiness, and to have fallen short of it at last. These privileges they had enjoyed were extraordinary, they were *Israelites*, so God's proper or peculiar inheritance, beyond all other nations whatsoever: *To them pertained the adoption*, or they were adopted to be the Sons of God, and are called so in the Old Testament: to them appertain'd *the glory of God's peculiar presence among them*, owning them for his people, and delivering them gloriously with a mighty hand and stretched out arm from their cruel enemies: *To them belonged the Covenants*, the two Tables written with the Finger of God himself, *the giving of*

the Law, that Law Moral, Political and Ceremonial, which made their Religious Ordinances, their Civil Government, and their Manners far ſuperiour to thoſe of all other Nations; *to them belonged the ſervice of God*, the only true external form or method of worſhip; and *the Promiſes*, for all the Prophets, among thoſe ſevere menaces they denounced againſt *Iſrael* for their Sins, yet always brought the Promiſes of a Meſſias, a Redeemer to come, to comfort them; *their's were the Fathers*, all thoſe Men ſo eminent for their favour with God, ſuch as *Abraham*, *Iſaac*, *Jacob*, *Moſes*, *Joſhua*, *Samuel*, *David*, and all the reſt of the Prophets: *Of them came Jeſus Chriſt according to the fleſh*; that particularliſing of his deduction from them *according to the fleſh*, intimates plainly enough, that *according to ſomewhat elſe* he had another Original, he was not wholly of the *Jews*: This the *Socinians* are forced to own, becauſe of that entire ſtory of our Saviour's Conception by the Holy Ghoſt in the womb of the bleſſed Virgin. To ſhew how great this privilege was, the Apoſtle adds, that this *Jeſus Chriſt*, who came of the *Jews* according to the fleſh, *was God over all bleſſed for ever*, but that they might avoid the force of this Text, they would fain fly to one of their ordinary ſhelters, *a various reading*; but there's no ſuch thing in any of the original Copies; and Verſions (if there be any which intimate ſuch a thing)

are little to be regarded. Then they would fain alter the Pointing, which if allow'd, would do them little service; but there is no ground for allowing that. *Enjedine* pleads that the word εὐλόγητος blessed, used by the Apostle here, is *never applyed any where in Scripture to any but only God the Father*, for this he alledges, that of the same Apostle concerning the *Gentiles*, that *they worshipped the Creature more than the Creator, who is over all, blessed for ever:* But if it be true, that Jesus Christ, as the eternal Son of God, was the Creator of all things, as it seems to be, his instance turns against himself; and methinks it follows as well, that if the title of *God above all blessed for ever* belongs only to the supreme God, (for that he means when he speaks of its belonging only to God the Father) then the Son of God, to whom it's given here, should be the supreme God; for it is no less than Sacrilege and Blasphemy to attribute a title so peculiar to the Sovereign, to any one who really and in his own Nature is not the Sovereign God. Others of the *Socinian* Tribe cannot see, or take no notice of this peculiar usage of the expression, as if it belong'd only to God the Father, they acknowledge that Christ, as *Made God*, is above all Men and Angels, above all Principalities and Powers, nay above all things whatsoever, only, *He's not above him who put all things under him*; This the Apostle asserts, This we

In locum.

Rom. 1. 25.

1 *Cor.* 15. 27.

we own, but withal we assert, that our Saviour, as Man in that body in which he humbled himself to the Death of the Cross for Man, *is thus exalted above all things*, and thus as Man he is *the head of his Church*; as God, we say not that he's *superiour to his Father*, but that he is *equal to him*; he is of the same Nature with his Father, and therefore is *God over all blessed for ever*, as his Father is. Now, that He who is thus *God over all blessed for ever*, should condescend to take our Nature upon him, was an effect of infinite Love and pity to all mankind, that he should condescend to take this humane Nature of any one of the *Jewish* Nation, was the greatest Honour that could possibly be done to that Nation: We see how Towns and Countreys strive for the Honour of being the birth-places of great Men, and they have been frequently not a little jealous of one another on that account; nay Scripture it self makes such a thing a considerable advantage; in that of the Prophet concerning the Messias, as alledged by the Chief Priests and Scribes to *Herod*, *And thou Bethlehem in the land of Judah art not the least among the Princes of Judah, for out of thee shall come a Governour who shall rule my people Israel*, the present Hebrew reads it, *tho' thou be little among the thousands of Judah*: The birth of such a one was enough to make the most inconsiderable place glorious; miserable people then were Matt. 2. 6.

they, who had so great an honour confer'd on them, and yet at last deny'd him who confer'd it on them.

S. *Paul* gives this advice to the *Philippians*, *Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it no robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of Man, and being found in fashion as a man, he humbled himself and became obedient to Death, even to the Death of the Cross, wherefore God also hath mightily exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* We might refer the matter to any who had no acquaintance with Christianity, or with Scripture before, and such a Man, on reading these words, would certainly conclude, that he who carries here the name of Christ Jesus, was described as every way *equal with God the Father*, whosoever that might be; and that we may understand such a conclusion would be just and rational, we may look into the occasion of the words. The Apostle is perswading the *Philippians* here to Unity, Love and Peace, and particularly to a mutual care and sollicitude for the good and happiness of one another,

Phil 2. 5--11.

urging

urging them not altogether to employ themſelves upon their own private or publick, inward or outward Intereſts, but to allow ſome charitable thoughts towards the Salvation of others, to *ſnatch them as firebrands out of the fire*, agreeably to what he elſewhere adviſes them to, *i. e. that they ſhould bear one anothers burdens*; this kind care he urges them to, from the example of him in whom they believed, and whoſe ſervants they profeſt themſelves to be; Who tho' eternally and immutably bleſt in himſelf, yet, out of that infinite love he had to *periſhing mankind*, was pleaſed to take *humane nature* upon him, that in that *humane nature* he might ſuffer, to atone his Father's diſpleaſure againſt Sin and Sinners, and procure everlaſting Salvation for as many as ſhould believe on him; that to be of this charitable temper would be much to our advantage he proves by this conſideration: That God the Father was ſo highly pleas'd with this action of his Son, that he raiſed even that *humane nature*, in which he ſuffered, to the *higheſt glories*, and ſanctified that very name, which his Son aſſumed as Man, and as the Meſſias, *to be above every name*, to be admired, reverenced, adored by all created beings whatſoever: which adorations could only be rendered juſt and reaſonable by that *intimate and indiſſoluble union* between that *humane nature* and the *eternal God-head*: If God then ſo exalted Je-

Gal. 6. 2.

ſus Chriſt on account of his *compaſſion and tenderneſs* for us, he likewiſe will exalt us, if we be *kind and tender hearted one towards another*, if we endeavour to promote one anothers Salvation by all thoſe means which by Providence are put into our hands. In this argument the Apoſtle makes uſe of ſuch expreſſions, as ſtumble the enemies of the *Divinity of the Son of God* very much, and give them a great deal of pains to ſhift off and to evade; ſo the *form of God*, they determine to be nothing but a *reſemblance* or *repreſentation* of God in his Works; Chriſt was *in the form of God* when he did thoſe many wonderful works during his converſe upon earth, thoſe Miracles importing ſomewhat of a divine power; but what is there in this peculiar to our Saviour? *Moſes* might as well have been ſaid to have been in the *form of God*, ſince he too did a great many *prodigious things*, and the Skies, the Air, the Waters, the Earth, ſeemed all as *obedient* to him as to our Saviour afterwards: *Elijah* and *Eliſha* might have receiv'd the ſame Character, and the Apoſtles much more, ſince Chriſt himſelf had promiſed them, that they ſhould *not only do the ſame, but greater miracles than he himſelf did:* yet Scripture never talks of theſe at any ſuch rate as *their being in the form of God.* If it be objected, that *Moſes*, the Prophets mention'd, and the Diſciples, after our Lord's Reſurrection, did indeed many and great

Miracles,

Miracles, but they were not done in their *own names*, we acknowledge it: but if our adverſaries may be believed, our Saviour was in the ſame circumſtances, for his Miracles were only done in the *name of God*, and ſo were the Moſaic and Prophetic Miracles done. If they'l own that our Saviour did his Miracles in *His own name*, they grant what they take ſo much pains to diſprove, for none can do a Miracle in *his own name*, but he who has an *inherent power* in himſelf, commanding all the parts of the Creation, having no need of leave or aſſiſtance from any *ſuperiour Being*; but ſuch a power is and only can be inherent in the moſt high God, therefore if our Saviour had that power, *he was and is the moſt high God*, if he had not, he's in the ſame rank with other holy and good Men, and any of them might have been inſtanced in as patterns of as great condeſcenſion and love to Souls as himſelf. They criticiſe upon the word Μορφὴ Θεοῦ, *the form of God*, as if it ſignified only *an outward ſhadow and appearance*, and therefore not the *real divine eſſence*; and therefore, whereas the Apoſtle makes mention afterwards of the μορφὴ δούλου *the form of a Servant*, they are under a neceſſity of denying that that ſignifies his aſſuming *humane nature*, tho' the words following are indeed an explication of theſe, being *in the form of a ſervant*, and being *found in likeneſs of men*, are but explicatory one of another, and ſo *Schlick-*

tingius

tingius owns it; but (upon what reason we know not) upon that last phrase of *being found in likeness of men*, he writes thus, 'Figurâ, i. e. *non reipsâ sed apparenter & externâ specie tantum*, in the form or figure 'of a Man, that is, not a Man indeed, but 'only to outward appearance, and to common view; a Commentary to me unintelligible, since they own Christ to have been a *real man*, and nothing else; the reason of their niceness here is only this, They fear that if they own, *the form of a Servant* signifies *the humane nature of Christ*, then the *form of God* must signifie the *divine nature* of the same person, which they cannot endure to hear of: but the Fathers with *one current* interpret it so, that the μορφὴ θεῦ is the οὐσία θεῦ, the *essence of God*, so *Theodoret* on the place, *Gregory Nyssen*, *Athanasius*, *Chrysostome*, *Theophylact*, &c. and the μορφὴ δέλυ is the φύσις δέλυ, the *nature of a servant*, in the same sence, so *Theodoret*, *Athanasius*, *Theophylact*, and *Clemens Alexandrinus*, who cannot well be suspected of partiality in the case; and this authority is much better than theirs, who only assert the contrary arbitrarily and without reason. That Christ thought it *no robbery to be equal with God*, they would have to signifie only this, 'That he thought it not so great an 'advantage to be in the form of God, or 'like him, as to be obstinate in the retention of that likeness, but would humbly 'quit

Pædagog. l. 3. c. 1.

quit it to be uſed and ſuffer like a ſervant; and for this *Enjedine* runs to ſome phraſes in *Heliodorus* his Æthiopic Romance (where ἁρπαγμα *rapina*, ſignifies as much, if he interpret it rightly) but that's too *modern an authority* to interpret Scripture by, and too ſlight a work to teach us how to underſtand the dictates of God's Holy Spirit. After ſeveral Cavils, they yield, that *to be like to God*, is *to be equal to God*, but *equality* muſt be between *diſtinct beings*, for none can be *equal to himſelf*; We own it, and ſay, *the Father and the Son are diſtinct perſons*, but of *one nature*, as Father and Son muſt be, if their relation be real; but if God the Father and God the Son be of *one and the ſame Nature*, they muſt have *one and the ſame Eſſence*, becauſe *two infinite Eſſences* are a *contradiction*; our Saviour being *in the form of his Father*, and *equal to his Father*, could not look on it as a crime, or think it any Sacrilege or robbery, to own that equality, as he did by his expreſſions of himſelf, and by thoſe adorations he permitted to be paid to himſelf. Here then was Love and Condeſcention indeed, that *He, who was God equal with his father, ſhould aſſume to himſelf poor infirm ſervile fleſh and blood, and in that humble himſelf and be obedient to death, even that ſcandalous and painful death on the Croſs, for our ſakes:* This Paſſion and this Obedience was *truly* meritorious, it *intrinſically* and *in its own real value*, merited the *redemption*

demption of all mankind: it *effectually* and *in its outward operation* merited and procured the Salvation of all those that believe in him. As a reward for this *Humility and Obedience*, God has highly exalted the *Humane Nature* of his Son, that's *enclosed in*, or *substantially united to the Divine Nature*, and consequently partakes of all that bliss, that eternal glory and happiness which the Deity it self enjoys; *by which means it comes to be lawful for Christians to worship Christ as Man, tho' not as meer Man, as well as, as he is God*, a practice which could never be excused from being the greatest Idolatry in the World, if there were no such union, as will hereafter be proved in course. For that exception to this Text, that *Jesus is the name of Man, not of God*, and *Christ the name of an Office*, it signifies the *Anointed One*, the Messias, and therefore cannot belong to the most high God, it's extremely impertinent; they are not our Saviour's names *as he is God*, but *as he is Man*; but as none question his bearing the name *of the Son of God*, so every one knew that he bore the *name of Jesus*, and that it had been beyond contradiction prov'd that he was the Christ; his *Relative name* then, of the *Son of God*, his *Humane name of Jesus*, his *Name of office as Christ*, being all *equally known*, it was certainly free to the Apostle to speak of him by any of those names, and we see that *those* together with that of *our Savi-*

Saviour, *our High-Priest*, *our King*, *our Mediator*, *&c.* are all indifferently used by the Apostles in their writings, without any kind of diminution of our Saviour's *dignity*, or detraction from his *eternal divinity*. Abundance more Texts might be added, but these are sufficient on this head.

We come now to the *third Head* propounded, from whence to prove *That the blessed Jesus was really God manifest in the flesh*, *God equal and co-essential with his father*, and that is, *from those Actions done by him during his own converse on Earth*, *or in his name after his Ascension into Heaven*; where again we shall not be so curious as to examine every particular, but only some of the more remarkable. The *Socinians* themselves would have him be in the *form of God*, only on this account, *because all the parts of nature seem'd to obey him as their Lord and Master*: the Prophets too had commanded them before; but some things were done by our Saviour of so *singular a nature*, as the greatest of the Prophets could pretend to nothing of that kind. Thus when *Jacob* was afraid of *Esau*, he wrestled with God in Prayer, and God turn'd the heart of *Esau* towards his brother, and took off those barbarous and revengeful thoughts he had entertained before; so *Jacob* escaped his fury. *Moses* when terrified with the anger of the king of *Ægypt*, fled for it, and

3. 1 Tim. 3. 16. comm. 2.

and ſav'd himſelf: and ſo *Elijah* himſelf was forced to flight that he might eſcape the feminine rage of *Jezebel*; and the reſt of the Prophets, how great and conſiderable ſoever, had only *flight* or *ſufferings* to prepare for. It was otherwiſe with our Saviour: for when he had enraged the people of *Nazareth* by ſpeaking what was *true* and *neceſſary* to them, and they reſolv'd to put an effectual end to His preaching, who could flatter them no better, *they thruſt him out of the City, they lead him*, to be ſure, with Guard ſtrong and numerous enough, *to the brow of the Hill on which their City was built:* their deſign was *to caſt him down headlong* (not to *perſwade* him to caſt *himſelf* down, as the Devil would have had him done, from the Pinacle of the Temple) they reſolved to eaſe him of that trouble, and to do it violently and cruelly themſelves: We read of no relenting among them, none who went about to perſwade them to give over ſo barbarous and unjuſt a deſign, but our Saviour in the open croud, *paſt through the midſt of them and went his way:* there was no *flight* before, no *calling fire down from heaven* now, no other *ſudden conſternation* among them, but what appear'd in their countenances when they miſs'd *him*, whom they thought they had held faſt enough. We meet not with any *interpoſition of Angels*, no *blindneſs* laid upon them as a penalty, but He went from amongſt them, they no more able to oppoſe

Luke 4. 29, 30.

oppoſe his Motions, than *a Man in a dream* would be able to fight a Duel with *a waking and terrible adverſary*; here then *Almighty power* ſhew'd it ſelf even in *the Man Chriſt Jeſus*, he ſhew'd his enemies how *inviſible*, how every way *indiſcernible Humane Nature aſſumed into the Divine*, muſt neceſſarily be. The *Turks*, perhaps taking their hint from this paſſage, tell us, that *when our Saviour was led to be crucified, he vaniſhed, in the ſame ſurpriſing manner, out of their hands, and left them only to exerciſe their rage upon one of his Judges*, of whom they ſay, *that he reſembled Chriſt in an extraordinary manner.* An *humane body* acted meerly by a *rational ſoul*, muſt of neceſſity be perceptible by thoſe who compaſſed it round, and could they once have been ſenſible of his motions, it had been eaſie to have ſtayed him, but, where a *divine Power* interpos'd, it was impoſſible for any to obſerve, or at leaſt to obſerve with a capacity to hinder his moving. *Virgil* tells us, how *Venus* wrapt her ſon *Æneas* with his companion *Achates* in a *miſty robe*, but he brings him on the ſtage of *Carthage* in the ſame *inviſible circumſtances*, and therefore there were no offers to hinder him going where he would, but when he was once ſeen, his Mother her ſelf was not able to muffle him up ſo from humane eyes, as that he ſhould fall into no danger: Therefore *Homer* makes both *Mars* and *Venus*, the laſt not viſible at the time, to be wounded by

by *Diomedes*, when he was ſo very eager in purſuit of the *Trojans*: This then in our Saviour prov'd his *rank* yet *higher* than that of Man, his *Power greater* and more effectual, as working of it ſelf, ſo upon humane Spirits, that either they could not diſcern him at all, or had no power to ſhew their diſpleaſure, tho' never ſo violent and revengeful before; there needed no Angel here to *ſtop the Lyons mouths*, his Will without any outward expreſſion of it was ſufficient. And thus he ſhew'd a *Power* equally *Divine*, when meerly by asking the Officers who came with that Traitor *Judas* to take him, *whom they ſought?* and telling them that *He himſelf was the Perſon*, they *went backwards and fell to the ground*: it muſt certainly be a ſtrange and terrible power that from the mildeſt words could produce ſuch amazing effects: Men bred up to *blood and ſlaughter* are not wont to be affrighted with one anothers looks or words, but God even *in the ſtill ſmall voice* is to be fear'd. We muſt neceſſarily conclude that he who was the *Son of God*, who was *his only Son*, that Son to whom he gave ſo extraordinary a teſtimony that *in him he was well pleaſed*, we muſt conclude, that this Son would take all occaſions to advance the honour of his Father; that He'd not only forbid others doing any thing that might detract from it, but he'd be above all things careful not to do any thing of ſo impious a complexion himſelf.

John 18. 5, 6.

As

As this was a duty incumbent upon every ſervant of God, ſo we find the Prophets always careful in the caſe, and therefore prefacing all thoſe Miracles they wrought with *ſolemn Prayers*, and with the *name of that God* from whom all their *miracle-working power* was derived. *Moſes* ſeems to have fail'd a little only in the point, when he was to bring *water out of the rock* for the *Iſraelites*, but *Moſes* ſin'd; nor could the *reaſonableneſs of his zeal* excuſe him from a ſevere puniſhment on that account. But, if we run over the general Hiſtories of our Saviour's miracles, we find *Him*, for ought is upon record, not at all careful upon this matter; He does them frequently, too many to be regiſtred, but all in his own name: He *Wills* this, and He *Commands* the other thing to be done, ſo the Winds, the Waves, the various Diſtempers afflicting Mankind, the Devils themſelves tremble at and obey his Word; the Dead riſe at the hearing of his Voice, every thing he ſpeaks is *powerful and authentick*, yet no Praying before, no making uſe of his Father's name, no more notice taken of him in the operation, than as if the Father and the Son had ſtood in no kind of relation to one another. Nay, even in the caſe of *Lazarus*, which, if any, muſt carry the face of an exception; We ſee our Saviour praiſing his Father indeed *for his readineſs to hear him*, yet expreſſing himſelf ſo *only for their ſakes that were by*: *Joh.* 11. 43.

but afterwards ſpeaking to him in the Mandatory ſtile, and only in his own name bidding him *come forth*. Now from this carriage of our Saviour, we muſt either conclude him to have been *One with his Father*, and ſo whatſoever honour came to himſelf, muſt alſo by ſo doing come to his Father; or elſe we muſt conclude him a *careleſs, ambitious, ſacrilegious Perſon*, one ready to rob God of his Honour, to take all opportunities of aſſuming that to himſelf which belong'd to God; for that's plain he did, becauſe he permitted *thoſe* on whom he wrought Miracles to offer the ſame adorations to him which belong'd to the moſt high God, which never any Man, tho' never ſo holy, had admitted of before. Here then we are reduced to a neceſſity, either of ſaying with the blaſpheming *Jews*, that *He had a devil*, and only by *his power wrought all his miracles*; and that Almighty God, either for want of power to hinder him, or out of deſign to have Mankind deluded and abus'd to their own ruine, permitted him to do ſo many wonderful works: Or elſe, that the bleſſed Jeſus was really that *holy, meek, juſt, eternal Son of the eternal God*, that he aſſumed no more to himſelf, than what really belong'd to him, therefore that he had really power in himſelf, and *originated from himſelf, to do whatſoever he pleaſed*, therefore that he was God, *the true, the moſt high God*. That we may be the better aſſured

that

that his *Power* was ſo *innate and inherent*, we may obſerve, that whereas his Apoſtles, after his aſcent, did many miracles, and thoſe of an extraordinary nature; ſo that *Aprons and Handkerchiefs brought from the body of S.* Paul, and the *very ſhadow of S.* Peter, carried a healing power with them, yet there was nothing in all *that* equal to what happened to our Saviour upon the Woman's cure of her *bloody Iſſue*, who had but *touched the hem of his garment*: The Apoſtles utterly diſown'd the working any cures by any power of their own, therein they acted modeſtly and piouſly; but on the contrary, our Saviour aſcribes the miraculous cure done upon the woman, only to Himſelf; he takes notice of his *garment*, and, by it, of *himſelf being touch'd*, and that at ſuch a time as a *croud of people thronged him*, and he ſays, not that his Father's power, or the hand of God, or any thing of that nature, was gone out to cure her. But, ſays he, *ſomebody hath touch'd Me, for I perceive that virtue is gone out of Me:* and it's recorded of him before, *that the whole multitude ſought to touch him, for there went virtue out of him and healed them all.* Now tho' we know well enough that nothing but his *humane nature*, and the accidents attending that, were the objects of common ſenſe, yet we know withal that meer fleſh and blood, tho' it be never ſo pure and innocent has no inherent power, by a *diſtant* or a *mediate touch* to cure any

Luk. 8. 46.

Luk. 6. 19.

distempers, or to be sensible of such a cure wrought by any Passion in themselves: The Kings and Queens of *England* have often cured that disease, from thence, senceless named *the Kings Evil*, by a touch, the effect is wonderful indeed, but we never heard of those Kings or Queens pretending they were sensible of any *virtue passing out from them for the cure of the Patient*, nor have any, that have pretended to the *sanative faculty*, yet dream'd of any such thing as a *self-originated power* in themselves to that purpose: the King, the Prophet, the Physician *touches*, but *God only heals*, this inherent Power then in Christ was derived from that Union betwixt his *divine and humane Nature*, that enabled him in every respect *to bear our sins, and to carry our infirmities*, so that from him, as from an inexhaustible fountain, all the health both of our bodies and souls is derived; but such a fountain can nothing but God be, therefore He is God.

We said, the *Health of Souls* is derived from Him as from its fountain or original: a *meer Man* may be an instrument in God's hand to help forward the salvation of a Soul, his Prudence, Learning, Industry, Charity may, by God's assistance, conduce in a great measure to that excellent end, but Man of himself can do nothing in the case: Our Saviour here makes that just *Invitation* to Mankind, as from himself, *Come to me all ye that are weary and heavy laden and I will*

Matt 11. 28.

will give you reſt: it's not *come to God*, or *come to my Father*, but *come to Me:* but it would be intolerable Preſumption, not to ſay Blaſphemy, to uſe ſuch an invitation, if *coming to Chriſt* were not an equivalent to *coming to God and the Father*; He that *ſees me, ſees my Father*, ſays our Lord, *for I and my Father are one*, he that comes to me comes to my Father, for my Father gives *reſt to Souls weary and heavy laden with ſin*, and ſo do I: My Father does ſo, not by any adventitious or precarious but by his own inherent and eſſential Power, and ſo do I. No Apoſtle, no Prophet ever uſed ſuch language, only the Son of God and his bleſſed Father, and the Holy Ghoſt can ſay, as of himſelf, *Come to me, I will give you reſt:* And well may He pretend to give reſt to the labouring Soul, who can authoritatively from himſelf forgive ſins, a thing which our Saviour frequently does in the Goſpel. The mentioning of that action gives us a ſtrange repreſentation of the ſtubborn ſenceleſs obſtinacy of the *Jewiſh* nation; our Saviour, when the Man ſick of the Palſie was brought to him for cure, ſays to him, *Son be of good cheer, thy ſins are forgiven thee*, and to *Mary Magdalen*, when at His feet, *thy Sins are forgiven thee:* We cannot doubt but this was ſpoken as for the *good* of the perſons to whom they were applyed, ſo for the *good* of thoſe who ſtood by; for theſe things were not ſpoken in a corner. Now the *Phariſees* *Matt. 9. 2.* *Luk. 7. 48.*

ſtumbled upon a queſtion proper enough on
v. 49. the occaſion, *who is this that forgiveth ſins alſo?* So the *Scribes* on another occaſion,
*Mar.*2.7. puſh the queſtion home, *Why doth this Man thus ſpeak blaſphemy? Who can forgive ſins but God only?* The queſtion was rational enough, and implyed a weighty Truth, that *none has any inherent authority to forgive ſins but God only*; others may declare or pronounce it by a *derivative authority*, only God can do it by his *own:* but the reaſon of theſe Queſtioniſts left them preſently; They ſaw Chriſt holding a ſtrict Communion with their Church as ſetled by the *Moſaic* Law, They could not convince him of any ſin againſt that Communion, they heard him, of *himſelf* and *in his own name*, forgive ſins, this was a plain publick claim to a *Divine Authority*, and they underſtood it ſo: They ſaw him with the very ſame breath work a *prodigious cure*, a cure not likely to be wrought by the influence of a *Malignant Spirit*, it was of too benign and advantagious a nature to the Patient, it muſt then be wrought by a *Divine Power*, but the *Divine Power* would not concur with a *groſs ſinner, a notorious blaſphemer*, therefore Chriſt of neceſſity muſt be *no ſinner*, if no ſinner, then an *extraordinary Perſon*, for his miraculous actions would admit of no middle ſtate, then he could be no Impoſtor, no Deceiver; therefore, Forgiving ſins and aſſerting his Power by an *undeniable miracle*,

upon

upon their own Principle, he muſt be God, *the True God* emphatically; for who can forgive ſins but God, but the True God only? For they reſpected only the True God when they asked the Queſtion.

It's a peculiar Attribute of the Supreme God *to know the hearts of Men*, he aſſumes that Power as his own due, in which none can be partakers with him, *the heart is deceitful above all things*, ſays he, and *deſperately wicked, who can know it? I the Lord ſearch the heart, I try the reins even to give every man according to his ways, and according to the fruit of his doings:* The ſame title our Lord takes to himſelf, *All the Churches ſhall know that I am he which ſearcheth the reins and hearts, and I will give unto every one according to his works:* it's true this was in his *glorified ſtate*: but if Chriſt were a *meer man* before his Reſurrection, he was no more afterwards, the giving him Honour, and Power, and Glory, could not alter his Nature, or make him any more than a *Metaphorical God*, but a bare Metaphor, applyed to a Man, will not make him immediately commence a God, or appropriate the moſt eminent of the divine Attributes to him. But not to inſiſt on that, this particular faculty of *knowing mens hearts* he really had, and ſufficiently evidenced, before his Aſcenſion into Heaven; ſo in one of the before-mentioned inſtances, when Chriſt had ſaid to the Man ſick of the Palſie,

Jer. 17. 9. 10.

Rev. 2. 23.

Mat.8.24. *Thy ſins be forgiven thee,* the *Scribes* murmured or ſaid in their hearts, *this Man blaſphemes:* the Evangeliſt adds, *Jeſus knowing their thoughts, ſaid, Wherefore think you*
Mat.12.25 *evil in your hearts?* Again, when Chriſt caſt out the Devil out of one that was poſſeſt, and the *Phariſees*, hearing of it, ſaid *he caſt out devils by Beelzebub Prince of the devils*: We are told, *He knew their thoughts*, and preſently gave them a reproof ſuitable to their folly. The Diſciples, as they were following their Maſter, fell into a diſpute among themſelves *who ſhould be greateſt?* Their Maſter when in the houſe, ask'd 'em of their diſpute, their inward guilt ſhut their mouths, but he preſently lets them know
Mar.9.33. he was, without their information, Maſter
34,35,36. of their mighty ſecret, and took an immediate occaſion to teach them how to employ their time better, than in ſuch dangerous and impertinent diſputes. Our Lord was preaching in the Temple to a very captious Auditory, they admire *his boldneſs*, but never pitch upon *his Office*, which he had then undertaken; nay, they argue among themſelves the unlikelihood that he ſhould be the Chriſt, *We know*, ſay they, *this Man, whence he is, but when Chriſt cometh, no man knoweth whence he is:* Our Saviour, as if he had been privy to all their diſcourſe, in the midſt of his doctrine tells them aloud, *Ye*
John 7. *both know me, and ye know whence I am, &c.*
27, 28. When the ſame bleſſed Jeſus was in *Jeruſa-*

lem

lem at the Paſſeover, on the Feaſt Day *many believed in his Name when they ſaw the miracles which he did:* but the Evangeliſt tells us plainly, *Jeſus did not commit himſelf to them, becauſe He knew all men, and needed not that any ſhould teſtifie of Man, for he knew what was in man*; If he knew what was in Man, it muſt be either *perfectly or exactly*, or it muſt be *imperfectly*, if imperfectly, he might eaſily have been impos'd upon, the Prophets of the antient *Jewiſh* Church were often ſo; ſo *Joſhua* and all *Iſrael* in the caſe of the *Gibeonites*: So *Samuel* in his opinion of the fitneſs of *David*'s brethren for the kingdom of *Iſrael*: So the man of God by the old Prophet who dwelt at *Bethel*: The Apoſtles afterwards, tho' influenced frequently by the Spirit of God, were lyable to Error, *Philip* an Apoſtolical perſon, in admitting *Simon* of *Samaria* to Chriſtian Baptiſm; S. *Peter* in making a difficulty of preaching the Goſpel to one that was Uncircumciſed, in *diſſembling* afterwards for fear of the *Jews*, *&c.* S. *Paul* in admitting falſe hearted *Demas* to the Paſtoral Charge; but this we find no inſtance of in our Saviour, none were able to deceive him, nay, not ſo much as to faſten a temptation on him; He choſe indeed twelve Diſciples, and *one of them a Devil*, but he knew him to be ſuch, and declared him ſuch, tho' not by name, long before he betrayed him. So neither the treachery of his *pretended friends*, nor

John 2. 23, 24, 25.

Joh. 6. 70.

nor of his *profeſſed enemies*, could take any place upon him. If Chriſt's knowledge of thoſe things was *perfect*, it was as much as God's knowledge is: No *Being can do more than know the heart of man perfectly*, that heart which Man himſelf is ſo generally unacquainted with. This is a Knowledge no way compatible with *humane nature*, *That* ſince the fall being defective in a thouſand particulars, beſides the neceſſity of *Ubiquity* attending *a perfect univerſal knowledge of the thoughts of all*, which a Body can never be capable of; If then the knowledge of Chriſt in reference to the Hearts of men, was *equal* with God's, if it were impoſſible for him to be deceived, if it was no Sacrilege in him to aſcribe to himſelf this peculiar Attribute of the moſt high God, He then muſt be equal with God, therefore he muſt be the True God.

If we reflect upon our Lord's behaviour *after* his Reſurrection before his Aſcent into Heaven, if he be no more than *a meer man*, it's wholly unaccountable. The Holy Ghoſt is by the *Socinians* denyed to be a *Perſon*, or to be *God*; yet it's allowed by them to be *the power of God*, *a virtue flowing out of or from the Supreme Deity*, under this Notion we may rationally aſſert, that this Holy Spirit can be commanded no way but by the Supreme God himſelf, none elſe can promiſe it, none can give it; for if the Spirits of the Prophets are ſubject to the Prophets,

much

much more certainly muſt the Spirit of God be ſubject to him, it ſubſiſting wholly in him, and being according to our Adverſaries, one of thoſe *qualifications* neceſſarily in the Supreme God: Granting all this, if our Saviour was a *meer man*, as they ſay, he could not poſſibly command this Sacred Spirit, this Spirit ſo much ſuperiour to *mankind*, tho' conſidered as no more than a meer *Appendage* to the Almighty. Yet our Saviour ſeems to employ this Spirit as he will; that's no wonder, if the Father, the Son, and the Holy Ghoſt tho' *three perſons* be all *one God*: That exact concurrence in their eternal wills taking away all difficulties: Thus when the Lord met with his Diſciples, and ſhew'd them the neceſſity of things happening with relation to himſelf, as they did, then *He opened their underſtandings that they might underſtand the Scriptures*, this *opening their underſtandings*, did not conſiſt barely in explaining ſome particular Texts to them; they were yet but very *dull and ſlow of underſtanding* in themſelves, and tho' they had heard a thouſand Texts authentically explain'd, they might have continued *very inapprehenſive* ſtill: Nor is it an uſual manner of ſpeech to ſay, when a man explains any Author to others, that he *opens their underſtandings*; he may open the meaning of ſuch or ſuch Books, or Paſſages very well, yet thoſe who hear him may not improve in their intellectuals; this *opening their* Luk. 24.45

their understandings therefore argued some *force* upon their minds, some extraordinary *Energy* of the Spirit within them, whereby their natural and inveterate Dulness went off, and they had more of spritelinesse and vigour in their Souls than formerly: they seem'd as Slaves with their fetters knockt off, nimble and active, and therefore more capable of apprehending any thing offered to them than formerly. This was the first beginning to fit them for that *great work* they were in a few days to engage in, it was to make them capable of satisfying themselves gradually in the Truth and Reason of those things which they were afterwards to *preach to the world abroad*, and which they were compleatly fitted for by the following *extraordinary effusions* of that Holy Spirit upon them; The first operations of it upon them then were *gentle and easie*, but it was the operation of that Sacred Spirit only, and of that Spirit as ordered by the blessed Jesus, by which their understandings were thus opened. We may agree to this the more easily, if we consider that Promise Christ makes to his Disciples after this,

Luk 24.49 *Behold I send the promise of my father upon you, but tarry ye in the City of Jerusalem untill you be endued with power from on high:* The Father promises it, but I send it. Now this uses not to be a task for a man, to make good the Promises of God, it's out of his power, especially if the Promise be to be made

made good in ſome particular wherein God has a more peculiar intereſt: Is my Spirit my breath? none then can give it to another, tho' my Spirit be not originally my own, but breathed into me by an Almighty Creator: Is the Holy Ghoſt, *the Breath, the Spirit, the Influence* of God? none then can diſpoſe of it from him, and the rather becauſe it is originated in him, and muſt be one with him; it was then a ſtrange preſumption in our Lord, to take upon him the making good *Gods Promiſes* to others, ſince, if he were no more than a *Man*, He promiſed what was not in his power, and pretended to make up ſome defects in *his* veracity, who was *the God of Truth, and Truth it ſelf.* But our Saviour went farther yet, for making a viſit once to his Diſciples after his Reſurrection, His Bleſſing being beſtowed, he gives them a Commiſſion of an extraordinary nature, *As my Father hath ſent me, even ſo ſend I you, i. e.* As my Father ſent me to reform the World, ſo I ſend you to carry on that ſame work, and as my Father's miſſion of me gave me a ſufficient authority to do thoſe things neceſſary to ſo great an end, ſo my ſending you gives you as great and unqueſtionable authority in proportion to thoſe things which are laid on you; this intimates, that Chriſt had power to ſend men to *govern and manage his Church*, as his Father had, and in the ſame degree; for if our Saviour was only his Father's

Joh. 20. 21.

Father's Ambaſſador to them, and ſo inferiour to him that ſent him, this had been an extravagant vanity; it was never heard that an Ambaſſador from a King or Emperor pretended to ſend another Envoy from himſelf, with ſuch kind of expreſſions as theſe, *As my maſter the King has ſent me, ſo ſend I you*, nor are Princes wont to entruſt their Agents with any ſuch Power, and the Credentials of ſuch *ſub-ambaſſadors* would appear very ridiculous to all thoſe to whom they ſhould be ſent: But from this Commiſſion our Lord proceeds, And when he had ſaid this, *He breathed on them, and ſaid*
ver. 22. *unto them, Receive ye the Holy Ghoſt, Spiritus Sanctus eſt virtus ſeu efficacia à Deo in homines manans, iiſque communicata quâ eos ab aliis ſegregat & ſuis uſibus conſecrat*, ſay the *Socinians* in the *Racovian* Catechiſm, 'The 'Holy Spirit is a virtue or efficacy flowing 'from God upon men (from the True the Supreme God they mean) 'and communica-'ted to them, by which he ſeparates ſuch 'men from others, and conſecrates them to 'his own uſe. If it be the *efficacy or Power of the Supreme God*, how comes one, whom they ſuppoſe to be a *meer Man*, to confer it with his breath? It was given afterwards by the *laying on of the Apoſtles hands*; they gave it not by any virtue inherent in them, but where they laid on their hands God ſent it, and that in different manners and proportions, as he judged fit for the *Receivers*, whoſe

whoſe fitneſs the Apoſtles knew nothing of: Our Saviour beſtows it with his *breath*, It muſt therefore be *his own*, therefore he muſt be *the Supreme God*; for *in this action our Saviour did not mock his Diſciples*, as *Schlickingius* confeſſes, *but he did certainly ſeparate them, by this action, from the reſt of the world, and conſecrated them peculiarly to his own ſervice*, and *this*, at the appointed time, they engaged in, according to his orders. In the forementioned Catechiſm, when they ask *what the gift of the Holy Spirit is*? the anſwer is, *Eſt ejuſmodi Dei afflatus, quo animi noſtri vel uberiore rerum divinarum notitiâ vel ſpe vitæ eternæ certiore, atque adeo gaudio ac guſtu quodam futuræ felicitatis aut ſingulari gloriæ divinæ, pietatiſque ardore, complentur.* 'It is ſuch an *influence* 'of God, as by which our minds are fill'd 'either with a more *plentiful knowledge* of 'Divine things, or with a more *certain hope* 'of eternal life, and conſequently with *joy* 'and a taſte of future happineſs, or a *peculiar heat* of divine glory and piety; this may look ſomewhat like cant, but however it teaches us to aſcribe this *ſacred influence* to the moſt high God, and to aſcribe very great effects to *this influence*, but theſe effects the *breathing* of the bleſſed Jeſus had, therefore there muſt either be *two Holy Ghoſts*, one the influence and Power of a *meer man*, the other the influence or Power of the *moſt high God*, or elſe the Power and influence

Catechiſmi Rac. ſect. 6. c. 6.

influence of the most-high God, in its full force and vigor, must be at the disposal of Christ, and therefore he must be *equal with the most high God*, since he bestows the *same Divine Gift* with the *same power and efficacy*, and therefore he must be the *most high God*.

Thus have we animadverted on our *Saviour's own Actions* while conversant upon Earth, and have seen how far they contribute to the proof of his *Divine Nature*. We may read the same in the Actions of his Apostles after his Ascension. S. *Peter* makes his Speech before the feast of Pentecost to the Apostles and Brethren about filling that *vacancy* made in the Apostolical College by the miscarriage of *Judas the Traytor*. *A sufficient evidence this*, says *Schlichtingius* very truly, that *He had indeed received the Holy Ghost with effect when his Master breathed, as before, on Him and his Companions:* but there was yet a more *plentiful effusion* of the Holy Ghost upon them, to come; their Master had promis'd it, and he took occasion, on the most publick and solemn Occasion to fulfil it, namely, at the *feast of Pentecost*, when *Jerusalem* was extremely full of Strangers from all parts. The Apostles were no sooner *endued with power from on high*, but presently they employ the Heavenly Gift, and preach to purpose to the wondring multitude. S. *Peter's* discourse is particularly upon record, and in it, after a severe and plain recollection of their great sin in *crucifying*

fying the Lord of life and glory, he gives them an account of their preſent *miraculous gifts*, which he derives, not from God the Father, but aſſures them, that *Chriſt being exalted to the right hand of God, and having received of the Father the promiſe of the Holy Ghoſt, he*, the ſame Chriſt, *had himſelf ſhed forth that which they then ſaw and heard*, thus the Holy Ghoſt *proceeded equally from the Father and the Son*, the firſt *promis'd it*, the laſt *gave it:* but this was not all, when the wounded multitude came to the Apoſtles with that weighty queſtion, *Men and Brethren what ſhall we do?* Peter *ſaid unto them, repent and be baptiſed every one of you in the name of Jeſus Chriſt:* Was Jeſus Chriſt then *God*, or was he *a meer Man*, or, what's the ſame, a meer Creature? We find no example of a meer man ſo honoured as that any ſhould be *baptiſed in his name:* S. *Paul* indeed tells the *Corinthians* that *the Fathers*, the predeceſſors of *Iſrael*, *were all baptiſed into* Moſes *in the cloud and in the ſea*, meaning the Red Sea and that Cloud which parted them from the *Ægyptians* at firſt, and afterwards covered the Tabernacle: This is of the ſame import with that of *being baptiſed into Chriſt*, and both ſignifie, *being by virtue of a ſacred Ordinance admitted into or made members of thoſe Churches, of which* Moſes *in the name of God founded the one, and Chriſt in his own name founded the other*: But we never read of any *Sacramental Inſtitution*, by virtue of

Act. 2.33.

v.37,38.

1 *Cor.* 10. 2.

Gal. 3.27.

which any ſhould be *baptiſed in the name of the Father, and of* Moſes, *and of the Holy Ghoſt*; nor do we find any footſteps of Mens being *circumciſed in the name of* Moſes, nor were the *Iſraelites* ever call'd by the *name of* Moſes; Chriſtians yet *bear the name of Chriſt* to this day, and juſtly, ſince he did and ſuffered ſo much for them, and *they are* 1 *Cor.* 1. 13. *baptiſed in his name:* it's the Apoſtles argument againſt the dividing *Corinthians.* And the Apoſtle, tho' *a choſen inſtrument in the hand of God*, for the converſion of the *Gentiles*, tho' inferiour to none of the Apoſtles, and therefore as holy as the holieſt of meer men, yet makes it a matter of ſatisfaction to himſelf with reſpect to the v. 14, 15. *Corinthians, that he had perſonally baptis'd ſo very few, leſt any ſhould have ſaid he had baptis'd in his own name.* What the Apoſtle there writes is worth our more ſerious conſideration: That the *Corinthians* who believed, were *baptiſed in the name of Chriſt*, we need not doubt, we ſee it was one of the firſt *conditions of eternal Salvation* propounded by S. *Peter*, by *Philip*, by *Paul* in the Jaylors caſe, therefore not neglected here: Why then ſhould S. *Paul* be ſo well pleas'd on this account, that He, in perſon, had not baptiſed them? it ſeems an enquiry thus only and truly to be anſwer'd: The *Corinthians* being naturally of a very *fickle and dividing humour*, were deſirous to have ſome conſiderable perſons to Head, and ſo to counte-

countenance their *ſeveral Parties*, this humour made them catch ſo eagerly at the great names of *Apollos* and *Cephas*, as well as of S. *Paul* himſelf: this was very unhappy: but when only Elders, or Deacons of a *common reputation and inferiour rank*, appear'd in the work of Baptiſing Converts, their names made none ambitious to be called after them, nor would it ever enter into any man's head, that ſuch ſhould have baptiſed Chriſtians in their own Names, as it might have done, had the *principal Apoſtles* been the *general miniſters* of that Ordinance: ſo S. *Paul* is very fearful here, leſt among a Capricious People, *his name* ſhould ſeem to ſtand in competition with *that of his Maſter* the Lord Jeſus Chriſt: He appears in this caſe, as tender of Sacrilege or robbing Chriſt of *his*, as he was of robbing the moſt high God of *his Honour*, when at *Lyſtra* he rent his clothes for grief at that *levity and madneſs*, whereby the *Lyſtrians* were moved to offer Sacrifices to him and *Barnabas*, *as if they had been Gods*; but there would not have been ſo great reaſon for this *extraordinary ſollicitude* of the Apoſtle, if Chriſt himſelf had not been of a Divine Nature, or *robbing Him equal to robbing the ſupreme God of his Honour*; and if it had been ſo great a crime for S. *Paul* an holy Man, to encroach upon *God's Honour*, by aſcribing any thing of it to *himſelf*, it could be no leſs a crime in our Saviour, if he were but a *meer Man*,

Vid. Clemens. Ep. ad Corinth. Coc. t. 1. p. 154. Edit. Lab. & Cos.

a created Being (tho' he were never so holy) to appropriate any thing of that glory belonging to the supreme God, *to himself*. Yet, if he were a *meer Man*, we find him strangely guilty in this point; for as before his Passion, he requires of his Disciples that they should *believe in him*, as after his Passion he joyns himself with the Father, and with the Holy Ghost, in the institution of Baptism without any difference at all, so after his Ascension into heaven, he seems to take all care possible, to confirm such an opinion in his Apostles and followers, as according to which they must treat him as the *Supreme God*; for when our Saviour bids his
*Mat.*11.22. Disciples *have Faith in God*, doubtless he would not lay that injunction upon them, if Faith, so placed, had not a sanctifying power for such Faith is sufficient to make men *Holy and acceptable in the sight of that God with whom they have to do.* But when the same Jesus appears to S. *Paul* in his journey to *Damascus*, he tells him, He had
Acts 26. appear'd *to make him a Minister and Witness*
16,17,18. *of what he had seen, Delivering him from the people and from the Gentiles to whom he designed to send him, that he might open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and an inheritance among them which were sanctified by Faith which was in Him.* Here then, besides Christ's assuming to himself a *sovereign and universal*

univerſal power of delivering his ſervants from all dangers, of Commiſſioning them for the moſt *weighty Work* in the World, of enabling them to *open the Eyes* of thoſe that heard them, and to turn them from darkneſs to light, (all which are the effects of a power truely Divine only) He in plain terms aſſerts, that *that Faith which is in him, ſanctifies thoſe that have it* excluſively of all other Faith whatſoever; for by his words it appears, that *forgiveneſs of ſins*, and *an everlaſting inheritance*, are only attainable by that Faith: and again the Author of the Epiſtle to the *Hebrews* reckons *Faith in God*, among the fundamentals of our Religion; theſe things laid together, will oblige us to conclude, either that there are two kinds of *juſtifying Faith*, or ſuch as may render men holy, and acceptable in the ſight of God, or elſe, which is true, that Faith in the moſt high God and in Jeſus Chriſt is *one and the ſame thing*, fixt upon one and the ſame inſeparable Object, and ſo *ſaving and ſanctifying* to all them that have it, and S. *Paul*, in the fore-cited Chapter of the *Acts*, having ſhew'd what help Chriſt promiſed him, in proſecution of his diſcourſe, declares, *he received his help from God*, whereby he was enabled to bear that witneſs Chriſt had aſſured him *He* would help him in, therefore God and Chriſt were *all One*, or the Son of God and his Father were one Supreme God. *Heb.* 6. 1.

That there was this *Identity of nature* between the Son of God and his Father, will appear farther, from that account S. *Peter* gives to the People of the Cure wrought upon the poor Criple at the *beautiful gate of the Temple*; where reproving them, and telling them *they had killed the Prince of life*, a very ſtrange title, by the way, to be given to a *meer Man*, and ſuch as can be parallel'd in no Author Sacred or Profane, He adds,

Acts 3. 15, 16. *And his Name, through Faith in his Name, has made this Man ſtrong whom ye ſee and know, yea the Faith which is by him, has given him this perfect ſoundneß, in the preſence of you all:* here again, the *Name of Chriſt* and *Faith in his Name*, are both ſet in the higheſt rank, and whatſoever was before profeſt to be done in the *Name of the True God*, was now done *in the Name of Chriſt*. *Moſes* and the Prophets appeal'd ſtill in all things to the *name of the moſt high God* (and I doubt if *Gehazi*, when he laid his ſtaff upon the *Shunamite*'s child's face, had commanded it *in the name of his Maſter*, to ariſe, or if his Maſter afterwards had done as much *in his own name*, they would both have loſt their labours) the caſe was otherwiſe here, S. *Peter*'s word to the Criple was, *In the name of Jeſus Chriſt of Nazareth, riſe up and walk*: the Cure was immediately effected: the people wondered: *They* aſſert the glory of the Miracle only to *the Name of Chriſt*, and they repeat their aſſertion to the High

ver. 6.

Acts 4. 9, 10.

Prieſt,

Prieſt, and the reſt of the Members of the *Jewiſh* Council. Had not *the name of Chriſt* been powerful enough to effect the *greateſt miracles*, it had been a fooliſh preſumption in them to have appeal'd to it: the Prieſts of *Baal* would not have appear'd more ſilly in their violent addreſſes to their paltry Idol, nor the Sons of *Sceva* in calling over thoſe poſſeſt with evil Spirits, *the name of Jeſus whom* Paul *preached*; Had their *invocation* fail'd, it would have expoſed all that Religion they pretended to advance, to the common ſcorn and contempt of all mankind; but that Sacred Name prevail'd, thoſe Miracles which had formerly been perform'd *in the name of the moſt high God*, were now perform'd *in the name of the Son of God*; God *did not and could not* give his glory to another, for he had before declared he *would not*, therefore that Jeſus, the Son of God, in whoſe name this aſtoniſhing Cure was wrought, was really *the moſt high God*: It may perhaps be objected, that *All power was given to Chriſt after his Reſurrection*, by virtue of which, he could give his own name that virtue and authority by which ſuch mighty Miracles as theſe might be performed: We anſwer to this, it's true, our Lord did tell his Apoſtles that *all Power was given to him, in heaven and in earth*, and He told them ſo *after* his Reſurrection, but it does not therefore follow that he was not poſſeſt of ſuch an univerſal power *before* his *Mat.* 28. 18

body was rais'd from the grave; he adds no word intimating that *this power was now inveſted in him and not ſooner*, for He might very well forbear to inform his Diſciples of it, till he came to his *ſtate of exaltation*, commencing from his being *raiſed from the dead*. But allowing what ſuch Objectors would have, *that there was no ſuch Power given him, or that He never had ſuch Power till his Reſurrection*, They and All know the Philoſophical Axiome is of univerſal truth, *Quicquid recipitur recipitur ad modum recipientis*, Whatſoever is received is received according to the capacity of the receiver: and *Volkelius* tells us in plain terms, *that after his Reſurrection the body of Chriſt was of mortal nature, and no otherwiſe partaker of immortality, than by the will of his Father:* Now if this be true, tho' God Almighty be able of and from himſelf to give an *univerſal Power*, as having it inherent originally in himſelf, yet it implyes an abſolute contradiction, that he ſhould be able to confer ſuch an *infinite Power* upon a *finite or a mortal Subject*; for that would be to ſetle a *double Almightineſs* in the world, of which one ſhould *not be Almighty:* or, whereas Omnipotence is ſuch an attribute, as where-ever it reſides it muſt conſtitute a *True and Supreme God*, and whereas its ſuch an attribute as *cannot ſtand alone*, without a *concurrent infinity* in every reſpect, yet it may reſt in a Subject neither *God*, nor yet *Supreme*,

De verâ Relig. l. 2. c.20.p.106.

Supreme, but in ſuch a one as is ſtill, tho' highly exalted, *mortal in its own nature, and capable of deſtruction or annihilation:* For if it depends only on God's Will, that Chriſt's Body, now exalted to the right hand of his Father, is *no more lyable to Death*, then, had it pleaſed God, he might have inveſted *Moſes*, or *Elias*, or *Enoch* with *this ſame Omnipotence* as well as our Saviour, and our Saviour is no more ſecure of the continuation of that Omnipotence he is at preſent poſſeſt of, in himſelf, than the good Angels are of continuing in their preſent ſtate of bliſs, *i.e. ſo long as the ſupreme God upholds them they are ſafe; if He withdraw, but for one moment, they are as miſerable as their fallen companions.* But the very thought of theſe things are abſurd and blaſphemous, however not to be avoided without acknowledging the eternal Divinity of the Son of God.

4. For the farther evidence of this Truth we muſt look into the *Faith of the Antient Church*, and ſee how this Doctrine, that *God was manifeſt in the fleſh*, or that, *He who was manifeſt in the fleſh was God*, the *True*, the *Supreme*, the *moſt High God*, is aſſerted in it. This inquiry we make, not becauſe we think *Antiquity infallible*, nor becauſe we imagine every *opinion*, maintained by any Father of the Church, ought to be an *authentick preſcription* to us. Where any of them have in any particular deviated from the

the ſence of God's holy Word, we value not their *opinions* a-whit the more for their being *antient*. But this we muſt own, that thoſe who lived *neareſt* the times of our Saviour and his Apoſtles, had the *beſt opportunities* of knowing what they meant, or how thoſe, who *perſonally converſt with them* underſtood them; as it's eaſier for me, who have ſeen and known my Father, to learn from him what were the thoughts of my Grandfather, or great Grandfather, both which it may be my Father may have ſeen and converſt with, than to find out what particular Opinions were entertained by my Predeceſſors before the Conqueſt, and ſo upwards. Again, where Scripture, and Reaſon improved from thence, give us a full evidence of any truth, the concurrence and harmony of Antiquity with theſe evidences, is of great weight, and gives us a fair deduction of *divine and neceſſary Truths* thro' all ages, and ſhews us how, in ſpite of all the *oppoſitions and artifices* made uſe of by the enemies of Truth, yet God has been pleaſed to preſerve *it* entire, and to derive *it* by various chanels down to us, that we, embracing and aſſerting the ſame Holy Faith, may be partakers of the ſame eternal happineſs with our predeceſſors, Prophets, Apoſtles, Martyrs, Confeſſors, who have all dyed in the True Faith and fear of God; on this conſideration we ſhall, by God's aſſiſtance, give you a ſhort account of

of the *Primitive Faith* in this particular: Here then in due order of time

We begin with that *Clement*, remembred with Honour by S. *Paul*, as one of *thoſe fellow labourers of his, whoſe names are in the book of life:* This *Clement* was afterwards Biſhop of the Church of God in *Rome*, on which account, and by reaſon of his great eminence in the Church of God, ſome of the Factors of that See, have endeavoured to faſten ſeveral *ſpurious writings* upon him: but the abuſe was too groſs to impoſe upon a learned world; However, of his we have one *Authentick Epiſtle*, written in the name of the Church of *Rome* to the Church of *Corinth*, upon account of a *violent Schiſm broken out in that Church*, to the great ſcandal of the Chriſtian Religion, and to the obſtruction of the progreſs of the Goſpel: In this Epiſtle, (tho' nothing were purpoſely written on the ſubject we are now treating on) yet there are ſome not obſcure evidences of what opinion He, and the Church of *Rome* in whoſe name he wrote, had in thoſe early days of our bleſſed Lord: He calls him Χῆπλεον τ μεγαλοσύνης Τ Θεῦ, a name very great, and ſuch as is no where given to any *meer Man*: it's deſigned here to illuſtrate the *extraordinary dignity* of our Saviour, for, by ſo ſetting him off, the Apoſtolical writer enforces his argument upon the *Corinthians*, to perſwade them to *Humility*, which would be an excellent foundation for Charity,

Phil. 4. 3.

Conc. Gen. Lab. & Coſſart. T. 1. *p.* 133. *B.*

Charity, for, tho' our Lord Jesus Christ were so great, tho' he were *the Scepter of the greatness of God*, yet he came not, as he might, in an *assuming and lofty manner*, but with the greatest Humility, and this argument, S. *Hierome* in his commentary on the 52 of *Isaiah*, and the three last verses, according to our translation, makes use of to the same purpose, owning *Clement* for his Author; but now, if the Argument of these great Men was good, it must necessarily follow, that our Saviour had a *Being*, and a *glorious Being too, before he was born of the blessed Virgin*, which Birth of his into a calamitous World, has always been accounted one part of his Humiliation; this Humiliation could not have been thought so considerable had he not been *very great and happy* before, Christ could not have been so *great and glorious*, antecedently to his Birth, but He must have been *God*, and therefore *the True the most high God:* for there could be, even in a *Socinians* account, no more but *One True God before the Incarnation of our Saviour*; *You see, my beloved people*, says the good Man, *what an example is set before you, and if our Lord so humbled himself, viz.* if he descended from Heaven to earth for our sakes, *how humble should those be who take upon them the yoke of his Gospel?* Twice afterwards, this same Holy Man concluding
p. 137. C. his period with Jesus Christ, adds, *To whom be glory and Majesty for ever and ever, Amen.*

The

The ſame expreſſions of praiſe he gives to God the Father ſeveral times, and what can we conclude, from uſing ſuch a Doxology indifferently to God the Father, and to Jeſus Chriſt his Son, But that He underſtood them to be *of one and the ſame nature*, both Infinitely Glorious, both one *proper object of praiſe and adoration*? And the ſame venerable Author, ſpeaking of the Patriarchs, *Abraham*, *Iſaac* and *Jacob*, adds particularly of the laſt; that from *him deſcended all thoſe Prieſts and Levites who ſerve at God's altar*, ἐξ ὧν, ᾧ ὁ κύριος Ἰησοῦς Χριστὸς κατὰ σάρκα, ἐξ αὐτῶ βασιλεῖς, &c. ὑπάρχουσιν, *of him was Jeſus Chriſt, ſo far as concerned his fleſh*, of him were the Kings, Princes and Leaders of *Judah*; where it's obſervable, that naming our Saviour, He ſays *of him*, that, *He was of Jacob according to the fleſh*, by a particular phraſe τὸ κατὰ σάρκα, *according to*, or *ſo far as concerned in the fleſh*; but of the Princes and Levites deduction from that Patriarch, he ſpeaks only in the common way; now this particular way of expreſſing himſelf in relation to Chriſt, muſt have been very impertinent, had it not been deſigned to ſhew the difference there was between the manner of Chriſt's Deſcent and Theirs; for never was ſuch a thing ſaid of any *meer Man*, by any Writer in the world, that *He was born of ſuch and ſuch Parents according to the fleſh*; as it would look ridiculouſly to ſay, *David was the Son of Jeſſe according to the*

p. 156. B.
p. 144. B.
p. 148. C.
p. 150. C. D
p. 144. A.

the flesh, the very phrase intimates some *different origination*, according to some *other*
Rom. 1. 3, 4 *nature*, whatever it be; and the Apostle uses the *same* expression, in the *same* distinguishing sence. So elsewhere S. *Clement* calls our Lord Ἀπαύγασμα τ̃ μεγαλοσύνης τ̃ Θεοῦ, the same word used by the Author of the Epistle to the *Hebrews*, and by us transla-
Heb. 1. 3. ted, *the brightness of God's glory*, properly enough, or it might be render'd, *a beam from the body of his glory*, from which expressions the Antients generally collected, that Christ must be *co-eternal with his Father*; so S. *Chrysostome* tells us, the Son is call'd, *the brightness of the glory of his Father, as always existing in the Father*, 'as brightness al-
'ways is in Light, for the light cannot be
'without brightness, nor brightness without
'light, so the Son cannot be without the Fa-
'ther, nor the Father without the Son, for he is
'begotten of his Essence before all time, and is
'always with him: to the same purpose, but more largely, speak *Theodoret*, *Gregory Nyssen*, *Theophylact*, &c. and S. *Clement* to shew his meaning to be the same with that of the Author to the *Hebrews*, proceeds in a large citation out of that Chapter, from whence we have before evidently prov'd *the eternal Divinity of the Son of God:* Besides, *this unquestionable Epistle* of *Clement*, which we have almost entire, there's a Fragment of another, written by the same excellent person, to the same *Corinthians*, not so

ſo generally own'd indeed, but of very great antiquity, being taken notice of by S. *Hierome*, and before him by *Euſebius*; the very first words of which give us a full proof of the doctrine we now aſſert. *Brethren*, ſays the Writer, *We ought to think concerning Jeſus Chriſt as concerning God, as concerning the Judge both of the quick and the dead:* If we muſt think of Chriſt as of God, we muſt think and believe that *he is God*, for *ſo we* think always of the *Supreme Being*: But theſe paſſages are ſufficient from an Author of ſo great antiquity. From him we ſhall proceed to the next Greek Father, *Conc. T. 1. p. 181.*

Bleſſed *Ignatius* Biſhop of *Antioch*, One who had ſeen Chriſt himſelf in the fleſh, who is reported by ſome to have been *that Child* whom our Saviour *took in his arms:* who converſed frequently with the Apoſtles, He left ſeveral Epiſtles behind him, to ſeveral Churches, full of excellent advices, and truly ſavouring of an Apoſtolical Spirit and temper. In Him we meet with many evidences of his belief, that Jeſus Chriſt, the Son of God, was *the real, the True God.* So in the very first words of his first Epiſtle to the Church of *Smyrna*, He begins, Δοξάζω Ἰησοῦν Χριστὸν τὸν Θεὸν, *I glorifie Jeſus Chriſt who is God*, he is with him, ὁ Θεὸς, *the God*, with an article, the want of which the *Socinians* ſo frequently cavil at in Scripture, that Article is certainly excluſive of all other Gods. The Son he is *the only True God*, the Father *Mark 9. 36.* *Epiſt. ad Smyrn. Edit. Voſſ.*

Father is the *ſame True God*, not *two Gods*, but *two perſons* and *one God*, or one Deity: this is a plain paſſage and needs no deſcant upon it. In the concluſion of his Letter to *Polycarp*, then Biſhop of the Church of *Smyrna*, (the ſame who is called the Angel of the Church of *Smyrna* by S. *John* in the *Revelations*, who dyed afterwards a Martyr for the truth) he gives *Polycarp* this ſalutation, *I pray that Grace may be always with thee in Jeſus Christ our God*; he neither prefixes nor ſubjoyns any thing to the words, that might allay the ſence, or make it ambiguous, it is an entire ſentence, and as clearly owns, that He thought *Jeſus Chriſt was God*, and that he wrote to another, who had the *ſame Faith*, in that reſpect, with himſelf; So that the *real Deity* of the Son of God, was no ſtrange Doctrine in thoſe days. In the Inſcription of his next Epiſtle to the *Epheſians*, He ſtiles that Church *predeſtinated from the beginning, or before all worlds, to everlaſting glory, according to the will of the Father, and Jeſus Chriſt our God*; where he plainly makes the Father and Jeſus Chriſt *one God*, to which bleſſed Jeſus he aſcribes the ſame character, of an abſolute Deity, with his Father. So again in the beginning of the Epiſtle it ſelf, he tells the *Epheſians*, *they bore an honourable reputation, and juſtly gained by their Faith and Love, in Jeſus Chriſt our Saviour, being imitators of God, and reenflamed, or revived by the blood of God*:

Ad Polyc.

Ad Epheſ.

An

An expreſſion, like that of S. *Paul* to the Elders of the ſame Church, when he tells them, *God had made them overſeers of that Church, which he had purchaſed with his own blood*; Now we cannot, with any propriety of ſpeech, call any blood *the blood of God*, unleſs it be really *his*, and it cannot be *his* as he is God, therefore he muſt have aſſumed ſome ſuch nature, as wherein *his blood* might be ſhed, which might, and did come to paſs, by his taking *our nature*; but *our Nature* being *ſubſtantially united* to that which was before *eternal and Divine*, and ſo God and Man being but one Chriſt, when Chriſt, *as Man*, ſhed his moſt precious blood for our ſakes, that blood was, properly and truely, called the *blood of God*, or *God's own blood*. But we meet with yet plainer evidence in the ſame Epiſtle: ſo I take thoſe words of his to belong to Chriſt, *Nothing lies hid from the Lord*, (that is the common title of our Saviour, in all Apoſtolical writings,) *but even our moſt ſecret things are near to him: Let us then do all things, as if He lived in us, that we may be his Temples, and He may be God in us, which alſo he is and will appear before our faces, for which reaſons we juſtly love him:* I the more readily apply this, which argues *Omniſcience*, to Chriſt (and is no more than what Scripture openly aſcribes to him, as I have formerly ſhew'd) becauſe ſoon after he earneſtly asks that Queſtion, *Wherefore then are not we all wiſe* Act. 20. 28

embracing the knowledge of God, which God is Jesus Christ? and presently after asking the Apostle's question, *Where is the wise Man? where is the disputer? where is the glorying of those who were reputed men of Understanding?* He subjoyns, *For our God, Jesus the Christ, was conceived of* Mary *according to divine order of the seed or line of* David *by the Holy Ghost:* I durst now appeal to all Mankind, whether they would not conclude, that whosoever should speak of any Being whatsoever at this rate, would not be thought to account the Person he spoke of in such broad terms, *Real God?* and whether a good rational Deist would not conclude, that if He, so spoken of, were no more than a *meer Creature*, He who should so speak of him ought not to pass at least for a Borderer upon Idolatry? For it's rationally expected that, in such weighty matters, Mens *Words* should be the proper interpretation of their *Thoughts*, and not pester'd with dubious or uncertain, or unintelligible phrases. In the same Epistle he calls our Lord Θεὸν ἀνθρωπίνως φανερούμενον, *God appearing humanely*, or, *in the same manner as men do, clothed with flesh and blood, and endued with a rational soul*; which is but another way of expressing the Text, *God was manifest in the flesh.* Would you then have his *pre-existence as God*, before he was conceived in the womb of the blessed Virgin? our *Ignatius* asserts that too, in his Epistle to

to the *Magneſians, viz. That He was with his Father before all time, and in the end, or in the fulneſs of time, at laſt he appear'd*, and afterwards, *There is one God, who manifeſted himſelf by his Son Jeſus Chriſt, who is his* λόγος ἀΐδιος, *his eternal word*, agreeably to S. *John* in the beginning of his Goſpel. Again in his Epiſtle to the *Trallians*, and twice in the Inſcription of his Epiſtle to the *Romans*, He gives the title of God to our Saviour, nay of *our God*; and toward the end of that Epiſtle He begs of the *Romans*, that they would not go about to hinder his Martyrdom then at hand, no: *Permit me*, ſays he earneſtly, *to be an imitator of the ſufferings of Chriſt my God*, and again, he calls him *My God* twice over in the ſubſequent two or three lines. The Prophets frequently reflect upon it as Idolatry to ſay to an Image *thou art my God*: and I am not yet convinced by any *Sotinian* argument, that it is not Idolatry to ſay the ſame to any created Being whatſoever: At beſt, the Apoſtles themſelves and thoſe eminent Apoſtolical men, if our Lord be no more by nature than a *meer man*, muſt needs be condemned of extreme imprudence and uncharitableneſs; who when they might as well have expreſs'd their minds otherwiſe, would yet make choice of ſuch words as were only apt to deceive and impoſe upon Men, to give them falſe notions of God and Jeſus Chriſt, and either make them Idolaters at laſt, or at leaſt very near borderers upon it;

Ad Magneſ. p. 33, 34.

Ad Roman. p. 60.

Words that are *figurative*, may be easily misunderstood by very good Men, in ordinary cases, as we see his Companions concluded, S. *John* should never die, only from our Saviour's words to S. *Peter*, *If I will that He tarry till I come, what is that to thee?* How much more dangerous then must such Words be, especially when continually used in matters of the greatest weight. It were easie to give more of the same nature from *Ignatius* his Epistles, if we'd meddle with those *spurious* or *interpolated*, but we need no such precarious assistances.

The next of the Fathers of the *Greek* Church, in order of time, is *Justine*, commonly stiled *the Martyr*, because he dy'd such, for his obedience to the Faith of Christ: He liv'd about one hundred and forty years after the birth of our Saviour: I shall not go about to prove the Divinity of our Saviour, out of the Ἔκθεσις πίστεως, or the *Exposition of Faith*, printed, as his, among his Works, tho' it would afford us a great deal, because the credit of it is doubtful, and learned men think they have reason to believe our *Justine* was not the Author of it. I shall therefore only examine what's of unquestionable authority in him. In his Apology for the Christians, presented to the *Roman* Senate, among other things, he tells them, *The names of Father, and God, and Creator, and Lord, and Master, are not the proper names of God, but names derived from his Works, and*

Apolog. 1. *p.* 44. *l. D.*

and those favours he has extended towards Men: but his Son, who alone is properly called his Son, the Word, who was with him and begotten of him, before all creatures, because in the beginning God created and adorned all things by him, was called Christ, he being anointed, and God beautifying every thing by him: here then we have, what the Evangelist had taught us before, literally understood and confirmed, *That the Word was in the beginning with God, and that by him all things were made:* the holy Martyr thought of no *figure* or *ambiguity* in the discourse. The same Martyr in his second Apology for the Christians presented to *Antoninus Pius* the *Roman* Emperour, in asserting the Justice and Reason of that Faith in Christ which He and his Christian brethren profest, lays down a clear proof of Christ's being God, and consequently of the reasonableness of their service to him, in giving an account of that *burning Bush* which *Moses* saw, and out of which he heard a voice; for at that time when *Moses*, as he was feeding his Father-in-law's sheep, was ordered to go into *Egypt*, and to bring out from thence the people of Israel, Ἐν ἰδέᾳ πυρὸς ἐκ βάτου προσωμίλησεν αὐτῷ ὁ πατὴρ & χριστὸς, *Our Christ spoke to him out of the bush under the resemblance of fire, and bids him loose his shoes off his feet, and attend him; and receiving abundance of strength, and courage from that Christ, with whom he discours'd, He went down and (glo-*

Apolog. 2. p. 95 l. B. *rious and terrible with a thousand miracles*) *led that people from their bondage.* The *Jews* themselves confess, says he, *that it was that God whose name was unknown or unutterable, who then discoursed with* Moses, but the Martyr himself says, *it was our Christ*, therefore if the Martyr's opinion were true, *Our Christ is the Lord Jehovah, the most high God.* The Martyr urges his argument yet farther, with reflections upon the *Jewish* incredulity: *That Angel which spoke to* Moses *out of the burning bush, said to him, I am that God, the God of* Abraham, *the God of* Isaac, *and the God of* Jacob, *the God of thy Fathers, Go down therefore into* Egypt *and lead forth my people*: A *Socinian* himself will own, that that Name was never due to any but to the *most high God*, (tho' they fly to figures there too) *We urge this*, says the Father, *only that we may prove, that that Jesus Christ, in whom we believe, is the Son and Messenger of God, who being the Word before, had sometime appear'd in the resemblance of fire, sometimes in the form of Angels, now at last, by the Will of God, was made Man, for the sake of mankind, and for their sakes suffered whatsoever Jewish cruelty and malice could inflict upon him; who while they own'd it was God the Creator and maker of all things, who spake to* Moses *in the bush, and yet He, that there spoke, was the Son, the Angel, the Messenger of God indeed, they laid themselves open to that just reproof of our Lord, that they neither knew the Father, nor*

the

the Son. We argue too from hence, that if it were *our Christ*, who appear'd to *Moſes* in the Buſh, as *Juſtine* affirms, and Scripture ſufficiently evidences, if it were *our Christ*, what name ſoever he might be call'd by, he then was pre-exiſtent, or had a *real being* before he was conceived in the womb of the bleſſed Virgin; therefore he could be no *meer Man*, unleſs the *Socinians* can find out the way to ſatisfie the queſtion of *Nicodemus* by aſſerting poſitively, *that a Man*, a meer Man, *may be born when he is old, that he may*, literally, *enter again into his mothers womb and be born a-new*, and can prove it when they have aſſerted it. He could be no Angel, that's denyed in Scripture, the Apoſtle aſſures us, *He took not upon him the nature of Angels*, a ſpeech very idle, if he had been an Angel originally: if therefore he neither was a *meer Man*, nor a *created Angel*, he was and muſt be the *ſupreme God*. Again, the ſame *Juſtine* in his Dialogue with *Trypho* the *Jew*, when *Trypho* urges him with his abſurd aſſertion, *That Chriſt was God before all ages, and yet had condeſcended to become Man*; *Juſtine* anſwers him, *The truth would not therefore be loſt if he ſhould fail in his proofs, that Chriſt was the Son of the world's Creator, and that he was God: becauſe*, however, *it had been foretold by the Prophets, that he ſhould be ſo: but if I do not prove that He had a being before, and then condeſcended to become Man, and took fleſh, according to his*

Heb. 2. 16.

Dial. cum Tryph. Jud. p. 267. l. B. C.

p. 275. & dicteps. *Father's design and determination, it's only proper to conclude that I am a weak disputant, not that he, who bore that Character, is not the Christ.* When *Trypho* afterwards bids him prove, that there was or could be another God, besides the maker of the Universe, the Martyr stumbles not at the proposition, but proceeds to prove the thing by that instance of the Lord, before whom *Abraham* stood, when the two Angels went forwards towards *Sodom*; and falls again upon the forementioned instance of Christ speaking to *Moses* in the Bush, by both which he proves that the *Son is God, as well as the Father is God*, and yet he asserts not *two Gods, but one God*, because if two or three *Beings* are partakers of one divine Nature, they must of consequence be one God, the divine Nature being indivisible and incapable of degrees or diminution. After a large discourse with the *Jew*, he tells him, that *in the several arguments he had brought, he had sufficiently proved, that Christ was Lord and God, and the Son of God, who had appear'd both as a Man, and as an Angel, in the burning Bush, and at the destruction of Sodom:* And *Trypho* all along looks upon him as engag'd in that design of proving *Christ to be God*, not by a figure, but in reality. He concludes the Scriptures were very expres in their evidence, that *that Christ*, who had suffered so much at the *Jews* hands, was to be *worshipped* and *was God*; had he not prov'd

p. 357. D.

the

the laſt well, that *He was God*, to have aſſerted the firſt, that *he ought to be worſhipped*, would have ſounded very harſhly in the ears of a *Jew*: But even *Trypho* himſelf, who thought it prodigious and incredible that God ſhould be born and ſhould condeſcend to become Man, tho' none of the moſt tractable perſons in the world, was brought to *Agrippa*'s condition by the zealous Martyr, and *almoſt perſwaded to be a Chriſtian.*

About the ſame time lived S. *Irenæus*, Biſhop of *Lyons* in *France*, one who had been a Hearer of bleſſed *Polycarp*, who had been himſelf an Hearer of the Apoſtles; He had certainly the advantage of knowing what was ſound and true Doctrine, with relation to our Saviour, and that from very authentick hands; his writings were originally Greek, as himſelf was by Birth, tho' employed to preach the Goſpel in the parts of *France*, but thoſe Originals are almoſt all loſt, and we muſt neceſſarily content our ſelves with their Tranſlation: This excellent Father then tells us firſt, what the *general Faith* of the Church is, 'That the 'Church believes in *one God*, the Father 'Almighty, maker of Heaven and Earth, 'and in *one Jeſus Chriſt the Son of God, incar-'nate* for our Salvation, and in *the Holy 'Ghoſt*, who among other things, has taught 'us that, according to the good pleaſure of 'the inviſible Father, every knee of things

Iren. adv. Hær. l. 1. c. 2.

'in

'in Heaven, and of things on Earth, and 'of things under the Earth, ſhould bow to 'Jeſus Chriſt our Lord, our God, our Savi- 'our and our King, and that every tongue 'ſhould confeſs to him; and this paſſage we have in the genuine original, and it ſeems ſatisfactory enough as to the Faith of the *French* Church in thoſe days; and doubtleſs was look'd upon by him as the Faith gene-
C. 3. rally embraced by all *the true profeſſors of Chriſtianity*; and indeed ſo he aſſures us, in the following chapter of the ſame book; *That the Church ſpread through the whole world, diligently maintains this Faith, and obſerves it as exactly, as if they all inhabited in one houſe, they believe it, as if they had all one heart and one ſoul, and with a wonderful conſent, preach it as it were with one mouth.* We then are ſafe enough, while we believe *Jeſus Chriſt to be God*, ſince holy Martyrs, nay the whole Church of God believed the ſame truth ſo long ſince; and making it a part of their *publick Creed*, declared their judgment, that *ſo to believe was neceſſary to eternal Salvation.* Having afterwards told us what the Apoſtles have preached, and how they have prov'd *Him true, and that there was no falſhood in him*; he proceeds in the next chapter thus, *Therefore neither our Lord himſelf, nor the Holy Ghoſt, nor the Apoſtles, would have called any one God, abſolutely and definitively, unleſs he had really been true God, nor would they have called any*

eaſ-

one Lord, in his own perſon, but only Him who is Lord of all things, God the Father and his Son; and ſo he proceeds to enumerate ſeveral Texts, wherein the name of God and Lord, is indifferently given to both the Father and the Son: and elſewhere he teaches us, *That our Lord is called Immanuel by the Prophet, as cited by S.* Matthew, *or God with us, that we might not think he was Man only, but that we might know he was God too*: If then Chriſt was God as well as Man, *his Divine Nature* being mentioned in contradiſtinction to his *humane Nature*: *Irenæus* cannot mean that He who was *really a Man*, was only *metaphorically God*, but that he was *as really and eſſentially* God as He was Man, which is what we believe. l. 3. c. 6. c. 18.

With *Irenæus* agrees *Clemens* of *Alexandria*, who thus teaches the *Gentiles*, in his *Admonition* to them; 'We are the rational 'Creatures of God the Word (*ſo he calls our 'Saviour after the Evangeliſt S.* John,) by 'whom we pretend to Antiquity, becauſe 'God the Word was in the beginning; but 'becauſe the Word was from above, He 'was and is the divine original of all things: 'but ſince He has now taken upon him the 'name of Chriſt, a name ſuitable to his 'power, and which was ſanctified of old, I 'call him a new ſong; (This refers to his 'former Allegorical diſcourſe, wherein he 'endeavours to deſcribe every thing, under 'terms proper to Harmony or Muſick) *Admon. ad Gent. p. 5. D.*

'This

'This Word then, this Christ who was at 'first in God, was both the cause of our ori- 'ginal existence, and of our well-being: 'But now this Word himself, has made him- 'self manifest to men, who alone is both 'God and Man, the cause of all our good; 'by whom, we, being taught to live well, 'are sent from hence to eternal life; for ac- 'cording to that inspired Apostle of our 'Lord, *the Grace of God hath appear'd to all men, teaching them, that denying all ungodli- ness and worldly lusts, we should live godly, righteously and soberly in this present world, looking for the glorious coming of our Lord and Saviour Jesus Christ*; 'This is the new song, 'that manifestation of God the Word, who 'was in the beginning and before all things, 'and now shines brightly out to us; He ap- 'pear'd but lately, who was our Saviour be- 'fore. *He who is*, appear'd *in him who is*, 'because the Word was with God, and that 'Word, by which all things were made, 'makes his appearance as a Master; that 'Word, which, *as a Creator*, gave us life in 'our first formation, appearing now *as a Ma- ster or Teacher*, has taught us to live well, 'that hereafter, *as God*, he may bestow 'upon us eternal life: Thus far that very learned Father; and his whole discourse does so plainly teach us the *Pre-existence* of our Saviour, before his Conception in the Womb of the blessed Virgin, and conse- quently *his Divine Nature*, in his eternal being

being with the Father, that the moſt ignorant perſon in the World, may plainly underſtand what the Faith of this Writer was. Thus afterwards ſpeaking of *John* Baptiſt, the forerunner of our Saviour, he tells them, John *taught men to be prepared for the preſence* θεῦ τῦ χριςῦ, *of God the Chriſt.* Afterwards, ſpeaking of that care our Saviour took to have the Goſpel preached, he adds, 'The Lord did not effect ſo great work in 'ſo ſhort a time without a ſacred care; He 'was deſpiſed in appearance, but adored in-'deed; being a Purifyer, a Saviour, and 'extremely kind: The Divine Word be-'ing really moſt manifeſt God, and put into 'an equal rank with the Lord of all things, 'for as much as he was his Son, and the 'Word was in God, he was neither disbe- *Ibid. p. 62. l. D.* 'lieved when he was firſt preached, nor was 'he unknown or unacknowledged, when aſ-'ſuming the preſence of a Man, and being 'made fleſh, he managed the ſaving deſign 'of his aſſumed Humanity. Again ſpeaking to thoſe who are *blind with ſin and folly*, under the perſon of *Tireſias*, that blind *Thebane* Wizzard, and inviting ſuch to believe in Chriſt, he ſpeaks thus, 'If thou wilt, 'thou too ſhalt be initiated into theſe My-'ſteries, and join in the Choir of bleſſed An-'gels about the unbegotten, the never to be 'deſtroyed, the only true God: God the 'Word, aſſiſting in the ſame Hymn with us, 'He is eternal, the only Jeſus or Saviour,

'the

'the great High-priest of God, who is the
p.70. L D. 'Father, he intercedes for Men, and he per-
'swades them to goodness. I shall instance but in one passage more in his Στρώματα, where having cited that of the Psalmist, *Who shall ascend into the Hill of the Lord, or who shall stand in his holy place*, &c. at large, He thus descants upon it: 'The Prophet, *says* 'He, in my opinion, here briefly describes 'the true Gnostick, or the man of true 'knowledge to us, and by the bye, *David* 'shews us, that our Saviour is God, for he 'calls him, the face of the God of *Jacob*, who 'brought us glad tidings, and taught us 'of, or concerning the Spirit, therefore the 'Apostle calls the Son, *the Character of the* 'glory of God, Him who taught the truth 'concerning God, and who represented to 'us that God and the Father was one only
Stromat. l. 7. p. 733. C. 'and Almighty, whom none could know 'but the Son, and He to whom the Son shall 'reveal him: That God is but one appears 'by those who seek the face of the God of 'Jacob, whom our God and our Saviour 'characterises, as the only God and father 'of Good. Here then we have the Father *true and real God*, the Son *true and real God*, and yet *but one God*, and this is that Faith which we preach.

To *Clemens*, I shall only add his Scholar *Origen* for the *Greek* Church, a man of extraordinary eminence in his time, who in his third Book against *Celsus*, that great adver-

sary

ſary of the Chriſtian Religion, reflecting upon the vanity of Heathen Gods and their incapacity to help thoſe that depend on them, he tells *Celſus*, that *upon this very reaſon, becauſe there is no help in falſe gods, it's a ſure Rule among Chriſtians, that no man ſhould truſt in any being as God, except only in Jeſus Chriſt*; and a little after, whereas *Celſus* objects againſt us ſo often, that we believe Jeſus, *conſiſting of a mortal body*, to be God, and imagine our ſelves very pious in ſo thinking, he anſwers, 'Let thoſe 'who accuſe us know, that He whom we 'know and believe to be God of old, and 'to be the Son of God, he is of himſelf the 'Word, the Wiſdom and the Truth; and 'that even that mortal body and reaſonable 'Soul which he aſſumed by its Communica-'tion, and Unity and Mixture with the 'Word, or with his *divine nature*, aroſe to 'ſo great a height, as to *be God*, i.e. *his humane and his divine nature make by a ſubſtantial or eſſential union, one God*; and that I give no falſe interpretation to his words here, will appear by what I ſhall allege afterwards. It's all along the humour of *Celſus*, then when he ſpeaks in the Perſon of a *Jew*, and when he ſpeaks in his own Name and Perſon, to reproach the Chriſtians with the *irrationality of their Religion* on that particular account, that *they owned Chriſt as God*: ſo he objects, *that Chriſt was educated in the dark, was hired a ſervant in Ægypt, that he there tryed*

Contra Celſum, l. 1. p. 30.

tryed their magick powers, and returning from thence, in confidence of his jugling tricks set up for a God. *Origen* vindicates him from the malicious imputation of being a *Magician*, but never pretends to deny that *he was God*, or that he assumed that title; nay he's so far from that, that he takes a great deal of pains to prove that *He was God*, particularly from those passages of the 45 *Psalm* cited by the Author of the Epistle to the *Hebrews* in his first chapter, which I have clear'd before; and he adds, *that we must here consider the* l. 1. p. 43. *Prophet speaking to that God, whose throne is everlasting, and that he asserts that God was anointed by God, who was His God, with the oyl of gladness above his fellows*, which is the real sence of the words, and *which*, he tells us, *he had formerly silenc'd an obstinate Jew with.* In his second book, *Celsus* introduces a Jew speaking against Christ, and saying, *they could not own him for God, who did not make good his word, who endeavoured poorly to avoid Death, and was at last betrayed by one of his own followers, &c.* *Origen* answers, 'Christians did 'neither believe the body of Christ nor his 'soul to be God, but the ὁ λόγος, the Word, 'the Son of the God of all things, was God; 'that Christians justly condemn the *Jews*, 'who acknowledge not him to be God, whom 'their own Prophets so often give testimony 'to, as a powerful Being and as God, which he 'is by the witness of the great God and Fa-'ther of all things himself: That when God

'in

'in the beginning of the world said, *Let us* 'make Man in our Image, the ὁ λόγος, the 'Word, perform'd all that his Father com- 'manded, for if according to that of the Pſal- 'miſt, *He ſaid and they were made, he com-* L. 2. p. 65. 'manded and all things were created, if at 'God's command, all the Creatures were 'framed, who, according to the meaning of 'the prophetical Spirit, was able to put in 'execution ſuch his Father's command, but 'He who was the living Word and Truth it 'ſelf? The *Word then in the beginning of all things was with God, and the Word was God, and without him nothing was made that was made:* It's the Doctrine of S. *John* and of *Origen* too: So far then we may know how the beginning of S. *John*'s Goſpel was underſtood in his days, and what they thought might conveniently be proved from thence. When the *Jew* afterwards is brought in objecting, that *Men who are partakers of the ſame Table, would not lye in wait for one another, much leſs would any one have treacherous deſigns upon God.* *Origen* might eaſily have anſwered that cavil by denying that He was God, and then by giving inſtances of Men falſe and treacherous to thoſe who have eaten with them at the ſame Table: but He owns his Godhead, and only performs the latter. *Celſus* afterwards brings in his *Jew* objecting againſt the *Divinity of Chriſt* thus, *Who ever heard of God coming down from heaven to earth on purpoſe to perſwade Men, as* p. 74.

they say Christ did, and failing in his design, especially when he was long expected and hoped for? a denyal of his *Divinity* had put a full stop to this objection too; but *Origen*, on the contrary, retorts upon them, 'That the 'Jews themselves were instance enough of 'the possibility of such a thing, since God had 'appear'd so remarkably to them, in bring- 'ing them up out of the land of *Ægypt*, 'and in giving them a Law from *Sina*, and 'yet they nor their Fathers could by that 'means be perswaded to obedience, or pre- p. 106. 'vented from running presently into Idola- try. After all this, *Celsus*, in his own person, makes use of this argument to prove that Christ could not be God; *God*, says He, *is good, and pure, and happy, and in himself infinitely excellent, and lovely, if He should descend to be among Men, He must necessarily undergo a change, a change from good to bad, from pure to impure, from happiness to misery, and from the most excellent to the most sinful state, that God would never undergo*: To this the Father answers, 'That it's true, God is in himself 'Immutable, nor did he suffer any *change* on 'this account: But that which descended 'down to Men was in the *form of God*; but 'out of his Love to mankind, he debased him- 'self so far, as that he might be born among 'them, but He suffer'd no change from *bad* 'to *good*, for that He was without Sin, he ne- 'ver committed any; He was not chang'd 'from *pure or clean*, to *foul or filthy*, for He 'did

'did not ſo much as know Sin; nor did he fall 'from *happineſs to miſery*; He humbled him-'ſelf indeed, but was not a whit the leſs hap-'py, even when he ſtoop'd the loweſt for the 'good of mankind: nor did he fall from *the* '*beſt* to the *moſt ſinful ſtate*, becauſe what he 'did, proceeded from Love and Charity to 'us: by being among whom, He, that was 'the great Phyſician of Souls, could be no 'more altered for the worſe, than a Phyſician 'for the body is, by converſing with thoſe 'that are ſick and full of diſeaſes. But, *ſays* '*he*, if *Celſus* think, that becauſe the immor-'tal God the Word, aſſumed a *mortal body*, 'and an *humane Soul*, that therefore He ſuf-'fered an alteration or a change; Let him 'know, that the Word, eſſentially continuing 'the Word ſtill, ſuffers by none of thoſe 'things which happen either to the body or 'the Soul: but that He condeſcends to be-'come fleſh, and to ſpeak in a Body, for the *l.4 p.169, 170.* 'ſake of thoſe who are not able to behold the 'eradiations and brightneſs of his Divinity, ſo long, till He, who receives him, being in a ſhort time rais'd to a greater underſtand-ing by the Word, may be able to contem-plate his original nature. And finally in his ſixth book againſt the ſame *Celſus*, he ſpeaks thus excellently, 'If then *Celſus* enquire how we think to know God, and to be ſaved with him, We will anſwer him, That He, who is the word of God, being in them who ſeek him, or who wait for his appearance, is

'sufficient to make known and to reveal the 'Father, who was not to be seen before His 'appearance; for who else can save the Soul 'of Man, and guide us in every thing to God, 'but only God the Word? who being in the 'beginning with God, for the sake of those 'who are confin'd to flesh became flesh, that 'he might be comprehended by those who 'were not able to see him as He was the 'Word, and as He was with God, and as He
l.6. p.322. 'was God; and appearing in flesh, and speak-'ing in the body, He calls those, who are in 'the flesh, to himself, that first he might make 'them like to the Word, which was made 'flesh, and afterwards might raise them to 'see himself indeed, and what He was be-'fore He was made flesh.

The passages are enow and plain enough to shew us what *Origen* thought *true Doctrine* concerning the Son of God our Saviour. Upon the whole, what a *silly and impertinent adversary* was *Celsus* throughout a large discourse, written only to expose Christianity to contempt and hatred, to make a continual noise about the impossibility of our Saviour's being God? and what a *shallow and ignorant advocate* was *Origen* for Christianity, to write so many books, principally to prove the Faith of Christians rational in this point, when in the mean time, if we may believe our *Socinian* Adversaries, the Christians, in those early ages, believed no such thing, nor ever dream'd of Christ's being any more than

than a *meer Man*? Men who intend to do any ſervice to the cauſe they undertake, or to procure themſelves any reputation by their writings, uſe to conſider *what and who* it is they write for or againſt; but it's meer childs play, for a Man to ſet himſelf up a thing of clouts, that he may throw ſtones at it to knock it down, while another takes as much pains to keep it ſtanding. Certainly *Celſus* knew better what he oppos'd, and was ſufficiently convinced, *that the Chriſtians did really believe Chriſt was God.* We ſaw before that the Author of the Dialogue, called *Philopatris*, among *Lucian*'s, underſtood the Chriſtians ſo; and *Pliny* (who liv'd before either of our Diſputants, who had by his office of Proconſul great opportunities of knowing what tenets the Chriſtians maintain'd, who had often examined them with tortures, and puniſh'd them with Death it ſelf, for their ſuppoſed obſtinacy in their errors.) He, too, underſtood the Chriſtians in the ſame manner, and therefore in that account he gives the Emperor *Trajane* of them, among other things, he takes notice of their *Cœtus antelucani*, their *meetings before day-break* (which they were forc'd to, for the better ſecuring themſelves from the Pagan furies) *in which meetings* among the reſt of their religious rites, they did *Carmen Chriſto ut Deo canere*, They *preſented their Prayers or ſung Hymns to Chriſt as God:* but this Heathens themſelves would

have accounted a bold mocking heaven, had not they believed *he was God indeed whom they so worshipped as God*; from which *Gerhard Vossius*, in his Commentary on that Epistle of *Pliny*, as also *Rittershusius*, conclude, *That tho' the Heathen world looked upon our Lord as a Sophister only, and a cheat, yet the Christians always acknowledged him to be God:* *Vossius* tells us the very name of Hymns intimates that they belonged to God, for so he says, ὕμνος a hymn is ᾠδὴ πρὸς θεὸν, *a Psalm to God*, and never used otherwise, except once or twice in poetical writings, and refers us to *Eusebius*, who from a nameless Author, but about the Age wherein *Irenæus* liv'd, takes notice of *many Psalms and Hymns composed from the beginning, by Faithful Brethren, who in those compositions declared Christ the Word of God to be God:* Thus the Writings of Heathens themselves, and of such who have been the greatest enemies of Christianity, have been, by *Divine Providence*, preserved to give unanswerable evidence *to those truths, which* some *false pretenders to Christianity*, have endeavoured to explode, and to satisfie us of our consent with those antient Saints and Martyrs in the most weighty particulars of our Holy Religion.

Vid. ad Calcem Epistolarum Plinianarum Edit. Hackianæ

Historiæ Eccles. l. 5. c. 27.

We have now done with the Greek, we come next to the Latin Fathers; And here we must in the first place take notice of *Tertullian*,

tullian, a Man of vaſt abilities, and moſt acute in his reaſonings, and whom *Schlichtingius* eſteems almoſt *the Parent of our Doctrine concerning the Trinity*; he's the eldeſt Writer we have in the Latin Language, and very plain in the caſe before us. *Tertullian* then in his book *de Patientiâ*, for an example of Patience, recommends to us our dear Redeemer, *Naſci ſe Deus in utero patitur matris, &c.* 'God ſuffers 'himſelf to be born in the womb of his 'Mother, and waits for his birth: Being 'born, He endures gradually to grow up, 'being grown up, He's not ambitious to be 'taken notice of, but even debaſes himſelf, 'and is baptiſed by his own ſervant, and 'repels the Tempters aſſaults only with his 'Word: So He, who had reſolved to clothe 'himſelf with fleſh, had yet nothing of 'Humane impatience about him. Here we ſee he calls our Saviour God poſitively, and makes a great uſe of that notion of his being ſo. Thus again in his book *de Carne Chriſti*, written againſt *Marcion*, who was ſo far from denying Chriſt *to be God*, that he fell into a contrary error, and would believe he was *nothing elſe but God*; that *the Fleſh he aſſumed was a meer Phantaſme, a Body in appearance, but nothing at all in reality*; *and ſo all the actions he did, all the ſufferings he underwent, were only ſeeming actions, and ſeeming ſufferings, and no more*; and a principal reaſon he pitched upon for

Tertul. de Pat. Edit. Par. 1545. p. 3.

his opinion, was this, *He thought the Birth or nativity of God was an impossibility*, but why should *Marcion* pitch upon this fancy, if he had not known, that all the professors of Christianity took Christ to be God? Or why should any trouble themselves to reconcile God's being clothed with flesh, to a possibility, when the best method to have confuted *Marcion*, (as before we observ'd in the case of *Origen*) would have been to have prov'd, that our Saviour was so far from having *only the outward appearance of a Man*, that he was really *a meer Man, and nothing else*? But says *Tertullian* to this, *Sed Deo nihil est impossibile, nisi quod non vult, &c.* 'But nothing is impossible to God, 'but what's disagreeable to his Will: Let 'us consider then if it were his Will to be 'born, for, if he would, he certainly could 'be so; In short, if God would not have 'been born, neither would he have ap- 'peared as a Man on any account; for who 'would not have thought him born into the 'World, had they seen him in the form of 'a Man? Therefore if he would not *be* a 'Man, he would not *seem* so; for it signified 'nothing to those that saw him, whether 'He really was a Man or not, since, by see- 'ing him, they concluded he was so. But whereas *Marcion* objected, *He denyed God could be converted into Man so as to be born, and to be incorporated with flesh, because He that is Eternal must also necessarily be Unchangeable,*

De Carne Christi, p. 8.

changeable, *Tertullian* makes this *a peculiarity of the Divine nature*, which ſets it higher than any thing created, that whereas *created Beings*, upon a change, *loſe their former nature*, God does not ſo, but *is God ſtill, tho' he be clothed with fleſh*; and argues, that if Angels of old could aſſume *real bodies*, and yet be Angels or Spirits ſtill, much more muſt it be believed that God could do the ſame: Thus ſtill he proſecutes his Argument, and all his care was to prove, not that *Chriſt was God*, for that was granted on all hands, but that *he was Man*, which ſome denyed upon that very ground, *becauſe he was God without controverſie*. Again in his book of Preſcriptions againſt Hereticks, He lays down ſomewhat like the form of a Creed, and agreeable to our own: Where firſt he ſays, 'They be-'lieved one God, the World's Creator, 'who produced all things out of nothing by 'his Word; that Word, his Son was cal-'led by the name of God, variouſly ſeen by 'the Patriarchs, always heard in the Pro-'phets, at laſt brought, by the power and 'Spirit of God the Father, into the womb 'of the Virgin *Mary*; He took fleſh of Her, 'and was born of Her, and ſo became the 'Man Jeſus Chriſt, *&c.* Here we have our Saviour's Exiſtence, antecedently to his birth of the bleſſed Virgin, not only aſſerted, but declared as the *general Doctrine and Tradition* of the Catholick Church; and

De Præſcrip. p. 36.

that

that leſs than two hundred years after our Saviour's Paſſion; and made uſe of as a Preſcription againſt an Heretick: Now *Marcion*, if he had not been well aſſured, that *Tertullian* aſſerted no more than what was the current Doctrine of the Catholick Church, might eaſily have baffled all *Tertullian*'s pretence to Preſcription, by ſhewing him that all the Chriſtians of the former Age were utterly ignorant of his *pretended Articles of Faith*; but we never hear of any ſuch Reply made: Tho' we have no reaſon to doubt, but that the Hereticks of thoſe ages were as earneſt to maintain their Errors, as thoſe are who tread in their footſteps in this. After this, in the ſame book *Tertullian* reflects upon other capital Hereticks: So he tells us
fol. 41. that *Cerinthus* maintained, that *Chriſt was only of the ſeed of* Joſeph, *a meer Man, without any Divine Nature:* He tells us again, that *Theodotus* of *Byzantium* blaſphemed Chriſt, for He too brought in a Doctrine, *quâ Chriſtum Hominem tantummodo diceret, Deum autem illum negaret.* Wherein he taught that Chriſt was a meer Man, and that he was not God; that He
fol. 42. was indeed born of a Virgin, thro' the Holy Ghoſt, otherwiſe He was only a Man, no better than others, but as his Goodneſs gave him a greater authority than others. If *Tertullian* then took *Theodotus* to be an Heretick, on account of this Doctrine, it can

can ſcarce be doubted, but he'd have taken *Socinus* and his Partners for the ſame, had they liv'd in thoſe days; and I find our *Socinians* doing ſo much right to this *Theodotus*, as fairly to reckon him among the Patrons of their opinions. If we go farther with *Tertullian*, we find him aſſaulting the ſame Heretick *Marcion* again, and arguing God's extraordinary goodneſs, from that *great Humiliation* of himſelf to take *humane nature* upon him: He concludes his argument at laſt with this, *Totum deniq; Dei mei penes vos dedecus, ſacramentum eſt Humanæ ſalutis, &c.* 'All that, which, in your opinion, 'is ſo diſgraceful to the God I believe in, is 'the Seal of our Salvation; God converſt 'with Man, that Man might learn to do 'thoſe things that are divine: God acted 'ſuitably with Man, that Man might endeavour to act agreeably to God: God was 'found in a mean ſtate, that Man might 'be exalted to the utmoſt; He that deſpiſes 'ſuch a God, can hardly be thought to believe in God crucified. In another book againſt the ſame *Marcion*, he argues, from the antient apparitions of Angels, that Chriſt tho' God, *had a true and real body*, We will not yield to thee, ſays he, that Angels had only a fantaſtick body, but thoſe bodies they aſſumed had a true, ſolid, humane ſubſtance; *this elſewhere he makes good*; *it follows*, If it were not hard for Chriſt, to exert the true ſence and action 'of

Adverſus Mar. l. 2. f. 68.

'of a Man in *imaginary* fleſh, it was much
'eaſier to make *true and ſubſtantial* fleſh, (as
'he was the Author and maker of it,) to be
'the ſubject of true common ſence and acti-
'on: Thy God was fain to appear in an
l. 3. fol. 72. 'imaginary body, becauſe he was not able
'to produce a *real* one; But my God, who
'without purſuing the common courſe of
'nature, could make real fleſh of Earth,
'could have inveſted Angels with real bo-
'dies of any kind whatſoever: For with a
'word He made the world of nothing, and
'ſhaped it into ſo many various bodies as we
'ſee: *Then he tells us*, Angels had fleſh
'truly humane, and connate with the time
'they appear'd in, becauſe Chriſt only him-
'ſelf was to be *fleſh of fleſh*, that by his
'Birth, he might purifie ours; that by his
'Death, he might free us from the ſlavery of
'Death; he riſing again in that fleſh, in
'which he was born, only that he might die:
'Therefore He appear'd in *a true body*, ac-
'companied with Angels, to *Abraham*;
'but *not a body that was born*, becauſe it was
'not that *body which was to die*. In conſe-
quence of this diſcourſe, which proves our
fol. 73. Saviour's Pre-exiſtence to his Birth, he urges
his Adverſary with that name of *Immanuel*,
or *God with us*; from whence, proving the
*reality of his divine, he regularly infers the
equal reality of his humane nature*. If we pro-
ceed, we find the ſame Father publiſhing his
Faith, in the beginning of his book againſt

Praxeas;

Praxeas: He was an Heretick, ſo far yet from believing Chriſt to be a Creature, or *a meer Man*, that he aſſerted *it was God the Father who was born of the Virgin, and crucified and Dead, and that He was Jeſus Chriſt*: In oppoſition to him the Father declares, 'As 'we are inſtructed by the Holy Ghoſt, which 'leads us into all truth, We believe one God; 'and that the Word is the Son of that one 'God; who was begotten of him, by whom 'all things were made, and without whom 'nothing was made; that he was ſent, by 'the Father, into the Virgin, and born of 'Her, Man and God, the Son of Man and 'the Son of God; and called Jeſus Chriſt: This was then *his* Faith, and with *him* Chriſt had a being before he was born into the World, and was, what we aſſert, *the Creator of all things*: Thus afterwards he tells us, in the ſame book, *the Father is God, the Son is God, and the Holy Ghoſt is God*, and dilates upon, and vindicates that truth: He tells us that *the Father is God Almighty and moſt high, and that the Son juſtly claims the ſame titles, and that the Father and the Son are one God*; and indeed, the farther proof of this, is the general deſign of that book. He confirms the ſame Doctrine in his Apology for Chriſtianity againſt the *Gentiles*. Beſides theſe books, he wrote one particularly concerning the Trinity, where, among other things, quoting the words of the Prophet *Hoſea*, *I will not ſave them by my bow, nor*

Adv Prax. fol. 144.

fol. 147.

fol. 149.

c. 21, 22. *fol.* 219, 220.

Hoſ. 1.7. *nor by horſes, nor by horſemen, but I will ſave them by the Lord their God:* He infers from thence, 'If God promiſes them Salvation 'in their God, or by him, and yet ſaves 'them only by Chriſt, why ſhould any Man 'be afraid to call Chriſt God, ſince he is cal-'led ſo by his Father in Scripture? Nay, if 'the Father ſaves none but by God, no man 'can be ſav'd by God the Father, who does 'not confeſs Chriſt to be God; in and by 'whom God promiſes to give ſalvation; 'whoſoever acknowledges him to be God, 'ſhall obtain Salvation in Chriſt, who is God; 'whoſoever acknowledges him not to be 'God, ſhall not be ſav'd by him: With a great deal more to the ſame purpoſe. In concluſion, he takes notice of ſome, who, in thoſe days, argued at the *Socinian* rate, *That if Chriſt were God, and Chriſt ſuffered Death, then the Deity ſuffered death*, to which he anſwers appoſitely enough, 'That if Chriſt 'had been only God, and had dyed, their con-'cluſion had been true, but Chriſt, being man 'as well as God, his Humanity ſuffer'd in-'deed, but his Divine Nature was unprejudi-'ced, untouch'd. Thus have we largely and impartially examined this Father about this Doctrine of Chriſt's being God, and his aſſertions are ſo plain, and direct, and the Hereſies he impeach'd in his writings, of ſuch a nature, that they both concur exactly in the confirmation of the ſame; that our Saviour was *truly and really God, equal with his Father, and the moſt high God.* We

De Trinit. fol. 235.

We have another glorious luminary of the ſame Church S. *Cyprian*, that holy Martyr of Jeſus Chriſt, and the laborious Biſhop of *Carthage*; who as he was a great admirer of the writings of *Tertullian*, ſo concurred with him in the ſame Doctrine, of the *Divinity of Jeſus Chriſt*: S. *Cyprian* then, in his book of the vanity of Idols, having ſetled that fundamental truth, *That there is only one God*, preſently ſhews, *that our Saviour is God too*: this he would not have done, had he judged the inference good, that to believe *Jeſus Chriſt was God*, was, *to make two Gods*: He would not ſo ſoon contradict himſelf, nor go about to ſet up *a new Idol*, when he was endeavouring to exterminate *the old*. Thus then He tells us, 'That whereas the *Jews*, a ſtub-'born and rebellious people had long abus'd 'the Goodneſs of God, God was reſolved to 'call to himſelf, from among the *Gentiles*, a 'People that ſhould ſhew forth better effects 'of his *mercy*, than they did; the Manager 'of this Goodneſs, Grace and Method was 'He, who is *the Word*, and *Son of God*; who 'had been foretold by all the Prophets, the en-'lightner and teacher of all Mankind: This 'Son, is the Power, the Fulneſs, the Wiſ-'dom, the Glory of God: He enter'd into 'the Virgin, aſſumed fleſh, by the co-opera-'tion of the Holy Ghoſt: God united with 'Man: He is our God, He is Chriſt, who put 'on the nature of thoſe Men, whom He leads 'to his Father; Chriſt would be what Man 'is,

Cyprian. de Idolor. vanit. Edit. Ox. p. 15.

'is, that Man might be what Christ is. In
p. 34,35. his second book of Testimonies against the *Jews*, he spends one *whole chapter*, in heaping up such Scripture texts, as, before *Socinian* Commentaries were thought on, were judg'd sufficient proofs, that *Christ was God*: In particular, he insists on those passages of the 45 *Psalm*, which are applied to our Saviour so directly by the Author of the Epistle to
1 Joh. 5. 7. the *Hebrews*. That famous place, *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one*, has been much controverted, it seems to be a very plain text for the Trinity, *and consubstantiality, or equality or sameness of nature, in the Father, Son, and Holy Ghost*: but Criticks observe that this verse is wanting in several Copies of considerable Antiquity: and Dr. *Burnet*, in his account of the
See his Lett. Library in *Swisserland*, takes notice of it being wanting in several Manuscripts, he has purposely examined: yet, after all, our S. *Cyprian*, much more antient than the eldest Manuscript he or any other Critical Writer have yet given us an account of, in his book of Church-unity, quotes it, as we read it in our Bibles. *Socinus* takes it for granted, the passage was inserted into the Bible by some zealous *Trinitarian*, who made use of an fraud to advance their own Error. S. *Hierome*, who had found it wanting in some Copies in his time, which was about 400 years after Christ, imputes the want of it

mor

more rationally to *Arrian* tranſcribers, *who finding themſelves pinch'd with ſo plain a text, when they could not anſwer it, reſolved to take it quite away:* This he ſignifies in a ſhort Epiſtle to *Euſtochium*, printed formerly frequently in the Latin Bibles, of late omitted, as is obſerved by the learned Dr. *Fell*, late Biſhop of *Oxford*, in his notes on S. *Cyprian*. S. *Cyprian* by quoting the verſe as we have it, confirms S. *Jerome*'s opinion, and renders that of *Socinus* ridiculous, for he quoted it before the *Arrian* Hereſie was founded, and that *twice* in his Works: therefore could he have no ſuch deſign as *Socinus* inſinuates: Yet S. *Cyprian*'s opinion is, that whoſoever does not believe this Unity of the Father, and the Son, as laid down in that Text, does not believe the Law of God, nor hold the Faith and Truth of the Father and the Son to his Salvation. The ſame S. *Cyprian*, recommending Patience to Chriſtians, and that in a time when the raging Perſecution made it extremely neceſſary, he advances it by the example of Chriſt, for ſays He, *Jeſus Chriſt, Deus & Dominus noſter*, Our God and our Lord, *has taught us this virtue, not only in his Words, but in his Actions*; which he clears, as *Tertullian* before him, by his *Deſcent from Heaven to earth, aſſuming our nature, and ſuffering in it.* Again, in his account of the Council of *Carthage*, held about thoſe who had been baptiſed by Hereticks, among

De Unit. Ec. p. 109.

De bono Patientiæ, p. 213.

the ſuffrages of the Biſhops there preſent. *Fortunatus*, Biſhop of *Thuchabore*, declares,
p.233.c.17 *Jeſus Chriſtus Dominus & Deus noſter, Dei Patris & Creatoris filius, Jeſus Chriſt our Lord and God, the Son of God the Father and Creator, has founded his Church, not upon*
c. 29.235. *Hereſies, but upon a Rock.* The ſame title is given him by *Euchratius* Biſhop of *Thene*; the ſame by *Venantius* Biſhop of *Tiniſa*, a Confeſſor: had not this been agreeable to the *common ſentiments of the Church* in thoſe days; it would certainly have been the occaſion of ſome conteſts, and others would have obſerved and reflected on the incautiouſneſs of their Collegues; but we meet with no differences on this occaſion, therefore, we rightly conclude, they ſpoke agreeably to the Catholick Doctrine. S. *Cyprian* himſelf is mighty frequent in ſuch paſſages, ſo in his Epiſtle to *Rogatianus*, he calls our
Ep. 3. p.6. Lord Jeſus Chriſt, *our King, and Judge, and*
Ep. 11. p.23. *our God:* and what higher characters could be given him? In his Epiſtle to his Preſbyters and Deacons, he encourages them to aſſiduity in Prayer, by the conſideration of having Jeſus Chriſt *our Lord and God,*
Plebi Thibari p 123, 125. p. 146, 148. *our Advocate and Mediator*, ſo again, in his fifty firſt Epiſtle to *Cornelius* Biſhop of *Rome*, in his fifty eighth Epiſtle twice, in his ſixty ſecond to *Januarius* and others; Chriſt is *our Judge, our Lord and our God*; ſo in his ſixty third, in his Epiſtle to *Jubaianus*, concerning the invalidity of the Baptiſm

Baptiſm of Hereticks: He argues againſt that Baptiſm thus, 'If any one, *ſays he*, 'can be truly baptis'd by Hereticks, he 'may then by *that Baptiſm* obtain *remiſſion* 'of *ſins*; if He obtain remiſſion of his ſins, 'he is *ſanctified*, and is made *the temple of* 'God: I ask then of what God? if of the 'Creator, he cannot be his temple, becauſe 'he believed not in him; if you ſay of Chriſt, 'neither can he be his temple, who denyes *Epiſt.* 73. 'Chriſt to be God; if you ſay he's the temple *p.* 103. 'of the Holy Ghoſt, ſeeing *the Father, the* 'Son, and the Holy Ghoſt are all One, how 'can the Holy Spirit be pleas'd with him who is an enemy to both the Father and the Son? Here the force of the Martyrs argument lyes only in the *Identity of nature, in the Father, the Son, and the Holy Ghoſt*; and the poyſon of Hereſie conſiſts effectually in *denying the Lord Jeſus Chriſt to be God*, but he would not have argued thus, had not the *Divinity of Chriſt* been the gene- *p.* 212. ral and well known Doctrine of the Church. He uſes the ſame argument again in his 74. Epiſtle to *Pompey*, to name no more Now, in concluſion, who can imagine that a holy Martyr, ſo great an enemy to Idolatry, ſo careful to refute the vulgar Error, of a *Plurality of Gods*, ſhould yet ſo very frequently uſe ſuch *ſuſpicious expreſſions*, as muſt needs make the World believe, *he owned Chriſt for God*, and conſequently, multiplied thoſe Gods himſelf, which he

expos'd others so much for, if the whole objection were not to be removed by that assertion, that *the Father was God, and the Son God, yet they were not two, but one God?* an *Identity* of their *nature*, necessarily inferring the *Unity* of the *Godhead.*

The same *Africa* affords us yet another Writer of great antiquity and learning. *Arnobius*, in his several books against the Pagan Religion, in his first book, reflecting upon several of their Gods, he takes notice how much they were grieved, that Christ should be *worshipped by Christians*, and received for, and esteemed *as a God.* And whereas Pagans derided Christians, for accounting him a God, whom they owned to have been born a Man, he retorts upon them, that They were guilty of that crime; but, says He, *supposing all you object in that respect were true, would not Christ, on account meerly of those benefits he confers upon us, deserve to be call'd and to be thought a God?* He argues from their own principles, who thought every considerable Invention of any Man was enough to procure his being Deified, as *Bacchus* for finding out the use of Wine, *Ceres* for Bread, *Minerva* for Oyl, *&c.* But in the mean time *Arnobius* openly enough acknowledges, that Christians did receive Christ as God: He speaks yet more plainly soon after, 'Christ for his 'bene-

Arnobius adver. gentes. l. 1. p. 21. Edit. Leidensis.

'benefits ought to be called God: Nay, 'He really is God, without any ſcruple or 'ambiguity; and would you have us deny 'him Worſhip, or diſown his Government? 'But will ſome angry Pagan cry out, *is 'Chriſt a God*? We anſwer, he is God, 'and a God of infinite Power too, and (which will more exaſperate an infidel) 'he was ſent from the ſupreme King to us, 'upon the greateſt errand in the World: 'Perhaps the Pagan, being more enraged 'at this, will demand a Proof of what we 'ſay; there needs certainly no greater 'proof of *Chriſt's Divinity*, than an exact 'examination of his actions. If it be ob-'jected, that *He was a Magician, and per-'formed his mighty works only by unlawful 'arts*, Let them who object this ſhew us 'any of their Magicians, who ever did any 'thing like what was done by Chriſt: 'or if they have done any thing of a pro-'digious nature, it has ſtill been by in-'voking ſome other Being: but Chriſt, 'without any Helps, without any Magick 'Rites or Obſervations, did all he did by 'the power of *his own Name*; and what 'was proper and agreeable to, and worthy 'of a True God, nothing he did was hurt-'ful or miſchievous, but helpful, ſaving, 'and the kind effects of divine Bounty: 'And was he Mortal? was he only *one of 'us*, at whoſe ordinary commands Weak-'neſſes, Sickneſſes, Fevers and all bodily

'Pains were gone at once? Was he *one of*
l. 1. p. 27. &c. '*us*, whose very Look the Devils could not
'endure? Was he a meer Man, whose
'slighteſt touch could cure the bloody Iſſue,
'whoſe hand could make Hydropick hu-
'mours vaniſh, who could make the Lame
'run, the Wither'd Hand recover its moti-
'on, the Blind to ſee, nay thoſe, who were
'born without eyes, to ſee the light? Was
'He a meer Man at whoſe word the angry
'Seas laid down their rage, the rugged
'Storms and Tempeſts ſunk, while He,
'with a dry foot walkt upon the ſwelling
'billows, and trod upon the Oceans back,
'the waves themſelves ſtanding amazed at
'the prodigious action, and humble nature
'ſubmitting to her Founder? And ſo he proceeds in a florid and pathetick ſtile by an induction of particulars, and a relating of circumſtances, to prove that *Chriſt muſt be True God*, and that all the Idols of the Heathen were none. Again, a little after, he tells the Pagans; 'Chriſt was the *high* '*God*, the God from the beginning, a God 'ſent from unknown kingdoms, God ſent 'by the Prince of all things, to be the uni-'verſal Saviour; whom neither the Sun nor 'Stars, if they have any ſence, nor the 'Governours, nor Princes of this World, 'nor thoſe mighty Gods, who (aſſuming 'that terrible name) affright poor mortal 'creatures, were able to find out, or ſo much 'as to gueſs what He was, or whence He 'came;

'came; at whoſe very look, then when he
'was clothed with fleſh, the univerſal fa- p. 32.
'brick trembled, and fell into a ſudden diſ-
'order. Again, *Arnobius* brings in the Pa-
gans objecting, *If Chriſt was God, why was He ſeen in the form of a Man? Why was He put to Death as Men are?* to this he anſwers,
'Was there any other way whereby that in-
'viſible power, which had no Corporeal
'Subſtance, could ſuit it ſelf to the World,
'or be viſibly preſent in the aſſemblies of
'mortal Men, than by aſſuming a covering of
'ſolid matter, which might be a proper ob-
'ject whereon Men might fix their eyes?
'What mortal Creature could have ſeen or
'diſcover'd him, if he had come down to
'earth in his own original Nature, or ſuch
'as he is in his Divinity? Therefore he took
'upon him the *form of a Man*, that he might
'be ſeen, and look'd upon, that he might
'ſpeak, and teach, and perform all thoſe
'things for which he was ſent into the
'World: And, whereas *He dyed as a Man*, p. 37.
'it's true, his Humane Body was faſtned up-
'on the Croſs, but his Divine Nature was
'incapable of ſuffering; his Body only ſuf-
'fer'd, and that for the Salvation of thoſe
'very Wretches, by whoſe cruelty he ſuffer'd.
The ſame Author, reflecting upon the curioſity of the Heathens (becauſe they would not believe what they did not underſtand) asks them a great many queſtions about the Originals, or natural cauſes of ſeveral things

in the World, which puzled them in those, and confound us their posterity in these days; He wonders then that they should deride Christians, because they cannot explain all the Mysteries of their Religion, and own their inabilities in the case, when *They* were so much to seek in those ordinary cases? Our concerns are mysteries indeed, *Et ideo Christus licet nobis invitis Deus, Deus inquam Christus, hoc enim sæpe dicendum est: ut infidelium dissiliat, & dirumpatur auditus, &c.* 'Therefore Christ who is God, in spite of all your 'opposition, that Christ I say, who is God '(for that must be repeated often to scourge 'the ears of Infidels) speaking, by God's com- *Adv. gent. l. 2. p. 85.* 'mand, *in the form of a Man*, knowing the 'blindness of humane understandings, and 'the weakness of our apprehensions, forbad 'us to be curious or inquisitive into matters 'so far removed, only ordering us to direct 'our thoughts and souls to him, who is the 'original of all these things: What advice *Arnobius* gives his Pagans, in pursuance of this discourse, would be very proper for our *Socinians*, among whom a *modest opinion* of their own Natural strength, and an *humble supposition* of *God's superior Wisdom*, would cure that Incredulity they are at present guilty of: *Arnobius* soon after lays down this Truth, 'That none can save Souls but 'an Almighty God, nor is there any who 'can give them long life or perpetuity but 'only He, who is himself immortal, and

'perpe-

'perpetual and uncircumſcribed by any 'boundaries of time: Yet this work of *ſaving ſouls* he aſcribes to the Son of God, therefore according to his ſentiments, the *Son of God is that immortal, all powerful and unbounded God:* To all theſe evidences, I ſhall only add one of *Adv. Gen. l. 2. p. 87.*

Lactantius, the Scholar of the forecited *Arnobius*, who endeavouring to reconcile the worſhip which the Chriſtians paid to the Father and the Son, to thoſe adorations which they acknowledg'd only to belong to one God, writes thus, 'Where we ſay the Father 'is God, and the Son is God, we do not ſay 'they are different Gods, nor do we ſeparate 'them one from another, for neither can the 'Father be divided from the Son, nor the Son 'from the Father; for the Father in a rela-'tive ſence, cannot be named without the 'Son, nor the Son be begotten without the 'Father: Since then the Father makes the 'Son relatively, and the Son the Father, they 'have both one Mind, one Spirit, one ſub-'ſtance, only the Father is as an exuberant 'Spring, the Son as a ſtream flowing from it: 'the Father is as the Sun in the firmament, 'the Son as the rays beaming from that Sun; 'who, becauſe he is dear and faithful to his 'Father, can no more be ſeparated from him, 'than the ſtream from the Spring, or beams 'from the body of the Sun; for the water of 'the fountain is in the ſtream, and the light 'of the Sun in thoſe rays which iſſue from it: *Inſtit. l. 4. c. 29. p. 445. Ed. Hack.*

And

And this is plain and pertinent enough.

And thus have I gone thro' the Writings of those first Fathers, who are of the greatest Name and Reputation, for their *learning and piety* in the Churches of God: I have examin'd on this account, only such Men as lived before the *Arrian* controversie was on foot, so that they cannot be suspected of partiality in the case, and either we must believe these Men knew very well what was the *General Belief* of Christians in those earliest ages, or they did not; if they did not understand what the Catholick Faith really was, we are all strangely in the dark, and the *Socinians* are no more capable of giving an account of the Faith of the primo-primitive Church in contradiction to what we now assert, than we are in agreeance to it; nay, there lye all the presumptions in the World against *them* in the point; for all the Writers, extant afterwards, with *an almost Universal consent*, are directly against them: So that unless the true Christian Faith were entirely lost about the time of the great Nicene Council, the *Socinians* must of necessity acknowledge, that the Christian Church generally believ'd, *that Christ was true and real God.* Nor can they secure themselves, even among the several *Heretical Clans* of those ages; for though they own *Artemon* and *Paulus Samosatenus* and *Photinus*, and *Arius*, and *Aëtius*, *&c.* for great and very Ortho-

Orthodox Men, and the *ſole Pillars of truth in thoſe times*, yet neither did *Artemon* agree with *Paulus*, nor *Paulus* with *Photinus*, nor *Photinus* with *Arrius*, or he with *Aetius*: and the ſame Writers call our *Socinians* ſometimes by the name of *Samoſatenians*, ſometimes of *Photinians*, ſometimes of *Arrians* and *Semi-Arrians*, yet really they agree exactly with none of them, as might eaſily be prov'd by comparing their opinions together. Now if *Artemon*, and *Paulus*, and *Photinus*, and the reſt, were ſuch *very great Men* in all reſpects, and ſuch *careful preſervers of the true Apoſtolical Faith*, in thoſe things wherein they agree with the *Socinian* ſentiments, why ſhould not we believe they uſed as exact a care, and were as certainly in the right, in thoſe particulars wherein they differ'd from them? for doubtleſs ſuch *Good Men* would not admit of any Errors in any points of weighty and important concern. Thoſe Men certainly muſt preſume very much upon their own *infallibility*, who, tho' they are at odds among themſelves, will admit of none to be in the right but ſuch who, and where they agree with them in the *moſt ſingular and paradoxical opinions*. But if, on the other ſide, we admit that theſe Fathers, I have quoted on this occaſion, had real opportunities of knowing the General Sentiments of the Chriſtian Church in their days, and that they

they really did know them, the result of that acknowledgment will be this, either they were *honest and faithful deliverers* of the same Catholick Faith down to us, or they were not; if they were not honest and faithful in delivering down the true Faith in their Writings, then holy and zealous Martyrs, and devout Confessors, must have proved themselves *a pack of impudent cheats and notorious villans*, in that they have left us such accounts of that Faith, whereby Salvation must be attain'd, as can only serve to cheat and abuse their Readers, and lead them into *unreasonable and damnable Errors*: They only laid so many snares in their *unhappy Writings*, for the ruining mens Souls, and their wicked designs have had but too too fatal effects upon the World. Now all this is very hard to believe of Men, who convers't with the inspired Apostles, some of whom had that glorious power of working Miracles confer'd upon them, some laid down their Lives, with the greatest joys, and triumphs for the sake of their blessed Master, and the rest were ready to have done so, whensoever Providence should have summoned them to that fiery tryal. It's hard to believe that such Men could be *betrayers or corrupters of the Faith in its most Essential Articles.* If these Fathers were honest and faithful in their Writings, and set down there only what were their real thoughts, as became honest and good Men,

if

if they defended Chriſtianity againſt its ſubtle and powerful enemies with a juſt Induſtry and Integrity, then, in what I have alledged from them, we have a faithful and honeſt account of what the Antient Church believed concerning the Nature of the Son of God, and we have reaſon to ſatisfie our ſelves, and to give praiſe to God, who has ſtill afforded us ſo much light, as that we can agree with the Eldeſt and moſt Apoſtolical Churches in that ſaving truth, *That the Son of God, who in fulneſs of time took upon him our fleſh, is really God equal with his Father.*

If any ſhould enquire Why I only make uſe of thoſe Fathers who lived before the *Nicene* Council? The reaſon is, becauſe they are leſs to be ſuſpected by thoſe we have to do with, as having no intereſt in thoſe Controverſies, which were afterwards managed by particular Perſons, with a great deal of heat and eagerneſs. Beſides, the *Socinians* are ſometimes apt to boaſt, that the moſt antient Fathers are on their ſide, whereas they'l freely own the *Principal Writers* afterwards are againſt them; not but that ſeveral did undertake the Patronage of the *Arrians* and their accomplices, after the Council of *Nice*, but their Writings are gone, and they ly there at the mercy of their Adverſaries. Not only the *Socinians* themſelves are apt ſometimes to Appeal to the *Ante-Nicene* Fathers, but

ſeveral

several Great Men, such as *Erasmus*, *Grotius*, *Petavius*, and others, are apt to yield this to them: therefore it was proper in the first place, to give a true account of the first Writers, whose Doctrines others afterwards did but repeat and illustrate. Our Church principally recommends to us the *Doctrine that's neareſt to the fountain head*, *that* agreeing best with the fountain it self, from which it is derived, that is *the Word of God*. Now the *Socinians* sometimes would fain put in for an Interest with these Antient Writers, and *Zwicker* particularly in his *Irenicum Irenicor.* (tho' he was very far himself from agreeing with his brethren in all particulars) Yet upon better consideration, they are loth to depend upon that authority of the Fathers, knowing too well, that they must be cast by their verdict: Therefore their great Patriarch *Socinus* himself in his answer to *Vujekus* the *Polonian* Jesuit, who had written a book on purpose to prove the Divinity of Christ, where *Vujekus* presses him with the Authority of the Fathers, answers thus, 'That the perpetual 'and universal consent of the whole World, 'is of the less weight against Divine Testi-'monies, tho' obscure, when those things 'which are the subjects of that consent, evi-'dently oppose reason and common sence. But here we may say, That truth can never be so entirely lost, that the *whole World* should always desert it; but where Scripture-expressions

Vid. Epist. intermutuas Ruari & Zwickeri in Ruari Epist centuriâ primâ.

expreſſions are obſcure, the perpetual conſent of the *whole World* about their ſence would be incomparably the beſt interpretation of thoſe obſcurities; and it's very hard to believe, that the *whole World* ſhould perpetually agree, in what's *againſt reaſon and common ſence.* A great number have embraced the *Roman* Doctrine of Tranſubſtantiation, but we know, that neither All, nor the *greateſt part* of the World embraced it, nor was it held perpetually by any; and tho' we may allow *Socinus* to have been a man of great Reaſon, yet we may allow thoſe who held the contrary Opinion to His, to have been as Rational as himſelf, and perhaps, on a ſtrict ſcrutiny, it may appear, *contradictious to reaſon and common ſence*, to aſſert *that our bleſſed Saviour was no more than a meer Man.* But in ſhort, *Socinus* never troubles himſelf to deny thoſe Authorities the Jeſuite had ramaſsed from the Fathers, nor to anſwer them, but makes uſe of one *Herculean Argument* againſt them all, for firſt he tells us, 'It can't be ſaid, the 'whole doctrine or the greateſt part of the 'doctrine of the antient Church was op-'poſite to the *Socinians*, or agreeable to the 'Doctrine of their Adverſaries; for there 'were many, whoſe Writings are now 'wholly loſt, whoſe opinions therefore we 'cannot judge of; and many there were, 'who never wrote any thing at all; and they 'might be of a contrary mind to thoſe

'whoſe

'whose Writings we still have, and they 'were infinitely more numerous: That the '*Arrian* Heresie was once spread far and 'wide, favoured by Princes, confirmed by 'Councils, and almost generally entertained, 'tho' afterwards by degrees it vanish'd, 'therefore, *says He*, our Adversaries need 'not boast of that *universal and perpetual* '*consent of the Church*; whether it were 'real or verbal; for *which* was *the true* '*Church*, and *where* it was, was for several 'ages disputable. *Itaque hæc, Authoritatum & testimoniorum ex Patribus & Conciliis, congeries, nullas vires habet, præsertim vero adversum nos, qui ab istis Patribus & Conciliis, quæ extant, nos dissentire non dissitemur:* 'Therefore this heap of Authorities from 'Fathers and Councils is of no force, espe- 'cially against us, who freely own our dis- 'sent from those Fathers and Councils which 'are yet extant: Nor can it ever be prov'd 'by the Writings of any of our Party, that 'they did either assert or believe, that those 'who wrote before the *Nicene* Council, 'whose works are extant, were of our mind, 'tho' they were as little of the mind of our 'Adversaries as of ours. This now is *plain dealing*, and more ingenuous by far than wresting a few sentences, 'contrary to the Writers minds, only to amuse the ignorant with an empty shew of Antiquity. But more plainly yet, *Socinus* soon after confesses, that the extant Fathers differed from his Party,

Socinus *contra* Vujekum *ad classem argum.* 7 *c.* 9. *p.* 618.

in

In that they aſſert, *That Chriſt, or the Son of God, had a Being of the ſubſtance of his Father before the worlds creation: that he had often appear'd to the Fathers under the Old Teſtament; nay, that that one God his Father, had made the World it ſelf and all other things by him, and that by him He had made known to Men, whatſoever he deſired ſhould be known by them:* Thus we have *Socinus* his *own confirmation* of what we had before produced as the ſenſe of the Ante-Nicene Fathers. After this, he touches ſlightly upon ſome pieces written by thoſe firſt Fathers which are *of ſuſpected credit*, but we have nothing to do with them, having quoted nothing from any of them, but what among Learned Men at preſent is of undoubted reputation. As for the Fathers who writ after the Council of *Nice* he fairly owns, that the *Socinian*'s buſineſs is to oppoſe thoſe Errors, which they gave credit to by their Authority in the Church of God. The Fathers then are on our ſide, whether thoſe of the *eldeſt*, or thoſe of an *inferior date*; nor can we deſire a greater advantage to our cauſe, ſince we can neither find out any means by which theſe Hereticks ſhould know God's Will and Meaning in his Word, better than theſe Antient and Heroick Aſſertors of the Chriſtian Religion: We have no account of any new Viſions or Revelations, any of them have had: Nor have we heard of any Miracles perform'd by them in con-

firmation of their Heterodoxies; therefore when we believe *that Jesus Christ, the Son of God, our Saviour, is God equal with his Father*; we follow that truth, which, to our apprehension, is very plain in Scripture, which holy Saints and Martyrs have from the very beginning of Christianity embrac'd, and which really is *That Faith which was once delivered to the Saints*, as God willing will yet more plainly appear hereafter.

I observe here by the way what *Socinus* touches upon, and what others of his Disciples allege farther, that tho' the Fathers do thus make *Jesus Christ to be God*, yet they always put *a great difference between Him and his Father*, and insist particularly on his own Words in the case, where He tells the *Jews*, That *his Father is greater than He*, that, *his Father orders, commands, directs and enables Him to do every thing, &c.* It's true they do sometimes speak suspitiously in this matter; but what solves the Objection from such Texts of Scripture, solves those Objections which may be drawn from such expressions in those antient Writers, *viz.* That, *where they urge such things, their meaning is only to assert that difference there is between Christ's Divine and his Humane Nature*; as *He is Man* we doubt not but he is *inferior to his Father*, that *he received power from Him*, and acted here upon earth in subordinacy to him; as

He

He was God, he was *equal with his Father*, always *united with him*, having the *ſame Will, Power, Knowledge and Wiſdom which his Father had*; by which means, whereas *meer fleſh and blood* would have had a ſtrange reluctance againſt *ſuch ſufferings* as were neceſſarily prepar'd for him, his *Divinity*, in concurrence with that of his Father, ſupported and enabled *meer Humanity* to effect and make good the work he had undertaken. Thus we find the ſame Scriptures aſſerting of Chriſt, that *his Father raiſed him from the dead*, and that *he roſe from the dead of himſelf*, he aſſerting to himſelf only that *power of laying down his life, and of taking it up again*, and both true: as He was *God as well as Man*, none could have taken his life from him without his own conſent, as He was *Man as well as God*, none could have brought that fleſh and blood to life again, which was now a carcaſe by the reparation of the rational Soul, without the concurrence of Almighty God; but as ſuch *He and his Father were one*: They both Will'd and both Acted (as they both were able) to effect the ſame thing. But beſides this (which anſwers thoſe beforenamed *ſeeming difficulties*) it's enough to ſay, that whereas the firſt Fathers of the Chriſtian Church were *irreconcileable enemies* to Idolatry, or to worſhipping a *Multiplicity of Gods*, which is the ſame thing; whereas in all their Writings they took care

Acts 2. 32. *Joh.* 10. 18.

to vindicate the Honour of *the one true God*, in opposition to *all false Gods*; when they assert *Jesus Christ to be God*, they mean not that *He is a false God*; for they prove themselves to be the *only true Worshippers*, and they make it their boast that they *worship Jesus Christ*; therefore they look'd upon him as *true and real God*, and worship'd him only as such. If then these Fathers did think Christ to be *a God of an inferior or subordinate Nature*, or to be a *Created God*, as the *Socinians* would have him be, they directly contradicted their own Principles, and brought in again that *multiplicity*, or at least *plurality of Gods*, they had before exploded. As for the notion of *a made or created God*, or a God, *a parte post*, as *Socinus* calls him, it's a dream so senceless and full of contradiction, that it's only to be wondered at, that Men pretending to any sharpness of Reason should ever stumble upon so absurd a conceit: For Scripture no where makes a distinction between *God self-originated, and God made by another*, and *both true*: but it lays us down a plain difference between the true God *the Creator* and the *Creature*, or any thing that is created by that true God, and therefore tho' there be in Nature such things as *Spiritual and Corporeal Beings*, yet the allowance of that difference makes or introduces *no intermediate Beings between the Creator and the Creature, every thing that is not God, is made*

made by God; every thing that's made by God is not God; and ſo it muſt follow, that, *if the Son be made by God, he is not God, but a Creature; if the Son be in all particulars equal with God, he is not made by God, but is God himſelf.* Again, The notion of *a true* and *real God* is *infinity in every reſpect*, Heathens, Jews, Mahumetans, Chriſtians, all agree in that: if this be a true notion of *a real God*, it muſt be ſuch a notion, as muſt ſufficiently diſtinguiſh him from all other Beings, infinite Attributes being wholly and only *proper to* and *inſeparable from Him*: If then theſe *infinite attributes* do agree to our Lord and Saviour, *He is and muſt therefore be the true God*, in contradiſtinction to all *created Beings*; if they do not agree to him, then *He cannot be the true God*, therefore *he muſt be a falſe God*, therefore *he muſt be an Idol*, therefore *he muſt be no God at all*, and this is the true and inevitable conſequence of the *Socinian* notion of *a made or a Created God*: For that the *Supreme God* ſhould make another *ſupreme as himſelf*, and yet at the ſame time continue *ſupreme himſelf*, is nonſenſe and a contradiction; that the *Supreme God* ſhould make *another God*, who *yet is no God*, becauſe the attributes belonging to *a real God* are not applicable to Him, is a contradiction too; therefore the *Socinians* and their Adherents, muſt either declare in plain and expreſs words, that *our Saviour is no God at all*, either *à parte ante*,

with respect to the time past, or before his Incarnation, or *a parte post*, with respect to the time to come, or after his Incarnation, but only a *meer glorified Man*: or they must agree with us, that *He is God eternal equal with his Father*, as *true* and as *real God*, as ever he was *true and real Man*: and this is what those antient Fathers did certainly agree with, and in all those passages I have quoted from them, they must believe so, or be absolutely inconsistent with themselves; and all those, who were their successors soon after in the Government of the Church of Christ, must have strangely mistaken them and their opinions, which yet is not so likely, as it is, that *modern Writers* should misunderstand them. Now how their immediate Successors, nay and their Contemporaries understood them, will appear the better, by a short view of the dealing of publick Councils, and such as were approv'd by them, with respect to the *Samosatenian* and *Arrian* Heresies; in which it's observable,

That *Gregory* Bishop of *Neo-Cæsarea*, commonly called *Thaumaturgus*, among other things gives us a *Confession of Faith*, said by *Gregory Nyssen* to have been dictated to him in a Vision; leaving that circumstance in suspence, the sum of his *Confession* amounts to this, 'There is one God, the *Concil. T.* 2. *p.* 841. 'Father of the living Word, of essential Wisdom and Power, and of an eternal Character, the perfect begetter of him that

'was

'was perfect, the Father of the only begot-
'ten Son: There is one Lord God of God,
'God alone, of him who alone is God, the
'Character and Image of the Deity, the
'Word working in us comprehending the
'contexture of all things, and the power
'which made the univerſal Creation; the
'true Son of the true Father, inviſible of
'him who was inviſible, incorruptible of
'him who was incorruptible, immortal of
'him who was immortal, and eternal of him
'that was eternal: This *confeſſion* of his Faith was expreſs enough to our purpoſe, and but neceſſary, for that time when *Samoſatenianiſme* was ſpringing forth, and making way for more Heretical Innovators in the Faith. About the ſame time was a Council called at *Antioch*, where *Paulus* of *Samoſata* was then Biſhop, whoſe Doctrine was, in *that*, agreeable with our *Socinians*; that He held, *That Chriſt was a meer Man, that He had no Being before his Conception in the womb of the Virgin* Mary, *and that He acquired the name of the Son of God by his good works and extraordinary righteouſneſs:* In that Council then met at *Antioch*, theſe Doctrines of *Paulus* were condemned and Anathematized; this was about the year of our Lord, 264. very early: and by the concurrence of a number of Biſhops in the condemnation of that Doctrine; and *that* when there were no Roman Emperors, nor other great ſecular Men to countenance them, is a

Concil. T. 1. p. 844.

ſufficient proof, that *Socinian* Doctrine, as now it is, *Samoſatenian* Hereſie as then it was, was not then approved of in the Church. In their Synodical Epiſtle to *Paulus*, thus they declare, 'No man hath known the 'Father but the Son, and He to whom the *Ibid.* 'Son has revealed him, but we confeſs and 'preach, That this Son is begotten, the 'only begotten Son, the Image of the inviſible God, the firſt-born of every Creature, 'the Wiſdom, and Word, and Power of 'God, exiſting before all ages, not in his 'Fathers foreknowledge, but real God in 'his own Eſſence, the Son of God, ſo declared both in the Old and in the New Teſtament, whoſoever then fights againſt this 'truth, and declares the Son of God not to 'have been God before the foundations of 'the World, and who ſays, that to believe 'and confeſs, or to preach that the Son of 'God is God, is to introduce two Gods, we 'look upon ſuch a Man to be without the 'pale of the Church, and all Catholick 'Churches conſent with us in this opinion: Then they proceed to prove what they aſſert, by ſeveral Texts of Scripture, the greateſt part of which we have conſidered before. About the ſame time *Dionyſius* Biſhop of *Alexandria*, anſwered Ten Queſtions propounded to him by *Paulus*, wherein he main-
Ibid. p. 857 tained the ſame Doctrine of the *Eternity and Conſubſtantiality of the Son of God.* Certainly theſe would not have not only declared

clared their own opinions freely, but appeal'd to Universal Judgment, if they had thought it possible that they could have been confuted; but *Paulus* offers at no such thing that we can hear of. *Paulus* condemn'd by the first Council of *Antioch*, renounced his Heretical opinions, but soon return'd to his vomit again, and undertook their vindication, this Apostasie of his made a very great number of Bishops meet at *Antioch* a second time, they look'd on the Controversie as of so great importance, that even in the reign of *Aurelian* a cruel persecuting Emperour, they thought it necessary to meet to crush so *dangerous and fundamental an Error*. In that Council *Paulus* and his Doctrine are unanimously condemned again: there *Malchion* a Presbyter, disputing with *Paulus*, tells him, *That Jesus Christ, of God the Word, and an humane body which was of the seed of* David, *was made one, no longer subsisting in a Divided, but in an United state:* In their Synodical Epistle, not entirely extant, they complain of *Paulus*, as *denying Christ to have descended down from Heaven, and for affirming him to be wholly from earth:* In some other fragments of the same Epistle, omitted by *Eusebius*, the Synod speaks thus, 'Neither God who was clothed in an humane body, was in that body free from 'humane passions, neither was his humane 'body empty of Divine Power, that Power 'which was in that body, and by virtue of 'which,

Concil. T. 1. p. 899. Baluzii Nova collectio Concil. p. 19, 20, 21, 22.

'which, that Humane body wrought those 'wonderful works. Here then we have a body of Pious and Learned Men, representing a great part of the Eastern Church, concurring in the condemnation of those opinions, which the Scholars of *Socinus* have lately reviv'd; To these we may add, for the Western Church, the suffrage of *Fælix*, the first of that name, Bishop of *Rome*, in a *small fragment* of an Epistle written by him about those controversies, as the matter evinces, to the Clergy of *Alexandria*: the fragment is extant in the Apologetick of S. *Cyril* of *Alexandria* against the Eastern Bishops in the first General Council at *Ephesus*, and it's to this effect. As for the *Incarnation of the Word*, and our Faith in that point, 'We believe 'in our Lord Jesus Christ, who was born of *Concil. T. 1. p. 912.* 'the Virgin *Mary*, that He is the eternal Son 'of God and the Word, and not a Man as- 'sumed by God, that there might be ano- 'ther beside himself; for the Son of God did 'not take humanity upon him for that end, 'but being perfect God, he also became per- 'fect Man, being Incarnate of the Virgin. When the *Arrian* Controversie was on foot, *Alexander* Bishop of *Alexandria* condemned it in a Synod of almost an hundred Bishops, who all concluded the Doctrine of *Arius* a perfect Innovation, not at all consistent with the Faith of the Universal Church; what *Arius* asserted we have in *Alexander*'s circular Epistle, *viz. That God was not always a Father,*

Father, but that there was a time wherein he was not the Father; that the Word of God was not always, but had its original as other Creatures out of nothing: for He that is God framed or made him who had no Being, out of what had no Being: Therefore there was a time when he was not, &c. Of these Heterodox assertions of *Arius*, *Alexander* in that Epistle gives us a confutation, and that strong and pithy, and such, as being drawn from plain texts of Scripture, could never have been oppos'd, had not there lived in *elder ages*, some, who were able to study out as *perverse glosses* for positive texts, as the *Socinians* do *now a-days*. But that's not all; what *Alexander* insists upon is the disagreement of these positions with the Churches antient Faith; so he first stiles the *Arian* Heresie, *a fore-runner of Anti-Christ*; and properly enough: After this He says, *they were Apostates, such as had fallen off from the Faith of the Church, and delivered such Doctrines as were no way consonant to Scriptures.* 'Whoever heard such things before, says 'He, or who is there, who hearing them now, 'would not be amazed, and stop his ears, 'that they might not be defiled with hearing 'such abominable stuff? That there had 'been many Heresies before, but this the 'worst of all the rest, and making the near-'est approaches to Anti-Christianism: Thus *Alexander* in his circular Epistle: But *Alexander* must have been equally *silly and impudent*

Socratis Hist. Eccl. l. 1. c. 6. Edit. Val.

dent, to have written in this manner to all the Bishops of the Church, when his business was to satisfie them of the reasons of his proceedings against *Arius* and his Accomplices, and when he was to countermine the stratagems and interests of *Eusebius* of *Nicomedia*, a subtle and powerful adversary, If the Doctrine of the *Son's co-eternity and co-essentiality with his Father*, had not been the *receiv'd and well known Doctrine of the Church*; for the whole design of his elaborate Epistle had been blasted, had but his Brethren the Bishops or any part of them, retorted upon him, *that Arius taught no new Doctrine, but what had been held even from our Saviour's time, and generally taught in all Christian Congregations:* but we find nothing of this kind offer'd at, and *Alexander* himself going off the stage of the world at last, with the reputation of *a very wise and a very good Man*. *Eusebius* of *Nicomedia* then makes a considerable party for his Client *Arius*, and supports and encourages him to resolution in his Opinions; this made the Controversie grow hot, and obliged *Constantine* the Great, who desired by all means to preserve the Peace of the Church, to call that famous General Council at the City of *Nice* in *Bithynia*, to determine at once the *Arian* and the Paschal Controversie; the Emperor himself in his Letter to *Alexander* and *Arius*, by *Hosius* of *Corduba*, seems to be *very indifferent* in the Controversie: his *indifference* was enough to give

gire life and vigour to the *Euſebian* or *Arian* party, yet all would not do, for, notwithſtanding the Emperors *indifferency*, and *Euſebius his induſtry and activity*, upon fairly debating the matter, of 318. Fathers which made up that Aſſembly, there were only *Five* who refuſed to ſubſcribe the condemnation of *Arius*; *Euſebius* of *Caſarea*, the Church Hiſtorian, ſeem'd to heſitate a little at firſt, but, after mature deliberation, ſubſcribed, and gave an account of his Subſcription, and the reaſons of it, to his own Dioceſe of *Caſarea*, wherein he gives them a Copy of that Creed himſelf had drawn up, wherein he declared, 'He believed in God 'the Father Almighty, Creator of all things 'viſible and inviſible, and in one Lord Jeſus 'Chriſt the Word of God, God of God, 'light of light, life of life, the only begotten 'Son, the firſt-born of every Creature, be-'gotten of God the Father before all ages, 'by whom all things were made, who for our 'Salvation was made fleſh, and convers'd 'among Men: Thus *Euſebius*, *this* he declares to have been always *his Faith*, and therefore he could ſafely ſubſcribe to that Form propos'd in the Council it ſelf, and ſo he did, and he declares, that *He willingly ſubſcribed thoſe Anathema's propounded againſt* Arius, *becauſe they particularly forbad the uſe of ſuch words with which Scripture was unacquainted, of which ſeveral*, which he there inſtances in, *were in the Arian Formulary, or* Con-

Socratis l. 1. c. 8.

Confession. The *Nicene* Council it self, in their Synodical Epistle, declares *the opinions*
c. 9. *and expressions of* Arius *so uncouth and blasphemous, that the Council could scarce have patience to hear them, that He had yet unhappily seduced two Bishops with his impious Heresie, whom they therefore had excommunicated, with* Arius *himself.* The Emperor *Constantine* in his Epistle to the Church of *Alexandria,* on the conclusion of the Council,
Ibidem. tells them, *that* Arius *and his Companions had blasphemously contradicted Scriptures, and our Holy Faith, that when three hundred and eighteen Bishops, had setled the Faith according to God's Word, only* Arius, *seduced by the Devil, refused to submit to it*; he advises them *to embrace that Faith which God himself had delivered; that all should return to their dear Brethren, from whom that instrument of the Devil, had separated them:* And thus the whole Controversie came at last to rest in the determinations of entire Councils. These particular persons *Alexander, Eusebius* and *Constantine,* had called the *Arrian* opinion *Apostasy, a seduction from the true Faith,* a *subserviency to the Devil, disagreeable to God's Word, &c.* the Councils gave their positive *Determinations,* and *Confessions of Faith,* suitably oppos'd to those encroachments men in those days made upon the true Catholick Faith. Thus the second Council at *Antioch,* before mentioned, gives us this Confession of Faith, with respect to our Saviour, 'We

'con-

'confeſs our Lord Jeſus Chriſt, begotten of 'his Father, according to the Spirit, before 'the Worlds; born in the laſt days of the 'Virgin, according to the fleſh, one Perſon of 'the Heavenly Divinity and of humane fleſh 'united; whole God, even with his body, but 'not God according to his body, whole Man, 'even with his Divinity, but not according to 'his Divinity, wholly adorable, even with 'his body, but not adorable according to his 'body, entirely adoring God himſelf, even 'with his Divinity, but not adoring him ac-'cording to his Divinity; wholly uncreated, 'even with his body, but not uncreated ac-'cording to the body, wholly created even 'with his Divinity, but not created accord-'ing to his Divinity; wholly conſubſtantial 'with God even with his body, but not con-'ſubſtantial with God in his body, and whol-'ly conſubſtantial with Man, even with his 'Divinity, but not conſubſtantial with Men 'in his Divinity, *&c.* Where it's obſervable, thoſe Fathers uſe the word Ὁμοούσιος, Conſubſtantial, 50. years and more before the *Nicene* Council; and *Euſebius* of *Cæſarea*, in his before-cited Epiſtle to his Dioceſe, owns, it was an expreſſion uſed by ſome, Τῶν παλαιῶν Ἐπισκόπων καὶ συγγραφέων, by ſome antient Biſhops and Writers, a thing either not obſerved or ſtrangely forgotten by ſome modern Authors. This Confeſſion of the *Antiochian* Council, was confirm'd in the Synodical Epiſtle of the Council of *Conſtantinople*

Forbeſii Inſt. Theol. Hiſt. l. 1. c. 4.

nople afterwards, and so made theirs. The Council of *Nice*, gives us this Creed, 'We 'believe in God the Father Almighty, maker 'of all things visible and invisible; and in 'one Lord Jesus Christ the Son of God, be- 'gotten of his Father, and the *only begotten*, 'i. e. of the substance of his Father, God of 'God, light of light, very God of very God, 'begotten not made, being of *one substance* 'with the Father, by whom all things were 'made, both that are in heaven, and those 'that are on the earth; who for us Men and 'for our Salvation came down from Heaven, 'and was made flesh, and became Man. After the Council of *Constantinople*, the second General Council reduced that of *Nice* to that Form which we now make use of in the Communion Service. A Confession of Faith so full and so plain, that so long as that's retain'd and faithfully believed, the *Socinian* Heresie can never get any considerable advantage against us: (the consideration of which has occasioned some late struglings of an heretical party, to get that Creed, as well that called the *Athanasian* expunged out of our Liturgy) To this agrees *Their* Council-book, sent to the Bishop of *Rome* and other *Italian* Bishops, assembled together at *Rome*: and to the same agreed, before them, *Athanasius*, that great standard of the true Faith against the *Arians*, in his Ἔκθεσις πίστως, or exposition of the Faith, extant among his other works; and to the same we may joyn

that

that excellent Confeſſion of Faith appointed to be uſed on particular days, in our Liturgy, under the name of the *Athanaſian* Creed, ſound and orthodox, but not of ſo great Antiquity. And thus have we ſhewn at large what the *Doctrine of the Primitive Church* was, with reſpect to *our Saviour's divinity*, long before the Biſhops of *Rome* pretended to the mighty name of the Univerſal Biſhop, or could carry on any ambitious deſign by altering the Faith every where receiv'd in the Church: this Primitive Faith is what the Church of *England*, and with her all the Body of the reformed Churches hold, as I ſhew'd before, and which even the Church of *Rome* it ſelf dares not attack, nor ſhall the gates of Hell ever prevail againſt it, *Amen*. And thus have we done with our fourth evidence of the real Divinity of the Son of God, *viz.* the Faith of the Primitive Church. We proceed to the

Fifth, and laſt, which we propounded to that purpoſe, and we ſhall now prove, that Jeſus Chriſt is true and perfect God, from that common, and every way approved practice *of adoring and preſenting our Prayers to him:* This *adoring and praying to Chriſt*, is a duty ſo properly incumbent on all perſons who hope for Salvation through his name, that the *Socinians* themſelves in the *Racovian* Catechiſm, in anſwer to that queſtion, *Quid ſentis de iis Hominibus qui Chriſtum nec invo-* 5.

Catech. Racov. l. 6. c. 1. p. 92.

candum nec adorandum censent ? What think you of those men who conclude that Christ is neither to be called upon nor worshipped? they thus reply, 'Since those are certainly 'Christians who acknowledge Jesus to be '*the Christ*, or *that heavenly King of an Holy* '*people*, and therefore worship him in a Divine 'manner, and scruple not to *call upon his* '*name*, (on which account we formerly de-'scribed *Christians* as *such who call upon the* '*name of the Lord Jesus Christ*) it's easie to 'understand, that those who will not do so, 'are not yet Christians, tho' they may other-'wise profess the name of Christ, and pre-'tend to adhere to his Doctrine. In this we have the Great Prophets of that Party, declaring how essential praying to Christ is to Christianity, and *this their witness is true*; but, in the mean time, we cannot but severely reflect upon their Impudence, who will first make us believe that *our blessed Saviour is no more than a meer Man*, and then would perswade us either that *we ought or may call upon him in our Prayers, or Worship him:* but that we may have the fairer view of their *folly and madness* in this particular, we shall lay down this Argument,

All that Divine Worship is Idolatry which is paid to any Being but him who is the true God.

None of that Divine Worship is Idolatry which is paid to Jesus Christ.

Therefore Jesus Christ is the true God.

Where

Where by *Divine Worſhip* we mean, *that Worſhip, either inward or outward, which by the Laws of God or nature, is aſcribed and appropriated to the ſupreme Being:* The *true God* then is, that *ſupreme or ſovereign Being:* and by Idolatry I mean, *ſuch an application of that true Divine Worſhip belonging to the ſupreme Being, to any Creature, or created Being, as is forbidden by the firſt or ſecond Commandment in the Decalogue*, from whence alone, the true notion of *Idolatry*, or *regular and properly applyed Divine Worſhip*, can be taken. I aſſert then,

1. *That all that Divine worſhip which is paid to any Being beſides the true God, is plain Idolatry:* the *excellency of nature* in any of thoſe things which may be the *Objects of our adorations*, make no difference or abatement of guilt in the caſe: He's as much an Idolater who worſhips a wiſe Man, or a great publick Benefactor, or a Man Deified, as he who worſhips a ſtock or a ſtone; and he breaks the holy Commandment as notoriouſly who pays thoſe adorations to a good Angel which belong to Almighty God, as he that pays them to the Devil; for the *nobleſt Created Being* in the Univerſe is no more able to anſwer the *true ends of all Divine Worſhip*, than the moſt *contemptible Creature* we can caſt our eyes on: and God expreſſes as great a *jealouſie of his own honour*, when it's taken *from him* to be given to the *pureſt of his Creatures*,

tures, *as* when it's misapplyed in a grosser manner. When God commands *Israel*, what the Law of Nature must necessarily have prescribed before, *Not to have any other Gods before his face*, he made no Reservation of any *right of appointing another God* to himself, but excluded all other Deities, were they *made*, or *subordinate*, or *co-ordinate*, or under what character soever they might be made the *objects of our Worship*. And when He requir'd *they should not make to themselves any graven Image, nor the likeness of any thing either in heaven above, or in earth beneath, or in the waters under the earth, that they should not bow down to them, nor worship them*, he excluded *every Creature* from a capacity of receiving *divine Honours*; whatsoever was capable of being *represented by any figure or image*, if it was worshipped, *was an Idol*, the *Creature represented* was so, as well as the *representation*; and *invisibility*, as well as any other attribute, is ascribed to *the true God*, as a peculiarity whereby we might know him to be *the only proper object of our Worship*; by both these precepts, our Saviour is perfectly shut out from being the *subject of Divine Honours*, as he is suppos'd by the *Socinians* to be a God in subordinacy to his Father; and as he is *a Creature*, and capable, as other Creatures be, of being represented by a *material Image*, which is wholly inconsistent with a *true Divinity*. For tho' the *Socinians* allow our Saviour to be the *Son of God* in

in a peculiar manner, by reason of his being begotten in the Womb of the Virgin by the Holy Ghost, or as they call it, *by the influence of Almighty God*, this does not at all put him out of the rank of the Creatures; nor does that Glory, and Honour, and Immortality, which they suppose his Father to have adorned him with, after his resurrection, make *him a God who was before a Man*; for all these things are reserved too, in a just proportion, for all such as die in the true Faith of Christ, by which they too, in their turns, must necessarily *be Gods*; tho' because their proportion of honour is suppos'd inferiour to that of Christ, they must be *Gods of an inferiour rank and quality*: but this Collation of dignity effects nothing at all, and the *Socinian* distinction between *a God made by the supreme God*, and *a God made by Men*, comes to nothing at all: The Poets Divinity in that point is better, and more rational than theirs, *Qui fingit sacros auro vel marmore vultus, Non facit ille Deos, Qui rogat ille facit*, 'He who represents a Divine face in 'gold or marble makes it not a God, but he 'who prays to it makes it such: So, if God render the *body of our Lord* never so illustrious, that makes him not a God, but the *presenting of Humane supplications* to him makes him one, so that Christ, by that means, comes to be *a God made so by Man*, as well as any other Idol whatsoever is; therefore, according to the *Socinians* own principle,

Christ being a meer Man, if he be prayed to must be an Idol. There can be no *true God*, but He who is the *Creator of all things*, nor does it lye within the reach of omnipotence it self, to make a *Creature a Creator*, therefore either Christ must be *the Creator of all things*, or else he *cannot be true God*, He remains a *meer Creature* still, and all those adorations presented to him by the Christian World, are *notorious and damnable Idolatry.* The common notion of Idolatry confirms this, so S. *Cyprian* tells us, according to the notion he had of it; *Idololatria committitur cum Divinus honor alteri datur*, 'Idolatry is then committed, when that Ho-'nour which belongs to God is given to an-'other. *Gregory Nazianzen* gives us this definition of it, Εἰδωλολατρεία ἐστὶ μετάθεσις καὶ προσκυνήσεως ἀπὸ τοῦ ποιητικοῦ & εἰς τὰ κτίσματα, *Idolatry is a transposition of divine worship from the maker to the thing made, from God the Creator of all things to the Creature?* Therefore so long as our Saviour is really *but a Creature*, which he must be if he be not the *eternal God*, so long, all *that Worship paid to him*, according to this antient notion, is *Idolatry.* Now let a *Socinian*, if he please, impeach those of the *Roman* Communion as Idolaters, we'l agree with him, and we really believe them to be so: but there's no Argument which can properly be made use of against that Church, to convince them of Idolatry, by reason of

of their *praying to Angels or departed Saints*, (from which practice they have been ſufficiently and undeniably proved to be Idolaters) but the ſame will hold good againſt theſe: The ſtrength of all Arguments againſt *Rome* lying in that, *That they transfer the Honour, only due to the Creator, to a Creature*; which is as true of all thoſe *who pay divine Worſhip to our Saviour, if he be no more than a Creature.* The *Gods who have not Created all things, who have not Created Heaven and Earth, ſhall periſh from the earth, and from under the Heaven*, as we alledged from the Prophet before, but, according to the *Socinians, our Lord did not make the Heaven and the Earth*; Therefore, tho' they ſay he is *True God*, (at the ſame time they ſay, He is not *The true God*) He muſt be one of thoſe Gods which muſt ſo periſh: A concluſion which our Adverſaries either muſt deny, or fairly renounce all their pretences, which indeed are but weak at beſt, to Chriſtianity. Divine Honours cannot be lawfully offered, or Prayers lawfully preſented to any *created Being*, but upon ſuppoſition of ſome *defect in the Creator*; for a *poſitive Command* from him to that purpoſe, could it be ſuppos'd, would not be enough: for a *Divine Command open and plain*, cannot make, that which in its own nature *is Evil, to be good:* things *morally* good or evil are *eternally* ſo, and that from that

consideration, that *their moral goodneß or illneß flows from their agreement with, or contradiction to the Divine Nature*: Now what was once contradictory to the divine Nature, God himself cannot make agreeable to it, because He cannot change his own Nature, which yet must be, *if that* which being *abstractedly considered*, was a sin against him, should now, under the
1 Tim. 3. 15 *same abstracted consideration*, be no longer so: therefore we are sure God himself cannot command any thing that is *morally evil*; but diverting that worship, which belongs to the Creator of all things, from him, to his own Creature, let that Creature be what it will, is *morally evil*, it's Idolatry; therefore God cannot command it; therefore he cannot give or have given Christians any positive or open Command to *Worship* our Saviour, if he be a *meer Creature*, because that's *translating that Worship due only to the true God to the Creature*. To suppose any defect in the Creator is blasphemous; if there can be yet any *just reason* or *apparent necessity*, of Mens addressing themselves to any Being, which is but their *fellow Creature*, for the attainment of that, for which they were wont to apply themselves only to the *supreme Being* or *Creator* before, it must be asserted: but where there is all Perfection concluded to reside in that Sovereign Being, to whom it's granted on all hands, that *Divine Wor-*

ship

ſhip is due, there's no kind of neceſſity that we ſhould apply our ſelves to any *Intermedial Power*, or go round about when we may have a direct *acceſs to the throne of grace*. While we own Chriſt to be the *True God*, as his Father is, of the ſame *eternal Nature*, whatſoever obliges us in our neceſſities to call upon *the True God*, obliges to call upon *him*: If He be *a meer Man*, whatſoever obliges us *to Worſhip the Lord our God, and to ſerve him only*, excludes Chriſt from being any ſuch Object of our adorations; and we cannot reaſonably believe, but that, after our Saviour had baffled the Tempter by that aſſertion, when He came to ſee our Saviour *permit* himſelf, nay, and *encourage and command* himſelf to be *Worſhipped*, He would have reflected upon our Saviour as falſe to his own Principles, and therefore none of God's Son, or the worlds Saviour; and the reflection muſt have been good, unleſs the Devil had been ſatisfied, beyond diſpute, that He whom he had tempted under the veil of a body aſſumed, was *really and truly God*; As *ſuch*, the Devil found him, in his humble ſtate, able to confound, able to command him, and that in his own name upon all occaſions: Devils trembled at the ſight of him, as of their original and all-powerful Creator, at whoſe hands they had received a glorious and bliſsful Being, but had fooliſhly and ingratefully fallen

fallen from it: So the *guilty Soul* trembles now at the distant apprehensions of it's *terrible Judge*, and according to Evangelical assertions, at his dreadful approach will cry eagerly to the *hills to fall upon it*, and to the *rocks to cover it*, if possible, from the dismal effects of infinite and insupportable Fury. The Apostle tells us, *That the earnest expectation of the Creature waiteth for the manifestation of the Sons of God. That the Creature was made subject to vanity, not willingly but by reason of him who hath subjected the same in hope, because the Creature it self also shall be delivered from the bondage of Corruption, into the glorious liberty of the children of God.* And that *we know that the whole Creation groaneth and travaileth in pain together until now:* By *the Creature* here we understand *all Creatures* whatsoever, or *all created Beings*, of a purer or of a grosser Nature; *and the Creature* is agreeably interpreted in the last cited verse, by *the whole Creation*; and this interpretation is so general, that it seems incontestable: Hence we infer, that, if our Saviour was *a meer Creature*, he was under the same necessities and inconveniences as all other parts of the Creation were: He must have *earnestly expected the manifestation of the Sons of God*, as they themselves, being a part of the Creation, do, *i. e.* to see the time wherein the Servants of God in spite of all

Rom. 8. 19, 20, 21, 22.

all ſiniſter Opinions and Prejudices againſt them, ſhall be glorioufly proved to all the World, to be what they are, *the real Sons of God*, and *infinitely dear to Him*: Farther, Chriſt as a Creature, muſt have been *ſubject to vanity* as well as the reſt, *lyable to corruption*, *aſſertable into liberty*, *ſomething that could groan and be in pain till the time of manifeſtation*; all theſe things Chriſt if he were *a meer Creature* muſt have been, and muſt be liable to *at this preſent*, and be *always* in an obnoxious ſtate, till the great day of Judgment and the revelation of the righteous Judge, that is, of Himſelf: Therefore he cannot now excuſe any Man from the Sin of Idolatry, who ſhall worſhip him as God, any more than others can, nor indeed can he be yet capable of that divine Glory and Honour, which the *Socinians* would have us believe were conferred upon him after his Reſurrection. This conſequence from theſe words, the *Socinians* are ſo very ſenſible of, that they endeavour by all means to prevent it, and to do ſo, they fly to one of their *conceited interpretations*, and *the Creature* here muſt be *the new Creature*; tho' *the new Creature* be no where in Scripture beſides, called either *the Creature* abſolutely, or *the whole Creation*: *Schlichtingius* in particular is very elaborate and prolix in proving, that the *Creature*, can mean nothing elſe, but what

is

is elsewhere known by that Epithet of *New*; but here their admired friend *Grotius* forsakes them, and in effect declares that Interpretation of theirs *meer Nonsence. The Sons of God* mentioned in the cited Text are unquestionably *new Creatures*, they must be one before they can be the other: Why then *the Creature* should signifie the same is unaccountable, especially seeing the Apostle in those Verses puts a plain distinction between them, so that *Grotius* determines rightly, *The words are a Prosoppœia, wherein by a Figure, no way unusual in Scripture, the Universe and all the parts in it are brought in, as some single Rational Being, expecting, waiting, groaning, subject to vanity, &c.* Nor is the *subjection to vanity*, nor the *expectation of liberty*, so uncouth an application to the Universe, for besides that, *Solomon* tells us, that *all things under the Sun are only vanity*; we cannot wonder at the thing it self: Man's first sin was prejudicial to the whole frame of Nature, all things suffered by it, the Earth fell under a curse, the living Creatures embroyled in a state of War one with one another: Sin and Death having gotten footing in the World, all things in their proportion felt the dismal effects of it; the Creatures according to Prophetical Predictions, were to be partakers of very considerable advantages by the dominion of the Messias, an Universal Peace was to overspread

Vid. Deut. 32. 1.

Jer. 47. 6.

spread the World, *The Wolf to lye down with the Lamb, and the Ox with the Lyon, Children to play securely with the most noxious Creatures, and Men to beat their swords into plough-shares, and their spears into pruning-books, &c.* And we make no doubt but that when the *final determining Judgment* shall be past, and a notorious distinction made between God's Servants and his Enemies: The *New Heavens and the new Earth*, (whatever Creatures we may imagine to be sharers in it) will be the unchangeable *habitations of Peace and Righteousness*; and even the most insensible parts of the Creation will receive advantages by those blessings the eternal Government of the Son of God must introduce; At least we may be sure there will be an end put to all those Calamities, and that extreme Servility, the whole Creation lyes under at present by reason of Sin: Now to this servile or vain state, the Creature is subject, *not willingly*, nor indeed *by it's own fault*, but as Subjects suffer, whether they will or not, by the miscarriages of their Princes, so the several parts of the visible Creation, by the folly of Man their Prince and Head. It was from that time the Devil acquired his title of being the *Prince of the power of the Air*; a Title and Power troublesom to every thing there: but if that Crime committed by Man, subjected the whole Creation to vanity, that merciful Promise of a Saviour

viour given to *fallen Man*, could not but be of excellent advantage to his *visible fellow Creatures*, since the *performance of that Promise* would be so great an abatement to the Devil's Tyranny, and *the absolute Government* of the Messias would put a full end to it at last: So that the Criticisme of *Schlichtingius* is childish, when to a reasonable and usual Prosopopœia he objects, the *insensibility* of several parts of the Creation, and to the general Interpretation of the Words, a wild assertion, that ἡ κτίσις signifies, not *the Creature* absolutely, but *this Creature*, i. e. *the New Creature*, of which he had spoken before, tho' indeed others can find no such thing; whereas really the Article signifies, that the word is put absolutely, and not otherwise; and if, according to *Schlichtingius* his own suggestion, our Saviour's command to his Dis-
Mar. 16. 15 ciples that *they should go preach the Gospel to every Creature*, be to be understood of *every Creature that was rational*, and so capable of receiving benefit by it, then by the same Rule here, by *the Creature* named absolutely, we are to understand *every Creature which is lyable to Vanity and Servitude*, *i. e.* every part of the visible Creation. To what we have said that of *Tertullian* agrees very well as cited by *Grotius*, 'Death shall then have an end, when the 'Devil its manager shall be gone into that 'fire which God has prepared for him and 'his

'his Angels, he being first cast into the 'bottom of the Abyss, when the manife- 'station of the Sons of God shall redeem the 'Creature every where subjected to vanity 'by Sin, then the Creature, being restored 'to its Innocency and Integrity, the tame 'beasts shall play with the wild, and chil- 'dren with Serpents, God laying his Ene- 'mies, the works of Sin, under the feet of 'his Son. As for the hardness of the *Pro-* *sopopœia*: *Origen* follows it exactly with relation to the Sun and Moon, generally accounted irrational Creatures, περὶ ὧν ὁμολογοῦμεν, ὅτι τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀποδέχονται, *Of them we confess that they look for the revelation or manifestation of the Sons of God.* Nor can we look upon it as an *improper argument* for the Apostle to comfort suffering Christians by, That all their fellow Creatures are at present in a state of servitude or vanity, therefore they have no reason to expect an exemption; That all their fellow Creatures yet wait in hope of the discriminating season, when those who fear God shall be fully distinguished from those who fear him not; This they hope for, in spite of all that servitude they groan under; therefore those who fear God, who are his Sons, his Children, have no reason to despond, tho' they suffer all the extremities imaginable from Hell, and the worlds malice here, since they are sure of a compleat and dearly purchas'd Liberty hereafter to be

Grotius in loc.

be bestow'd upon them. I have gone the farther in clearing this Text from *Socinian* sophistry, because from hence a clear and undeniable argument may be drawn against applying Divine Worship to any Creature: for, if all Created Beings are really *subject to vanity*, and *wait* themselves *for liberty* with a mighty expectation; whatsoever addresses are made to them, as they must necessarily be vain and fruitless, so they must fall under the charge of gross Idolatry; and if our Saviour be no more than *a meer Creature*, then, as before I alledged, He being subject to the same vanity, all *Worship or adorations offered up to him*, must fall under the same denomination and censure. In a word, nothing can be the *proper object of Divine Worship*, but what is Omnipotent, Omniscient, and Omnipresent, these attributes are only applicable to the Supreme God, therefore Divine Worship ought only to be presented to Him: if these things concur in our Saviour, He's *the True, the Supreme* God, and so all Honour and Glory belongs to him; if they concur not in him, He's but a Creature, no more, therefore all *divine Worship* offered to him, under what plausible pretences soever, is vain, fruitless and Idolatrous.

But this Question about *Worshipping our Saviour* or *Presenting our Prayers to him*, has created no small Faction among the *Anti-Trinitarians* themselves. You heard before

before the declaration of their Catechism, which ought to contain the *Fundamentals* of their Persuasion, *That they are not Christians who give not divine Worship to Christ, nor call upon him:* This may seem to imply a necessity of Praying to him, if we would receive any benefit by him; That we may be the more confirmed in this Opinion, that they think *this Worship offered to Christ necessary*, may appear the better if we observe their answers to two Questions. To that, *In what manner ought we to trust in Christ?* They answer, *In the same manner as we ought to trust in God*, namely, that *We should believe him able to do all things, and that if we seek his favour, he will do us good, and perform all his Promises to us:* To that, *In what does that divine Honour due to Christ consist?* They answer, *In worshipping and calling upon him, for it's our duty always to worship Christ, and we* may *direct our Prayers to him in all necessities as oft as we will, and we have several reasons exciting us to do so.* Now, according to these things, if Adoration or Divine Worship be due to Christ, then there lyes a necessity upon us to pay that Adoration so due. But they seem to fall off from that resolution in the last words, where they say, *We* may *pray to him*, as if praying to Christ were ἀδιάφορόν τι, some very *indifferent thing:* this last expression is in compliance with their great Leader *Socinus*,

Cat. Racc. in the S. 6. c. 1. p. 88.

cinus, who in managing this very Controversie (one indeed of their own starting) with *Franciscus Davidis*, rests principally in that assertion, *That it's really lawful to pray to Christ*, (which his adversary, upon their common principles, more rationally denies) but is very loth to assert the *necessity of any such invocation*; therefore when *George Blandrata*, Physician to the then Prince of *Transylvania*, and the great Patron of the Anti-Trinitarians, and of *Socinus* himself, out of a politick fear, that a denyal of the *necessity of praying to Christ* (a practice continual among all Christians to that time) might justly render the Party odious to all the *believing World*; when, out of such a fear, he urged *Socinus* to assert and prove such Praying necessary, yet *Socinus* was very cold in the matter, *sed constanter asserimus*, says he, *posse nos, & quidem jure, quocunque loco & tempore, ad ipsum Christum verba precationum nostrarum dirigere, &c.* 'We constantly affirm, that *we may*, 'by good right, direct the words of our 'Prayers to Christ himself, and beg his 'help and assistance in all those things which 'may any ways belong to his Church, or 'to any particular person, as a Member of 'his Church; We *may* do it. So far he'll freely adventure, and so to leave the matter indifferent, *Blandrata* thought sufficient to quiet *Franciscus Davidis*, but not enough to secure the Publick Reputation of the

Socin. resp. ad Blandr. at. operum T. 2 p. 716.

the Party: However *Socinus* in the same place declares, *That there's no command given in Scripture for our praying to Christ*, and their Catechism asserts, *there's no plain command in the whole Old Testament for our praying to God the Father*, tho' the position be notoriously false: only this we'l joyn with them in, *That we have no command to pray to Christ as he is a meer Creature, but we are forbidden it in the first and second Commandments*; But we are bound to pray to him, as *He and his Father are One*, not by *agreement of Will*, or by the *Son's entire submission to the Father*, but by *agreement or Identity of Nature*: Otherwise the Will of all deceas'd Saints, the Will of all holy Angels, is wholly submissive to, and the same with the Will of God, therefore they might *as lawfully be prayed to* as our Saviour, if a meer *sameness of Will*, and not of Nature, were enough to found Divine Worship, as offered to any other Being but the Supreme God, upon. But when *Socinus* comes to speak of the *necessity of Praying to Christ*, he runs off from the matter in hand, to that of *acknowledging that Kingdom, and Power, and Government given to him by his Father*, which acknowledgment, as he concludes, infers a necessity of Praying to Him: But this is an Argument far fetch'd, and very impertinent; both the foundation and superstructure is false. Christ in his Humane Nature is the

head of the Church; in his Humane Nature he has the Government of it in his hands, in his Humane Nature all power in Heaven and in Earth is his own, but none of these things are his *meerly as he is Man*, or as he is a Creature, but *that Humane or Created Nature of Christ, is made capable of those things of which in its own Nature* it was absolutely incapable, *by its entire* Union *with*, and *subsistence in the Godhead.* Without owning this, our Prayers to Christ, as those offer'd by the Church of *Rome* to Saints or Angels, are meer mock devotion. For if Christ, *before* his Ascension into Heaven, had no Existence but in a Body, in *meer flesh and blood*, then *after* his Ascension he likewise had no existence but in the same Body; if he existed in the same Body, he could be partaker of no other qualifications but such as are incident to a Body; for if his *natural Body* could be partaker of such qualifications as a *natural body* was not capable of, it could be no longer the *same body he was rais'd with*, but another, and that *no natural body*: If he still existed in Heaven in that *same body* he rose and ascended with, and it was not changed to or for another, no attributes wholly or essentially Divine, could be truely or properly ascribed to him: therefore Christ could not be Almighty, which Infinite Power or Almightiness yet is absolutely necessary in him who has *all Power*

given

given to him, both in heaven and earth, and *who is able to do every thing*, that can tend to their good, or to God's glory for them that ask him. Christ in his Natural Body cannot *know all things*, without which Universal Knowledge yet it's impossible he should suit all grants to the necessities of Petitioners, or be assistant to those who lie under a natural incapacity to address themselves to him otherwise, than in their thoughts and inward wishes. Christ in his Natural Body cannot be Omnipresent, he cannot be in more places than one, for natural bodies are and must be circumscribed by Time and Place, otherwise they lose their natures, and become God, for only God can exist without those circumscriptions of Time and Place: which Omnipresence yet is indispensably necessary to every one, who can *receive Petitions* offered to him in several quarters of the World at once. If now the *Socinians* will deny these things to be inconsistent with a Natural Body, if they'l assert that a Created body may be *Almighty*, that it may *know all things*, that it may be *every where present*, they must introduce a new and yet unheard of Philosophick and Theologick Scheme, and to little purpose. If they'l say, *these things are needless to our Saviour's natural body*, for that he may read all the wants of Petitioners, in all parts of the World, at one view in the Essential glory of his Fa-

ther, that's the *Roman* plea, and every whit as rational, on behalf of their Saint and Angel-worship: They can see all the wants of their humble supplicants, in *the glasse of the Trinity*, as they tell us: They say too, that *God reveals to Saints and Angels*, to whom Papists make their Prayers, *all those things their Devotoes pray to them for*; If the *Socinians* joyn with them, and say, *God so reveals every thing to Christ*: We answer them both, that this is to set God upon a needless work, and indeed to make the *Supreme Being*, in effect, *inferiour to his Servants and to his Son*: for those are the greatest Persons to whom the *last Appeal* is made, those inferiour, who are imployed in carrying or presenting Petitions to another; if then the Supreme God make it his business to present the Supplications of Petitioners to his own Son, he takes upon him that *inferiour Office*. If he present them to his Son, that his Son may grant and perform them, it argues a natural Impotency in himself to answer such Petitioners, and consequently a superiority in the Son, whereby he's able to grant and to do for his servants what God the Father could not. If the *Socinians* will have us believe, in respect of Omnipotence, that Christ only represents our wants to his Father, and that it's his Fathers Power alone which answers and acts for us, it will follow then, that God *has not given him all Power in Heaven*,

Heaven, and in Earth, whoſoever has that Power, can do all things in and of himſelf; if Chriſt cannot do all things *in and of himſelf*, he has not that Power; if He want that Power, for what reaſon ſhould we pray to him, and not rather immediately to Almighty God? eſpecially ſince *this Man Chriſt Jeſus died for us, that, in his own blood, he might open to us a new and a living way whereby we might have acceſs with boldneſs to the throne of Grace.* If we may go directly thither, what ſhould we trouble our ſelves with applications to a ſubordinate Power? as for the Mediatory Office of our Saviour, ſo far as He's concern'd in it, according to *Socinian* Principles, he'l mediate continually for Us, and all Believers in general terms, whether we make any ſupplications to Him or not. The reſult of all then is this, ether Chriſt is not Almighty, nor All-knowing, nor Preſent every where, and conſequently cannot be the *proper Object* of our Adorations and Prayers, and therefore all ſuch Adorations offered to Him muſt be ſcandalous and Idolatrous, or elſe, our Lord muſt be preſent every where, Know and be able to Do all and every thing, and ſo their Catechiſm teaches us in the chapter before quoted, for it ſays, *All Power is given him*, as before, that his Power and Efficacy is great enough to *ſubject all things to himſelf by it*, that by it *he's able to free us from death*, 54.

Mat. 28. 18 *Phil.* 3. 21. *Joh.* 6. 40, 54.

2 Cor. 4. 14. *death, and to give us life and immortality*, than which Power there can be none greater. Again, Christ is by his Father constituted our Saviour, our Priest, our King, and our Head, on purpose that he might manage the affair of our Salvation, and help us at our need; and lastly, it's plain, say they, he can understand our Prayers, because *He knows all things*; *He searches the Hearts and reins*; *He sees through the hidden things of darkness*, and he has told us that *whatsoever we shall ask in his name, he will do it for us*: whence it necessarily follows, that he must know what it is we pray for; thus far the Catechism, to which *Socinus* agrees: As for Omnipresence he denies the necessity of that, since he may be present every where, tho' not in his Person, yet in his Power; this they say, but if they say true that *He can do all things without exception*, that, *He knows all things without exception*, we are sure he must, as God, be Present in all places without exception, for Power and Knowledge are different Attributes, they cannot be one without another, yet Power knows not every thing, nor does Knowledge act every thing especially in a Man; tho' in God *all Attributes act all things, because they are all one God*: If then all these Attributes belong to Christ, he must be God, not Made, nor Created, but Eternal; for whosoever had not infinite Power, Wisdom, Presence

Joh. 16. 30. Rev. 11. 23. 2 Cor 4. 5. Joh. 14. 13. *In refutatione thesium, Fra. Davidis, p. 715.*

Preſence from eternity, cannot have them confer'd upon him in time, ſuch a One being a ſubject incapable, and infinity not to be determined by time or place, which both muſt be of a finite nature: theſe things granted, free all worſhip offered to Chriſt from being Idolatrous, a charge which, on the other hand, if theſe things be denyed, is abſolutely inevitable.

He that ſhall ſeriouſly conſider the many Incumbrances of Life, and the greatneſs of that Duty towards God, which is incumbent upon every Chriſtian, will eaſily find, that it's a full emyloyment for the life of any Man, to give Almighty God thoſe inward and outward Adorations which belong to him: It's with relation to theſe extreme and continual exigencies Humane Nature's lyable to, that the Apoſtle requires of us, that we ſhould *pray continually, or without any ceaſing or intermiſſion*; not that we are obliged continually to be in the very *action of Prayer*; there are ſome particulars in the Calling of moſt Men, which require for ſome time the whole Intention of the mind, yet that earneſt Intention of theirs, is no more a Sin than all lawful induſtry can be accounted ſo; but the meaning of that expreſſion is, that *We ſhould always keep our ſouls in ſuch a frame and temper, as to be able on every emergency to apply our ſelves to our Maker with that Calmneſs, Humility and Sincerity which he requires in thoſe*

1 *Theſſ.* 5. 17.

those who come to him as Petitioners. Now this temper of Soul being required in us, and the real business of our proper Callings requiring so much of diligence and attention, our time would certainly be very ill employed, if we should propose to our selves various Objects of Divine worship, when through the frailty of our Natures, we are necessarily defective in our Adorations paid to One: If we suppose our Saviour to be *God of one and the same substance with his Father*, we meet with no difficulties in this point; but if he be no more than a *meer Creature*, whensoever we present our supplications to him, we deservedly incur the Prophets reproach, *forsaking the fountain of living Water, and hewing out to our selves broken Cisterns that can hold none*: for let us put a *meer Creature* into the greatest circumstances imaginable, either he is Omnipotent or he is not; if he is Omnipotent, I know no advantage the *Supreme God* can have over him, the Creature must be able *to do all things*, the Creator can be no more: If he be not Omnipotent, then I may often Pray to him in vain, and if I may do so at any time, what security can I have that I shall not do so always? especially since there's no Rule given me in Scripture, whereby I may certainly know what I may Pray for to a Creature, or what I may not pray for to him: Nay Scripture is so far from giving any such Rule as might

Jer. 2. 13.

might seem to leave the matter in suspence, that it directly forbids all *adorations to any Creature as a Creature:* but a Creature being no more, cannot be considered under any higher notion than of a Creature, therefore he cannot be adored at all. And besides, If there were no such Prohibition to be heard of in Scripture, yet the *Worship of a Creature*, how excellent soever, would be very *silly and irrational*, since we are sure that God can hear us, and effectually answer us in any thing we pray to Him for, but we are not sure, that any Creature can do any such thing for us. Again, God having given several Prohibitions in his Word against all *Creature-Worship*, and for ought we can find, having left no intimation there, that ever He himself would find out such a Creature for whose sake he'd give us a *full and free dispensation* against all such *Prohibitions:* We have a great deal of reason to suspect, that whatsoever Worship we may exhibite toward any Creature, may so far provoke the Jealousie of the Creator, as to render, by that very means, all those Services we may offer to him useless and unacceptable; and so while we play the fools with the Dog in the Fable, grasping at the *shadow* of extraordinary assistances from more than One, We may lose the *substance* of Mercy from One, who is able to bestow it in deed in a case of extremity. It's not unusual in the

the Prophets to find *Israel*, as a just judgment for their former Idolatries (when they found themselves press'd by any extraordinary calamity, and therefore sought to the God of their Fathers for deliverance) to be remanded to their false Gods, and ordered to try what great kindnesses those sharers in their Devotions could do for them; so God by *Moses*, *Where are their Gods! the rock in whom they trusted? which did eat the fat of their sacrifices, and drink the Wine of their drink-offerings? let them rise up and help you and be your protectors*; So the Prophet, *Behold I will bring evil upon them, which they shall not be able to escape, and tho' they shall cry unto me, I will not hearken unto them, then shall the Cities of Judah and the Inhabitants of Jerusalem, go and cry unto the Gods unto whom they offer Incense, but they shall not save them at all in the time of their trouble.* Nor can this *dealing* be look'd upon *as unreasonable* in God, since it's usual even among Men, when they are slighted by those who owe them respect, for the sake of those to whom none is oweing, to send them in their necessities to those *Idols of their fancies*, for whom the Supplicants had deserted them before. If then we at any time pay our Adorations, or present our Prayers to any *Created Being*, when we have all the encouragement of Command and Example, to pay that Worship to the *Creator of all things*: if such

Deut. 32. 37, 38.

Jer. 11. 11, 12.

such *Created Beings* have no *inherent original power* to assist us, and so we are not assisted, if, (by way of correction to our former Error) we fly in our Prayers to the most High God, we can justly expect no kinder answer from Him, than such a *remission to that Creature* or *Created Being*, to whom we had foolishly engaged our selves before. Now if we examine the thoughts of Pagan Idolaters, we find by their Writings, that they pretended all along to make their *One Supreme God*, their *Jupiter*, the object of their Worship; they terminated nothing upon their *inferiour Deities*, but made use of them, as they say, as a kind *of mediators between them and their Jupiter*: The Papists plead the same with respect to those Devotions they teach people to present to Saints and Angels, in their Communion; We know well enough the *fallacy* of their pretences, and the *insincerity* of those paltry shifts they make use of, to avoid the imputation of Idolatry to them. But our *Socinians* teach us so openly, that it's lawful for us to pray to our Saviour, tho' *a meer Creature*, nay, and to *terminate our Adorations upon him*, as their *ultimate Object*, that we have not so much as the Pagan or Roman subterfuges for our practice. They tell us, 'That we *may* direct our Prayers 'to Christ in all our necessities, first, be- 'cause He both can and will help us, and

Cat. Rac. sect. 6. c. 1. p. 89.

'He

'He understands our Prayers: Then be-
'cause we have several exhortations from
'our Lord himself, and from his Apostles
'to that purpose; and lastly, because we
'have several instances of holy Men who
'have so done. If these reasons are good, we need not then have that God in our minds at all, whom they call *the Supreme God*, when we Pray in our most urgent Necessities; for our Saviour can answer our Prayers as effectually to all intents and purposes, as the Supreme God can: but in the mean time, if this Saviour of ours be no more than *a meer Creature* and if the very reason why the Worshipping more Gods than one is forbidden, be, because all other Beings, except that One God, be no more than *meer Creatures*, (for so worshipping the Creature, παρὰ τὸ κτίσαντα, beside the Creator, is reflected on by the Rom. 1.25. Apostle) then we, in following *Socinian* opinions, are guilty of most damnable Idolatry; Idolatry more inexcusable, while we pray to Christ, than either Papists or Pagans have ever been guilty of before us: for we *terminate our Adorations upon a meer Creature confess'd*, which They declare they do not, and which Scripture every where declaims against as Idolatry: By this means too, we incur the guilt of *Horrid Sacriledge*, for we *rob God* of all that *worship* we pay to any *inferiour Being*; the reason of all Divine Worship is, that since we

we have of our necessary dependence upon *superiour Providence*; that consideration renders all those Commands which we have *to Worship God* Reasonable and Obligatory, and it's a consideration which reaches holy Angels as well as Men. If God then, the most High God, command us to *call upon him in the time of trouble*, as he does, and to encourage us, promises *He will diliver us, and we shall glorifie Him*, and we, notwithstanding all this, appeal to *a meer Creature* in those circumstances of Necessity: If we call one God, and pray to and worship him as God, when we our selves own that he was Created originally; and when God justly asks the Question, *Is there a God besides me? Yea there is no God, I know not any*; and has declared again, that *He will not give his glory to another:* If we with these circumstances call upon such a One, we rob God of that Honour, which belongs to God himself, and to none else; and dispose of what's his due according to our own fancies, and we do all this so, as our Fault becomes our Punishment, *we rob God of his Honour, and confer it upon a meer Creature, and we rob our selves of God's assistance, and quit it to those who are wiser and more rational in their Adorations.*

Psal. 50.15

Isa. 44.8. *Isa.* 48.11.

Deus enim est zelotes, qui nullâ ratione patitur ut populus ipsius cultum ipsi debitum ad alios deferat, sicq; spirituale adulterium committat. Quòvero

vero alius est cultus vere divinus qualisque nulli mortalium deferur vel deferri potest, quam aliquem tanquam cœlestem, eamque sanctam mentem, ab omni mortali concretione separatam & inconspicuam eo respectu & colere & invocare, quo se à te coli & invocari & velit & intelligere possit, tibique in iis quæ petis, opitulari. Nonne qui aliquem tanquam talem & hoc respectu colit tum reipsâ, ut ut forte verbis id neget, Deum esse statuit. Plura hujusmodi sed plane absurda profert, Schlichtingius *in notis ad* Grotium *de Antichristo in* 2. *cap.* 2 *Epist. ad* Thess. p. 50.

What we spoke somewhat of before, relating to our Saviour, we may yet farther confirm from an enlargement on this consideration: That if it be necessary, that an *ultimate Object of true Divine Worship* should be infinite in Power, Knowledge, Presence, and every other respect, it then being impossible, that any thing which was not, on these accounts, *an Object properly capable of Divine Worship from eternity*, should be made *a proper Object of Divine Worship in time*; all *such Divine Worship paid to any Creature, on pretence of now having those qualifications, which before it had not, must be Idolatry*. Now, the Impossibility of any Creature whatsoever attaining to that *infinity* now, which before, meerly by being a Creature, it could not have, must needs be very obvious to every considering Man: God cannot *transslate* himself into a Creature, because He cannot be *comprehended* in a Creature, but the great general Distinction between Almighty God and the Creature

ture is this, that *God is infinite in every respect, but the Creature is not*; allowing now that any Creature could be made the *proper subject of this Universal infinity*, the distinction between God and the Creature is at an end, the nature of the Creature is quite changed, and tho' it were created at first, and from thence had its name of a Creature, it now was no longer *created* originally, but *had its being of it self*, before any thing in nature was created; and if this be not a contradiction notorious and absurd enough, we cannot easily find what is. But admitting one absurdity, a thousand will naturally follow from it: so if the same Being may be *infinite* in Extension, Wisdom, Power, *&c.* and yet be *finite* or limited in respect of Time, as every one must be, tho' Infinite now, if it had no Being from eternity, we have then a *limited infinity*, or *a Being that's bounded, and yet has no bounds*; a contradiction too, which Omnipotence it self cannot verifie: Again, from hence will follow, that the supreme or sovereign Being can create another, who shall be *God, truely and properly so called*, and *Almighty*, and yet no *Almighty God*; who shall be *All-wise, and God*, and yet not an *All-wise God*; who shall be *every where present* and God, and yet not an *Omnipresent God*: which things look somewhat more Ridiculous and Contradictory, than any thing objected by

Atheistical scoffers to that commonly called the *Athanasian* Creed. Whatsoever is done by Almighty God so, as to be obvious to us, must certainly savour of that perfect Wisdom essential to the Deity, and must as certainly tend to his own Honour: but to put all *his own power* into the hands of *a meer Creature*, if it were possible, (considering the nature of every Creature, that Man, the head of all visible, fell into misery, tho' created Innocent; that Angels the immediate Ministers of God's power, and who had before them the continual vision of Immense Glory, fell from the bliss of Heaven into the gloomy prisons of eternal darkness:) to put his own *infinite power* into such hands, would be so far from augmenting his own Glories, that it would render Divine Wisdom it self obnoxious to rational Censures: and so far prejudice the notion of eternal Wisdom, that God would seem to have forgotten the main end and import of all his own actions: and to act with the same fondness and dotage, as careless mankind are generally guilty of. The *Roman* plea for Saint-Worship then, (they looking upon those Saints as Creatures of an inferior nature, and only beneficial to us, as they are beloved by God) *is comparatively tolerable*, when they say, *they terminate their worship not upon the Saints, but upon their God*, this may seem to tend some thing to God's

God's Honour, as the respects shewn to the Attendants of a great Prince, are interpreted generally as an Honour done to the Prince himself: But to Worship, *with true Divine Worship*, *a Created Being*, and under the notion of an *Ubiquitary Spirit*, as a late *Arrian* Scribler calls him, or *True God*, as the *Socinians* adventure to call him, and at the same time to own he is *but a Creature*, while we yet make him the *Ultimate Object of our Adorations*, is as far from bringing any Honour to God, as it is, to make a Prince's servant the *last receiver of our Petitions*, to ascribe to him the *whole Sovereign Power*, to serve him as such with *all Humility and respect*, and to expect all those favours from him, as in his own Power, which his Master once had the *sole power* of conferring. It look'd great enough in the *Roman* Emperours to have their Cæsars, nay their partners in Empire, under the name of *Augusti*: but, even then, there was an *absolute Supremacy* remaining in the Emperour himself, and had his *reserved Honours* been communicated to his Partners, that Communication must have detracted from the Supreme, the first visible fountain of the Partners Honour and Power: Yet such are all of a Nature, the Emperour himself *as much and as frail a Man* as his Substitutes; the danger of diminishing Honour so much the less: but

Vindication of Unitarians against Sherlock, p. 12.

where the distance is so immensely great as between the Creature and the Creator, there can be no reason to allow such a *participation in Divine Honour* to the Creature: Nor can any thing bring more dishonour to the name of the *Sovereign Creator*, than to permit *a meer Creature* to sit down with him on his *eternal Throne*, and to receive the Worlds Adorations equally with himself. Besides all this, to talk of an *Ubiquitary Spirit*, that yet is not God; of a *Being existing*, as such a Spirit *before the Creation of the world*, yet afterwards being confined to the prison of a *weak and mortal Body*; and as a reward for what's done in the Mortal body towards the *reconcilement* of *a justly angry God* to his Creatures, received with that *mortal body* into Glory and Honour, but so, that the *Ubiquitary Spirit* for all futurity must be confined to *that body*, however glorified, and so lose its *Ubiquitary nature* (unless the Body after glorification can pretend to be a Spirit, and so no longer a Body, because *Ubiquitary* too) to talk of these things, as some *Arrians* do, is nothing but *contradiction and nonsence* all over: For, that the true *Supreme God is Ubiquitary*, or every where present, is allowed by all those who have any thing but heavy and carnal notions of the Divinity; but if the *Supreme God uncreated*, be every where present, and a *created Spi-*

rit

rit be every where present too, then *that created Spirit*, and *that God* must be *essentially One*, as being commensurate or equally proportioned one with another; but for a *Created being* to be one and the same thing with its *Creator*, is what *Socinians* themselves will not allow, therefore no *Creature*, as failing of *Ubiquity*, can be the *proper object of true Divine Worship*, therefore Christ, as being *a meer Creature* and so incapable of *Ubiquity*, cannot, by us, who call our selves Christians, be adored as God, without inexcusable Idolatry. Besides, if our Saviour be God, only as Princes and Rulers are Gods, because they are *sanctified by him*, to act as his *Deputies* in the World, then He can pretend, by such *sanctification*, to no more *Ubiquity*, than those Kings and Rulers can; Now we all know well enough, that our Kings and Princes are so far from *Ubiquity*, that they are forc'd to see with other Mens Eyes, to hear with other Mens Ears, and consequently, are not to be Worshipped, nor trusted in as Gods by us; and those who trespass in this kind, are indisputably Idolaters: therefore all those that Worship our Lord, only as such a *made or sanctified God*, must be Idolaters. But,

2. We, who call our selves by that Honourable name of Christians, being very careful

careful to avoid the *guilt* or the very *opinion of Idolatry*, and yet being withal *constant Worshippers of our Saviour*, as being that *rock of ages*, on whom, whosoever fixes his Faith and Hope, cannot be deceived; We assert, That *none of that Divine Worship offered to our Saviour is Idolatry:* We know, that Nature and Revelation teach us clearly enough, that there is, and can be only *One True Supreme God, the Maker and Creator of all things, that God in whom we live and move and have our Beings, and from whom alone every good and perfect gift descends:* We know, by the same rules, that *We are to Worship this Lord our God, and to serve Him only:* We know, it's the common practice of all Professors of Christianity, and allowed by our Adversaries, *to worship our Saviour, to adore, and pray to him as God:* We think our selves, and the *Socinians* acknowledge, that we *may* do thus, without being guilty of Idolatry; therefore our Saviour must be *the Supreme God, the maker of all things, &c.* therefore He and his Father must be *One God*; and so neither the first, nor second Commandment at all trespassed upon in those Adorations. We find the worship of Images, or any false Gods condemn'd as Idolatry frequently in God's Word: We find Holy Men refusing to be worshipped there, and Angels themselves forbidding any *signs of Adoration* to

be

be offered to them, because they would not trespass upon a Law so notorious both in Scripture and in Nature, and this we have spoken off before. A *Socinian* will own, that our Saviour *knew his Father's Will* as well as either Holy Men or Angels, that He was as careful to *Honour his Father* in performing his Will, as either of them, that He who came *to die for the sins of Men*, in what sense soever, would never tempt them to *commit Sin*: Yet we find him allowing that Worship offered to himself, express'd by outward *humility and prostration*, which yet was *that very reverence*, which good Men and good Angels had refused as unlawful before: Either this Worship was Idolatrous, or it was not; if it was, our Saviour was no better than the *Jews* thought of him, *viz. A Cheat and an Impostor, one who sought their ruine, not their happiness, therefore, to be sure, far enough from being that Messias* whose title he pretended to: If it was not Idolatry, then the worshipping of our Saviour was not *worshipping more Gods than one*, tho' he were worshipped under the notion of God; therefore he must be the *Supreme God*, all Divine Worship paid to any other Being, being largely proved to be Idolatry before: But we have no reason to believe, that Men of extraordinary Goodness and Wisdom would ever have given us *examples of Idolatry*, or that God

would any way have *allowed*, much less have *commanded* it. That *It's fitting to be done*, the *Racovian* Catechism proves from that, *The Father hath given all judgment, or government to the Son, that all should Honour the Son, as they Honour the Father*; and again, from that of the Apostle, *Therefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, both of things in Heaven, and things on earth, and things that are under the earth, and that every tongue should confess, that Jesus Christ is the Lord, to the glory of God the Father:* And tho' *they* are at a doubt whether there be any *direct command* to worship Him in Scripture, yet when we read that of the Apostle, *When He brings his first-born into the World, He says, let all the Angels of God worship him*, or as our more immediate translation from the present *Hebrew* Text reads it, *Worship him all ye Gods*: and when according to the acknowledgment of *Socinus* himself, in his dispute with *Franciscus Davidis*, that passage, *Whosoever shall call on the name of the Lord shall be saved*, is applied justly to our Saviour by the Apostle; these two passages together, appear to be *a command strong, and forcible* enough, to oblige *every one believing in Christ, to call upon his name, or to pray to him:* These are Commands enjoyning us to worship our Saviour, even

Joh. 5.22, 23.

Phil. 2.9, 10, 11.

Heb 1.6. *Ps.* 97.7.

Joel 2.32. *Rom.*10.13. *p.* 721.

in

in his Humane Nature; but if *our Lord and his Father* are *one God*, then all those commands which enjoyn the *worshipping of one God*, are so many commands equally obliging us to *worship Jesus Christ*: but, supposing a Positive Precept wanting in the case before us, tho' we are not to look upon every private Action of a good Man as an *obliging Precedent* to us, yet, where we have a *Cloud of Witnesses* concurring in the case, we may reasonably conclude, that they would not have worshipped our Saviour so continually, meerly to lead us into Error; nor would Angels have agreed with them in the practice; nor would our Saviour himself have passed them by without a reproof. Yet frequently as we find Adorations paid to our Saviour when upon Earth; We never find any dissatisfaction in his words and actions: *He groan'd* for the stubbornness and obduracy of *Jewish* Hearts, for their prodigious resolutions not to own him, tho' drawing them all with the *sacred cords of love and miraculous goodness*; *he wept*, to observe their inflexible, and, to themselves, fatal temper: He wept over *Jerusalem*, on the dismal prospect of those calamities, that *wrath to the uttermost*, which was then hastning upon them: *He reproved* the Man who would needs have made him a *temporary Judge*, or, *a Divider of Inheritances* among them: *He reproved* his Disciples for their con-

Joh. 11. 33.

v. 35.

Luk. 19. 41.

Luk. 12. 14.

Luk. 22. 25.

contentions about their future grandeur; and ſeems to check the Man, who only
Mar. 10. 17. called him *good Maſter*, as if the aſcribing Goodneſs to one, whom he took to be *a meer Man*, was too near an encroachment upon the *ſacred character of the Supreme God*: And can we imagine he would be ſo *tender* in every ſuch *little particular*, and yet ſo *very careleſs* in thoſe *important affairs*, wherein the eternal intereſts of his followers would be concerned, as long as the World endured? This is very hard to believe; yet that the *Concern is ſo great*, the late Scribling *Arrian* owns, when, to the charge of Blaſphemy imputed to his Party for denying *the eternal Godhead of the Son and of the Holy Ghoſt*, he retorts
Vindication of Unitarians, p. 3. that queſtion upon us, *If you err, do not you both blaſpheme and commit Idolatry, in worſhipping the Son and the Holy Ghoſt, as co-equal with the Father?* We muſt be guilty of both if they are not, but for the Son, we hope enough has been, or ſhall be ſaid to prove we are free from danger on that ſide. To clear our own practice yet farther, We'l trace thoſe footſteps our Adverſaries themſelves have trodden before us, and make uſe of thoſe inſtances they have laid together on this occaon: So the Apoſtles pray to their Maſter,
Luk. 17. 5. *Lord, increaſe our Faith!* a Petition of a ſtrange nature to one that was no more than *their fellow Creature*, and ſo far from any

any encouraging exaltation in the world, that whereas *the foxes had holes, and the birds of the air had nests, He the Son of Man had not so much as where to lay his head:* How could he give them Faith, who could not, as it seemed, give himself security from *worldly persecution*? but our Lord gives them no check for misslaying their Petition, nor does he bid them seek to his Father, tho' it were an inward grace, a strengthning of the Soul, which they requir'd of him. Again, when the Disciples were with him on ship-board, and during his quiet sleep, just sinking by the violence of an angry tempest, they in a fright wake their Master and cry out to him, *Lord save us, we perish!* If our Saviour was a meer Man, the Disciples acted with much less sence than *Jonah*'s Mariners, who every one, in the storm, called upon their Gods for help, and summoned sleeping *Jonas*, not to save them, by His Power, but to joyn with them in calling upon his God: For was it ever heard before, that when a Ship was just sinking, or running upon a rock, the ship's Crew ran to some *poor ignorant Passenger* to beg their security from him? The Mariners, tho' convinced that he was an *extraordinary Person*, made no such application to Saint *Paul* in a parallel danger; it's God alone who can command the Seas and Winds, his permissive Word makes them ruffle the

Mat. 8. 25.

Uni-

Universe, and put Nature into a Consternation; the same Word lays them still as in their first Originals, ere uncorrupted Nature knew any thing terrible or dangerous: In the case before us, our Saviour answered them not, as that King of *Israel* did the Woman, *If the Lord help thee not, what can I do?* But, *He arose and rebuked the Winds, and the Sea, and there was a great calm:* Nature, in its greatest hurry, own'd his Divine Authority, only his Disciples stumbled upon the
ver. 27. Question, *What manner of Man is this, that even the Winds and the Sea obey him?* They talked like Men beside themselves with Fear, they called upon him for Help, as if they had believed *him to be God*, they reflected upon that Deliverance he had given them, as if he had been *no more than Man*; but he takes no notice of any error they were in, in their first Devotions, but, by his Mercy, encouraged them to do the same again upon a like occasion. What the Disciples did here in a storm at Sea, that Saint *Stephen*, the first Martyr for Christianity, did in a more violent storm of Persecution on Land, for when he came to his last Agonies, when, it was the proper season for a good Man to exert the utmost vigor of his Faith and Charity, then, for *himself*, and *with respect to his own Soul*,
Acts 7. 59. he prays, *Lord Jesus receive my Spirit*: The frequent expiring Ejaculation of Holy Saints

Saints and Martyrs after him. Compare now this with that assertion of the wise Man concerning Death; *Then shall the Dust return to Earth as it was, and the Spirit shall return to God who gave it*; and the consequence will be, either that our Lord Jesus Christ was the great Author or Creator and Giver of the Rational Soul, or else, that this Holy Martyr, then when filled in an extraordinary manner with the Holy Ghost, in his extreme hours, when commonly Mens apprehensions of futurity are most Clear and Rational, talk'd in a very Impertinent and sinful manner, to devote his Soul to him, who could have no right to it, if he were *a meer Creature*, and to forget his God: *Franciscus Davidis* would have us believe here, that *Stephen* did not call upon Jesus Christ, but upon God the Father, and that we should translate the expression, *O thou Lord of Jesus receive my Spirit!* but this *Socinus* has strongly confuted; tho', upon their common Principle, of *our Saviour's being a meer Creature*, *Franciscus* undertakes the much more rational part; However, here his subterfuge is nothing worth. It was Jesus the Son of God, He who bore that proper name of Jesus from his Circumcision, for whose sake *Stephen* was now persecuted to Death by the malicious *Jews*; it was the same Jesus whom he saw at the right hand of God, when the Heavens opened to give him

Eccles. 12. 7.

him such a view of future Glory prepared for Martyrs, as might support and encourage him under his sufferings; it was to him therefore that *Stephen* applyed himself, and fitted himself for a glorious and happy Exit, by that admirable Resignation. But neither did Saint *Stephen* stop there, but as the utmost effort of a dying Martyr's Charity, He adds this to his former ejaculation, *Lord, lay not this sin to their charge*; He certainly designed exemplary Charity in this, and to imitate his dying Saviour, who prayed his Father to *forgive his Murderers, for they knew not what they did:* But the Martyr's enemies would have had little reason to have admir'd his Charity, had he presented his Prayers for them to one, who had no power to forgive them; and the *Jews* would be as ready now to make the Objection, as heretofore, *Who can forgive sins but God only?* And if God, to whom vengeance belongeth, *in whose sight the Death of his Saints is precious*, would certainly avenge the blood of his Saints and Martyrs upon their Persecutors, to what purpose was it to pray to him to forgive them, who not being *the most high God himself*, could have no Power to forgive those who had sin'd against *the most high God*, so as to give them any security; but above all, He could never have hoped for any acceptance at the hand of God in any

Ver. 60.

Petition

Petition whatsoever, had he now, in his *last extremity*, been guilty of Idolatry. Saint *Paul* had been made partaker of *extraordinary Revelations*, had been snatch'd up into *the third heavens*, *where he had seen and heard things not lawful for a Man to utter*, indeed things unspeakable, *lest He should have been exalted above measure thro' the abundance of those Revelations, there was given to him a thorn in the flesh, the messenger of Satan to buffet him:* This was a very severe humiliation, and Saint *Paul* was sensible of it, and at first, as appears by the Text, very uneasie under it. Saint *Paul* knew well enough, that the best remedy for all calamities was Prayer, that Prayers presented to the true God with a sincere heart, could not return unfruitful; but Saint *Paul* presently applyes himself to Christ, *For this cause I besought the Lord thrice, that it might depart from me*, says he, *and He said unto me, my Grace is sufficient for thee, for my strength is made perfect in weakness*; By *the Lord* here, the *Socinians* themselves understand *our Lord Jesus*, and therefore alledge this Text as a proof of Pious Mens praying to Christ: Now had Saint *Paul* prayed to Christ for Assistance and Relief in such a case, where only the Supreme God could really help him, if *that Christ were a meer Creature*, then such a Prayer must be Idolatrous, and such Service be called Idolatry, where-

2 *Cor.* 12. 7, 8, 9.

in

in the Creature was rather worshipped than the Creator; and Christ *a Creature* must, as *Lucifer* of old, have endeavoured to set himself up for *a rival God*, and prosecute a *separate Interest* of his own, and manage and assist his servants, in a way of *opposition* to the *most high God*, and so he must have Graces of his own, and Strength of his own, to employ for the use of his own Devotoes, for so Saint *Paul* tells us, that Christ referred him, not to the Grace of God, or to the strength of God, for security from the violence of Satan, but tells him, *My Grace and my Strength are sufficient for thee*, therefore there could be no need of applying himself to any other: Now if Saint *Paul* were in this case guilty of Idolatry, all those who follow the pattern of Saint *Paul* must incur the same guilt, but he was not guilty, therefore neither were his Imitators guilty of it.

The *Socinians* in proof of the lawfulness of Praying to Christ, allege farther Saint *Paul*'s joyning him with God the Father, in his own Prayer with respect to the *Thessalonians*, to whom he's there writing, *Now God himself and our Father, and our Lord Jesus Christ, direct our way unto You:* where he takes for granted, that the Father and the Son are both Co-partners in the same *directing power*, and therefore he equally Petitions them both for guidance in his design of visiting the *Thessalonians*. What

1 *Thess.* 3. 11.

the

the Apostle himself did, in a Letter sent to Believers for their instruction in matters concerning their Salvation, we need not doubt but they'd be very apt to follow him in, so that either this Praying to Christ was *lawful and reasonable* in it self, or else the Apostle must be concluded to have it in his mind only to abuse those he wrote to, and to draw them, by his extraordinary influence upon them, into Sin; for *a sin it must be to make any meer Creature the Ultimate Object of our Prayers and Devotions:* That the Apostle in this passage does so is indisputable, if at least it's own'd, that He makes God the Father such an Object, for he joyns them together, puts no mark of Inferiority or Subordinacy upon Jesus Christ, but what he begs of the Father, the same He begs of the Son in one continued expression. And the Apostle frequently does the same thing in those Salutations he sends to the several Churches, where He wishes them *Grace, Mercy, and Peace, equally from God the Father, and from our Lord Jesus Christ*: Grace, Mercy, and Peace are all *divine and spiritual Gifts*, as in possession of the Father, so in possession of the Son; else it would be very impertinent to Petition them equally for it, and of very ill consequence, for it would easily bring such a notion into Mens heads, as that some *created Being* might have a power of giving Gifts of a Spiritual na-

ture, as well as the *Supreme God*; and that it might be lawful, in our *most serious Devotions*, to joyn him who *alone is God*, with one who is *no more than a Creature*, to set them in a rank as equal as words would allow, and to conclude a Prayer to the great Creator of all things *insufficient* to procure any good from him, unless it were *backt and strengthned* by the joyned formality of an Address to *a dependent Creature*. But we need not so much insist on this particular; since the same *Socinians* as a vindication of Prayers addrest to our Saviour, take notice of that piece of Religious Worship, as being made the very Characteristick or distinguishing note of Christians: So *Ananias* answers the Command of Going to *visit and baptize* the newly converted *Saul*, *He hath authority from the chief Priests to bind all that call on thy Name:* And when *Saul* first began to preach Christ at *Damascus*, all Men ask'd, with amazement; *if it was not He who had lately destroyed all that called upon the name of Christ*, that is, all who believed in him; So that it seems from hence, that *to believe in Christ* and *to call upon him* were used as reciprocal terms, every one who believed in Christ would call upon him, or Pray to him, every one who pray'd to him must believe on him, for as the Apostle elsewhere argues, *How shall they call on him, or pray to him, in whom they have not believ'd?*

Acts 9. 14. 21.

believ'd? So again, St. *Paul* inscribes his first Epistle to the *Corinthians*, to *those who are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ*, i.e. *to all Christians*, for whose general use and instruction he wrote that Epistle, as well as for the *Corinthians*: And the same Christians are described as such, *who call upon the name of the Lord with a pure Heart*: These are the evidences drawn by the *Socinians* themselves out of Scripture, to prove the practice of Christians in the very infancy of the Church, and they are sufficient for that purpose. Now that Those who accompanied with our Lord himself during his converse upon Earth, or that those Apostles who were guided by the *extraordinary influences* of the Holy Ghost; or that those first Christians who took the yoke of Christ upon them, when the Gospel was certainly preached to them in its *original simplicity*, that all these should be guilty of abominable Idolatries, and that when the Apostles themselves were originally *Jews*, who had an irreconcileable aversion to any thing that look'd in the least like Idolatry; and that our Saviour himself should have so little regard for his Disciples, as to let them commit *a groß sin, of a damning nature*, without any check or reproof; that that Holy Spirit which was promised to believers on purpose that *He*

1 Cor. 1, 2.

2 Tim. 2, 22.

might guide them into all truth, that both these should so very early, not only *permit*, but *encourage* and *perswade* men to commit Idolatry, and all this at a time when they pretended to promote the Salvation of Souls, and when it was notoriously known to all Mankind that Idolatry was a Sin, *irrational* in it self, and *detestable* in the sight of God; that the one part should commit, and the other promote Idolatry under such circumstances, is absolutely incredible. They had the Pagan World at that time to reform, The Apostles were all willing *to spend and be spent*, to carry on that glorious and merciful work, at the utmost hazard of their lives; the great and crying sin of the Gentile world was their Idolatry, that of which St. *Paul* particularly took notice with grief and anger among the *Athenians*; but it had been a strange method of reforming an Idolatrous World, by advancing the same practice, without any other correction, but only a variation of the Object, as if Praying to *a Man* had not been as great an Error, as Praying to *a Genius*, or *the Sun*, *or some other bright Star*, or an *Ox*, or any other *Creature*. Such things would have rendred the Gospel foolishness with a witness, among the *Gentiles*: and *none* would have wondered that Christ should have culled out poor *ignorant Fishermen*, and other *illiterate persons* to be the first Preachers,

Preachers, since such a senceless Method of procedure, was only fit for such *dull and unthinking Creatures* to prosecute. But for our comfort, the first Christians are free from any such folly; and all the several sorts of Hereticks, through all ages, have freed them from any such Imputation: They did nothing but what was agreeable to the Will of God, They took care not to provoke him, whom they knew to be *a consuming fire*, to jealousie, by setting up a *meer Creature* in competition with him. The Christians in that time, shew'd their extreme hatred of Idolatry, in that all the *allurements* and *terrors* in the world, could not possibly draw them to it in other instances: If they would but have thrown a little Incense into the Fire burning on an Idols Altar; If they would but have made the *smallest condescension* to some admired Heathen Deity, they might have been blest both with Impunity and Rewards: And sure it could be imputed to nothing but a *ridiculously perverse humour*, to refuse all kinds of submission to *Creature-Gods*, meerly because they were *Creatures*, and yet, at the same time themselves to Worship or Pray to a Creature of their own setting up. We find not but that the *Jews* were more *tractable*, and so more *reasonable* in the point, when they had once gotten the *gusto of Idolatry* in the Golden Calf, and had the fetters

of religious Elders and Governors knock'd off their heels, they stood out at nothing, but were ready to worship any little Idol, any of their neighbours recommended to them. And other Idolatrous Nations, the *Romans*, in particular, thought it but reasonable, that when they had set up some Gods for themselves according to their own humours, they should compile all the Divinities they could, and secure themselves, if not by the *quality*, at least by *the multiplicity* of their Gods. But when the *Jews* were once truly purged from their Idolatrous humours by severe and terrible Judgments, they would never more at their utmost peril, admit of the least umbrage of it: And the converted *Gentils* would have dyed a thousand deaths, rather than have brought such a scandal upon Christianity, as to have retained or advanced any thing that might have laid them open to the reproaches of the *Jews*, or have seduced or perverted their Brethren. We no where find the Apostles or any Apostolick men, ever vindicating that Worship they offered to our Lord with that pretence, that they went to him only as *a Mediator of Intercession*, as the *Roman* distinction is, or that they might not press too rudely upon God, without addressing in the first place to some Favourite servant. We never find them arguing, that they only *Pray to Christ*, *that He might pray for them*,

them, tho' he always does so, as being *the sole Mediator between God and Man*; nor do they ever defend their Practice by that Allegation, that they do not *terminate their adorations upon Christ*, *but upon his Father*, the contrary would easily have been prov'd against them from their own Writings: Yet, after all, they were not Idolaters; they did not give that Honour to a *meer Creature* which belonged only to the *Creator*, therefore that Christ, to whom they made their addresses, was not a *meer Creature*: Yet, as he was Man, He could be no more than a *meer Creature*, therefore He was *more than Man*, therefore *He was God*, the *true and Almighty God* the *great Creator of all things*; and thus have we made good our Argument, that Jesus Christ was *true God*, *equal with his Father*, from that, otherwise indefensible, practice of *Worshipping him*, or *Praying* determinately *to him*, as the *Giver of all good Gifts* equally with his Father. If he be own'd to be *the One true God*, we can have no scruples, no fears of offending, upon us in Praying to him, and expressing all the Signs of *external religious adorations* towards him. If he be not own'd to be *the One true God*, then there's no argument which either a *Socinian* or any Other can bring, to prove the lawfulness of *Praying to him as God*, but it will equally serve either Papists in their praying to Images, Saints or Angels,

or Pagans in Praying to their confest Idols: and therefore the *Socinians* themselves fairly confess, with respect to those Texts before-cited, where Christians are known by that character of calling on the name of Christ. 'That those Words do so comprehend all that divine Worship which is exhibited to Christ by his faithful people, that they describe it by that one, the most considerable part of it, namely, begging assistance from him in our Prayers, *Cum necesse sit eum, cujus nomen invocet, pro Deo competente sensu colere*, Since it's necessary to Worship him as God in some *fit sence*, whose name you call upon in Prayer: but there is no other *fit sence* in which we can call upon him as God, but that which makes him *the true, the eternal God*: Therefore if he may be called upon as God without Idolatry, He must be *that true, that eternal God.*

We have at last, by God's assistance, gone through these several heads of Discourse from which we propounded at first to prove, *That Jesus Christ the Son of God was God equal with his Father, or the true, the eternal God:* We have prov'd this from those several accounts of his Appearance, and his Nature laid down in the Old Testament, namely, that it was He who appeared to and convers'd with *Abraham* before the fatal destruction of *Sodom*, and that He there bore the name *Jehovah*, the

the name of God incommunicable to any other: That it was He whose Throne the Psalmist declared to be for ever and ever: That it was He who laid the Foundations of the Earth, and that the Heavens were the work of his hands, after whose decay and perishing, He yet should continue beyond the reach of time: That Christ our Lord should be that Child, that Son, given us in time, on whose shoulders the Government should be laid; that He should be the wonderful Counsellor, the mighty God, the everlasting Father, and the Prince of Peace: That He should be the Righteous Branch springing up to *David*, whose name should be the Lord our Righteousness: And finally, that He, the blessed Jesus, should be that Ruler of *Israel*, who should be born in *Bethlehem Ephrata*, whose goings forth have been of old, from everlasting. We have proved the same assertion from those several Declarations our Saviour has made concerning himself, and his Disciples afterwards concerning him in the New Testament, as namely, that of Saint *Matthew*, of the Angel's prediction to *Joseph*, to which the Evangelist applies the Prophecy, that our Saviour incarnate should be called Immanuel, or God with us: That of our Lord joyning himself in equal rank with his Father in the Institution of Baptism, ordering it to be

be performed in the name of the Father, and of the Son, and of the Holy Ghost: We have proved that our Saviour was that Word which was in the beginning, which was with God, which was God, by whom all things were made visible and invisible, in Heaven and upon Earth, that according to our Saviour himself, He and his Father were One; that it was He whom Saint *Thomas*, upon a sufficient Conviction, declared to be his Lord and his God; that, according to Saint *Paul*, He is God over all blessed for ever; and that, according to the same Apostle, He being in the Form of God thought it no Robbery to be equal with God, yet took upon himself the Form of a Servant for our sakes: These proofs I explain'd, enlarged upon, and vindicated them from their Sophistry, who would have them look'd upon as proofs insufficient of the *Divinity of the Son of God.* We prov'd the same thing then by those Actions done by himself, and in his own Name, during his converse upon Earth, and done by his Apostles in His Name after his Ascension into Heaven: For instance, from his passing, insensibly, through the multitude, who led him to the brow of an Hill, designing to cast him headlong down from thence: From his making the Souldiers, who came with *Judas* to seize him, to fall down with barely answering them

them what they desired, and in the kindest and most satisfactory manner: From his commanding *Lazarous* in his own Name to come forth of his Grave, after four days burying: From his Apprehension of virtue going out of him to heal the Woman with the bloody Issue, tho' only touching the Hem of his Garment: From his calling those that were weary and heavy laden with their sins, to come to him, and promising them rest for their Souls, upon so doing: From his Forgiving sins in an authoritative manner, his searching the Heart, trying the Reins, and, according to Saint *Peter*, Knowing all things: From his Promising and sending the Holy Ghost, and giving it first of all with his Breath, opening the Understanding of the Disciples, and sending them abroad with a Commission equivalent to that which himself had received from his Father; and in conclusion, from his Disciples Baptising, Preaching, and doing Miracles, wholly in his Name, and by Faith in him. From this Head we proceeded to prove our Doctrine that Christ was God equal with his Father, from the Faith of the Primitive Church, where we confin'd our selves in our Disquisition principally to those Fathers who wrote before the starting of the *Arrian* Controversie. So, for the *Greek* Church, we gave you an account of what

Clemens

Clemens the *Roman* Bishop in his Epistles to the *Corinthians*, of what Saint *Ignatius* Bishop of *Antioch* in his several Epistles, of what *Justine Martyr* in his two Apologies, and in his Dialogue with *Trypho* the *Jew*, and *Irenæus* in his books against Heresies, and *Clemens Alexandrinus* in his Admonition to the *Gentiles*, and in his *Stromata*, and what *Origen* in his books against *Celsus* furnishes us with, in evidence of our Saviour's Divine Nature. Then for the *Latin* Church, we gave you the sence of what *Tertullian*, St. *Cyprian* Bishop of *Carthage*, *Arnobius*, and *Lactantius* have written; from whence we descended to Creeds framed, by *Gregory Thaumaturgus*, by *Felix* the first of that name, Bishop of *Rome*; by the First and Second Councils at *Antioch*, summoned on the account of *Paulus Samosatenus*, and the Circular Epistle of the Latter, from the circular Letters of *Alexander* Bishop of *Alexandria*, and so from the Epistle and Creed of the *Nicene* and *Constantinopolitane* general Councils, with the remarkable suffrages of *Constantine* the Great, the first Christian Emperor, and *Eusebius* of *Cæsarea*, one much suspected of Arrianism himself, but a famous Writer of Church-History. Having done with this, we prov'd last of all that no true Divine Worship was due to any meer Creature, or could be paid to any such without

without Idolatry: That true Divine Worſhip yet was paid to our bleſſed Lord by his Apoſtles, and firſt Followers, without Idolatry; therefore that our Saviour in conſequence could be no meer Creature: Thus far we had proceeded, and concluded all our works of that nature at an end, and our ſelves at liberty to proſecute our intended diſcourſe farther.

But Ill Men, taking advantage of that Liberty now indulged them, a Liberty always fruitful of Errors and Innovations, give us yet more Work, and a neceſſary care to prevent that Poyſon they ſcatter, from ſpreading too far amongſt thoſe who profeſs Chriſtianity in theſe Nations. And here we have *two mighty Pretenders to Piety and Reaſon*; One of which undertakes the Patronage of long exploded *Arrianiſm*, the Other of the more refined *Socinianiſm*, and both with old Arguments, and it may be, ſome new Fineneſſes attack the *Divinity of our Saviour*. It's no ſmall happineſs that ſuch Men take up ſuch *different* Opinions to maintain, for by that means One is ſomewhat of an Antidote againſt the Other, and by theſe differences between themſelves in ſo weighty a matter, Wiſe and Conſiderate Chriſtians will learn to believe neither of them. As for what our *Socinian* pleads, conſidering what

what we asserted in the beginning of our Discourse, *viz. That Jesus Christ our Saviour is the Son of God*, which We, with all sound Christians understood in a *natural sence*; and that that very Notice inferr'd *a co-essentiality of the Son with the Father*, as it does among Men, where the Son is of the same Nature with the Father which begets him, we thought we had reason; but the *Socinians* have found us out a way of Filiation or Sonship, of being *the begotten*, nay, *the Only begotten Son of God*, without any such Essential Relation: thus the *Racovian* Catechism, speaking concerning the Original of Christ's being called, or being the Son of God, tells us He is so; First, 'Because He was conceived 'of the Holy Ghost; and being born of a 'Virgin without the concurrence of a man, 'he had no other Father but God: and this, *Wissowatius* in his note upon that passage tells us, ought to be observed, as the first reason mentioned in Scripture, why Christ is the Son of God, in opposition to those who found that *relation* upon his *eternal Generation* of his Father. *Secondly*, Christ, *says the Catechism*, is the Son of God, because, as He himself teaches us, 'He was sanctified by the Father, *i. e.* He 'was separated from the rest of mankind in 'a singular manner, and besides the per-'fect holiness of his Life, furnished with

'Divine

'Divine Wiſdom and Power, He was em- *Cat. Rac.*
'ployed by the Father to execute the Of- *ſect.* 4. *c.* 1.
'fice of an Ambaſſadour with a ſupreme Au- *p.* 24.
'thority among Men: *Thirdly*, Chriſt was
'the Son of God becauſe He was rais'd from
'the Dead by God, and ſo begotten of him
'again, by this means becoming like God
'in Immortality: and *Fourthly*, Chriſt is
'the Son of God, becauſe He is inveſted by
'God with ſupreme Authority and Com-
'mand over all things. Our Country man
Luſhington, a great Patron of *Socinianiſm*, in
his Commentary on the Epiſtle to the *He-* *On the He-*
brews, reckons up the grounds of Chriſt's *brews*, *c.* 1.
being the Son of God to the ſame number. *p.* 23.
'He's the Son of God ſays He, *Firſt*, by his
'Conception, *Secondly*, by his Function,
'*Thirdly*, by his Inſtitution, being by God
'appointed the Heir of all things, *Fourthly*,
'by his Reſurrection; thus He: but our
New Undertaker, to render theſe things the
more plauſible, has given us a new ſet or
Diviſion of the reaſons why *Chriſt is called
the Son of God?* 'The title of the Son of
'God, *ſays he*, is in Scripture founded up-
'on theſe Five things, Two that are taken
'from his two-fold birth, the one out of
'the Womb of the Virgin, by the Opera-
'tion of the Holy Ghoſt; the other out of
'the Womb of the Earth, by his Reſur-
'rection, which makes him undoubtedly
'*the Natural Son of God*, *his only begotten*

'*Son*,

Thoughts on Sherlock's vindication of the Trinity, p. 4, 5.

'*Son*, his own, or his proper Son. Three 'other which are drawn from his Offices, 'the *First*, Because he is that Prophet, whom 'his Father has *ſanctified and ſent into the* '*World* with an extraordinary Commiſſion, '*Secondly*, Because he is *the great High-* '*Prieſt* immediately called to that Office by 'God himſelf; the *Third*, Because *He is* '*the King*, whom God has exalted to a Su-'preme Power both in Heaven and in Earth. Now theſe Reaſons thus multiplied, tho' we ſhould allow them all True, yet they come not up to the matter in hand. It's true, Chriſt really is the Son of God, by reaſon of his Conception by the Power of the Holy Ghoſt in the Womb of the Virgin: but ſuppoſing, with the *Socinians*, that *the Holy Ghoſt is not a Perſon*, but only the influence of Almighty God, there is not enough *in that Birth*, ſo miraculous as it is, to give our Saviour the title of the Son of God *diſtinctly and excluſively* of all others. Dr. *Heylin*, tho' far enough from denying the *eternal Deity of Chriſt*, yet ſeems very willing to reſt in this Reaſon, that He is called the only begotten Son of God, purely upon it, or becauſe He's *the beloved Son*, *in whom He is well pleaſed*, or his loved Son, or the Son of his Love: and approves of *Maldonat*'s opinion, that *the beloved Son*, and *the only begotten Son*, are terms Reciprocal; but the miſtake is apparent;

parent: for tho' *Isaac* be called the *only begotten Son of Abraham*, it does not argue that He was the sole engrosser of his love, the contrary is apparent from *Abraham*'s carriage in the case of *Ishmael*, when he took the necessity of turning Him and his Mother out of doors so grievously, and when, upon God's promising him a Son by *Sarah*, who should be heir of his blessings, the tender Father yet beg'd, *that* Ishmael *might also live in his sight, i. e.* be partaker of God's Favours and extraordinary Blessings too. Besides, that *Isaac* is called *Abraham*'s *only begotten Son*, in contradistinction to *Ishmael*, *Isaac* was *the only begotten Son* with respect to God's Promise, and as being the only Son of the free Woman, and properly enough; yet we see, by course of Nature, *Abraham* had more Sons than *Isaac*, therefore *Isaac* was not *Abraham*'s *only begotten Son* in a sence so eminent, as our Lord is called *the Only begotten of the Father*: the Father having no other Son begotten by himself but Christ. But tho' sometimes Men do love an Only Child at an extraordinary rate, yet it's not always, nor *necessarily* so; for Love, being sometimes guided by Reason, and Obedience being the only rational ground of paternal Affection, *several* Children may be as obedient as *One*, and therefore *several* may as rationally be loved as One in an extraordinary manner. But farther, Neither

Gen. 21. 11.

Gen. 17. 18.

Heylin *on the Creed*, p. 168.

Thoughts on Sherlock's vindication of the Trinity, p. 4, 5.

'*Son*, his own, or his proper Son. Three 'other which are drawn from his Offices, 'the *First*, Because he is that Prophet, whom 'his Father has *ſanctified and ſent into the* '*World* with an extraordinary Commiſſion, '*Secondly*, Becauſe he is *the great High-* '*Prieſt* immediately called to that Office by 'God himſelf; the *Third*, Becauſe *He is* '*the King*, whom God has exalted to a Su-'preme Power both in Heaven and in Earth. Now theſe Reaſons thus multiplied, tho' we ſhould allow them all True, yet they come not up to the matter in hand. It's true, Chriſt really is the Son of God, by reaſon of his Conception by the Power of the Holy Ghoſt in the Womb of the Virgin: but ſuppoſing, with the *Socinians*, that *the Holy Ghoſt is not a Perſon*, but only the influence of Almighty God, there is not enough *in that Birth*, ſo miraculous as it is, to give our Saviour the title of the Son of God *diſtinctly and excluſively* of all others. Dr. *Heylin*, tho' far enough from denying the *eternal Deity of Chriſt*, yet ſeems very willing to reſt in this Reaſon, that He is called the only begotten Son of God, purely upon it, or becauſe He's *the beloved Son, in whom He is well pleaſed*, or his loved Son, or the Son of his Love: and approves of *Maldonat*'s opinion, that *the beloved Son*, and *the only begotten Son*, are terms Reciprocal; but the miſtake is apparent;

parent: for tho' *Isaac* be called the *only begotten Son of Abraham*, it does not argue that He was the sole engrosser of his love, the contrary is apparent from *Abraham*'s carriage in the case of *Ishmael*, when he took the necessity of turning Him and his Mother out of doors so grievously, and when, upon God's promising him a Son by *Sarah*, who should be heir of his blessings, the tender Father yet beg'd, *that* Ishmael *might also live in his sight, i.e.* be partaker of God's Favours and extraordinary Blessings too. Besides, that *Isaac* is called *Abraham*'s *only begotten Son*, in contradistinction to *Ishmael*, *Isaac* was *the only begotten Son* with respect to God's Promise, and as being the only Son of the free Woman, and properly enough; yet we see, by course of Nature, *Abraham* had more Sons than *Isaac*, therefore *Isaac* was not *Abraham*'s *only begotten Son* in a sence so eminent, as our Lord is called *the Only begotten of the Father*: the Father having no other Son begotten by himself but Christ. But tho' sometimes Men do love an Only Child at an extraordinary rate, yet it's not always, nor *necessarily* so; for Love, being sometimes guided by Reason, and Obedience being the only rational ground of paternal Affection, *several* Children may be as obedient as *One*, and therefore *several* may as rationally be loved as One in an extraordinary manner. But farther, Neither

Gen. 21. 11.

Gen. 17. 18.

Heylin *on the Creed*, *p.* 168.

is our Saviour's Conception by the Holy Ghoſt in the Womb of the Virgin, ſo very great a Miracle, as to ſet our Saviour, on that account, ſo far above every Creature; for as Doctor *Pearſon* well obſerves, *Adam* the firſt Man was made *immediately* by the hand of God, no humane faculty concurring at all, and *Adam* is therefore called *the Son of God* by the Evangeliſt; now there cannot be a Power ſo much greater requir'd, to give a Man a being in the Womb of a Virgin, than to frame him at firſt out of a Piece of Earth, as to make ſo great a diſtance neceſſary, as is between the Firſt and the Second *Adam*: for Jeſus Chriſt, our Second *Adam*, muſt be the Son of God in ſo peculiar a manner, as muſt make him *infinitely Superiour* to any other Creature, he being deſign'd to exerciſe ſuch a Power as no other Creature could poſſibly be capable of. We allow then our Lord's Birth and Conception to have been *one ground* of his being the Son of God, but not *the firſt*, it's no where called ſo in Scripture, nor is it ſufficient to fix him in that ſupereminent ſtation wherein our Faith is fix'd upon him. The ſecond reaſon of his Filiation is yet much more Deficient, *viz.* his Reſurrection or raiſing from the Womb of the Earth, for we find none called the Son of God in Scripture on that Reaſon; that our Saviour was rais'd from the dead we know, if we look

Pearſon on *the Creed*, p. 107.

look upon him *as rais'd from the Dead by his own Power*, as indeed He, and He only was, as himself asserts, that affords us a great difference between Him and all other Persons; but utterly destroys the *Socinian* ground of his being called the Son of God. But for such troublesom passages as these, I find a remarkable saying of *Smalcius*, which shews us the whole mystery of their avoiding the force of plain Scripture, and it's this, speaking of Christ's being called God, he proceeds, 'When 'we find it declared in Scripture, not only 'once or twice, but very often, and very 'plainly, that God was made Man, con'sidering that this is a Proposition absurd, 'wholly contrary to right Reason, and 'full of Blasphemy against God, we be'lieve it must be a great deal better to 'find out some *mode of speaking*, according 'to which one may say this concerning God, 'than to interpret things simply and ac'cording to the Letter: that is to say, the *Socinians* have resolved, not to regulate their Opinions by the Scripture, but to reduce the Scripture to their Opinions: this however is plain dealing, and a sufficient warning to read their Discourses with the greater Caution, and Intention of mind. But, if the *Socinians* make use of this Art by their own Confessions in matters of the *clearest nature*, and so often repeated, we cannot doubt, but they'l rather pitch on

Joh. 2. 19. *John* 10. 17, 18.

some *unknown Figure* to elude those Texts which imply our Saviour's *raising himself from the Dead*, than own *his Unity with his Father in the same Essence or Nature*, whereby both the assertion *that Christ rais'd himself, and that He was rais'd by his Father from the dead*, are so easily reconcil'd: But allowing them their own fancy, if our Saviour was not rais'd from the Dead by any Power of his Own, but only by that of his Father, and yet, was called the Son of God on account of his Resurrection, then all those who shall rise from the Dead before that great day, must be called *the Sons of God* in the same sence as our Saviour is, and consequently our Savour cannot, on account of such Resurrection, be so the Son of God, as to be *his only begotten Son*, exclusively of all others, tho' that title be so exclusive in it's own nature. As for the three Reasons of his being called *the Son of God* derived from his Offices; it's true in the first place that *God has sanctifyed our Saviour and sent him into the World*, but so he *sanctified Jeremy*, and so he *sanctified John* the Baptist, and the last in particular he sent into the World with an extraordinary Commission, *i.e. to Preach the glad tidings of Salvation*, and *to prepare the way of the Lord* against his publick appearance, which Employs were both wholly extraordinary: But as for that *descent of the Holy Ghost upon*

upon him, whereby, ſay they, he was *anointed to his Office*, without meaſure, there was no particularity eminently diſtinguiſhing Him in that from his own Apoſtles, upon whom the Spirit deſcended in a *viſible manner*, at the feaſt of Pentecoſt, and fitted them ſo for the ſame Office of Preaching, and every way promoting the Salvation of Mankind. Indeed we no where find the Apoſtles called *the Sons of God*; on account of their being *baptiſed with the Holy Ghoſt, and with fire*, but we ſee our Saviour is declared *the Son of God, in whom he is well pleaſed*, on that occaſion; but he was own'd by the ſame title at his Transfiguration too, when there was no effuſion of the Holy Ghoſt: therefore, there was ſome peculiarly eminent reaſon for giving our Lord this Title, which could not be applied on any account to any other Perſon. If we reflect on the ſecond ground of Chriſt's being called *the Son of God*, which is, becauſe He is our Great High-Prieſt, and ſo conſtituted by God himſelf; our Author's proof of it is very ſtrange, *viz.* from that paſſage of the Pſalmiſt, *Thou art my Son, this day have I begotten thee*, quoted by the Author of the Epiſtle to the *Hebrews*, for tho' thoſe Words are there repeated, as well as in the firſt Chapter of that Epiſtle, yet it's not in a different Sence, or to a new purpoſe; but the Apoſtle there, ſpeaking of *Heb.* 5. 5.

our Saviour's Prieſthood, and the *greatneſs and excellency of that Office* undertaken by him, tells us, *no Man takes this Honour to himſelf, but He that is called of God, as was Aaron:* Now the Apoſtle ſhews that our Saviour had ſuch a Call as well as *Aaron*, for his Father who ſaid to him, *Thou art my Son this day have I begotten thee*, ſhewed his Propriety in his Son, and his Love to him by thoſe words, ſo that it could not be ſtrange that his Father ſhould lay ſo great an Honour upon him: But then his title to the Prieſthood it ſelf, is founded on that, *Thou art a Prieſt for* ver. 6. *ever, after the order of Melchiſedec*, ſo then, the Son-ſhip of Chriſt is *antecedent* to his Prieſtly Office, and He was made a Prieſt for ever after the order of *Melchiſedec*, becauſe He was the Son of God, and not called the Son of God becauſe He was our High-Prieſt. As for the laſt reaſon why our Saviour is called *the Son of God, viz.* Becauſe he is exalted to the Supreme Power over all things, and ſo is our King, (which he proves again from the ſame Heb. 1. 5. words as quoted in the ſame Epiſtle to the *Hebrews*) There yet again the ſame truth occurs, *that Chriſt was the Son of God before He entred upon his Kingly Office*, for by Him *God made the worlds*, and our Saviour never had a being, but that at the ſame time he was *the Son of God*; but if ver. 2. God *by Him made the Worlds*, as the Apoſtle ſays,

ſays, and he could not be our King before the Worlds were made, We who are a part of theſe Worlds, being thoſe Creatures over whom he was to be King; then he was *the Son of God* before he was our King, and therefore could not be his Son on that account. Beſides, if we ſhould allow all theſe things, the whole grant would be uſeleſs, for Chriſt is called, as before we obſerved, *the only begotten Son of God in an eminent and diſtinguiſhing manner* above all others; but if upon account of his Offices Prophetical, Prieſtly, or Regal, Chriſt be called the Son of God, then all thoſe who exerciſe the ſame Functions in the world may upon the ſame reaſon lay claim to the ſame title: for of ſome of them we know the Pſalmiſt ſays, *They are Gods, and they are all the children of the moſt high*; but if they can all juſtly lay claim to the ſame Title, then there's nothing peculiar to our Saviour included in that being the Son, the only begotten Son of God; which yet the very Title it ſelf imports.

All theſe Reaſons then not being ſufficient to give our Saviour the Title of *the only begotten Son of God* in a manner ſo *ſuper-eminent* to all other Creatures and their Originals, particularly to Angels who are of a Spiritual Nature, and are called *the Sons of God*: There muſt remain ſome

other ground for our Saviour's being ſo called, and that is *his eternal generation of the Father*, which puts him into ſuch a Relation to his Father, as no other creature can poſſibly pretend to. We have prov'd that the whole of his Five Precedent Reaſons do not *fill up the Idea*, or make good the full meaning of thoſe terms, wherein Chriſt is called the only Begotten Son of God, his Beloved Son, or his own Son: for if I am Born of my Mother, but not Begotten, in his own Image, by my reputed Father, tho' my reputed Father were able after Death to raiſe me to Life again, tho' he were able to confer upon me all the Authority in the Univerſe, yet all this will be ſo far from giving Me juſtly the Title of my Father's only-begotten Son, tho' perhaps he never had any other, that by all theſe Reaſons together I ſhould be a *putative Son*, but really no more related to my ſuppoſed Father, than our Saviour was to *Joſeph* the Husband of the bleſſed Virgin, when before her Eſpouſals he was begotten in her by the Power of the Holy Ghoſt. Nay, ſhould we admit of the very unphiloſophical Hypotheſis of *Ruarus*, the moſt modeſt of the *Socinian* tribe, all would

Quid in eo abſurdi ſi ſpiritum

Dei venas in virginis uterum deſcendentes emulſiſſe, atque ex ſanguine coagulato Embryonem formaſſe dicam, non aliter atque id fit ſpiritu in maſculo ſemine latente? Ruarus *ad Merſennum Epiſtola Centur.* 1. *Num.* 56. p. 262.

be

be too little to make good this glorious Idea of the *only begotten Son of God.* But his *eternal Generation* answers all, and makes our Saviour as properly *the Only Begotten Son of his Heavenly Father*, as I or any other Lawful Son is *the only begotten of his Father*, when he has no more; and the Union yet between *the eternal Father* and *the eternal Son*, is of a closer and more levelling kind, than any thing inferiour nature can afford. Our New Author indeed challenges us, if we believe this *eternal Generation*, to prove it expressly contain'd in Scripture, and then to prove this *Eternal Generation* the true Basis or Foundation of his glorious Title of the Only Begotten Son of God: As if clear Consequences from plain Premises, were not a *demonstrative proof* of any thing, to Men who pretend to Reason, and a capacity of discoursing Rationally, which is indeed nothing but drawing Consequences plain or obscure from agreeable Premises: Or, for an instance, as if when I find God call'd a Spirit, and I know a Spirit is Invisible, I might not conclude God, tho' a Spirit, to be invisible, unless I found Invisibility it self,

Cum Scriptoribus de generatione animalium hæc comparentur. Nos Dei virtutem in Virginis uterum aliquam substantiam creatam vel immisisse aut ibi creasse affirmamus ex quâ, junctâ eo quod ex ipsius Virginis substantiâ accessit, verus homo generatus fuit. Aliàs enim homo ille Dei filius à conceptione & nativitate propriè non fuisset. Sic Smalcius, *de vero & naturali Dei filio, c.* 3. Ruarus *ab ipso, uterque à veritate quantum distat.*

it ſelf, *diſtinctly and ſeparated from the Notion of a Spirit*, attributed to him ſomewhere in Scripture. Now if all theſe Proofs I have laid down before, have proved, that our Saviour had a Being before he was Conceived in the Womb of the Virgin, which we think to be proved beyond contradiction, and if our Adverſaries will but allow that Dictate of Common ſence, that, He who really is my Son, is my Son as ſoon as he has a Being, or if He be not my Son then, He never can be my Son otherwiſe than by Adoption; and ſo Chriſt can never be the *only begotten Son of his Father*, becauſe all thoſe who Believe in and Obey God are his Sons by Adoption too, if they'l but allow this, then Chriſt muſt have been the Son of his Father, before ſuch time as he was Conceived in the Virgins Womb, becauſe he had a Being before that Conception: If Chriſt had a Being before his Conception, it muſt have been as a Spirit, but Spirits do not generate one another, therefore he muſt have had a Being from the beginning of the World. If then we fall in with the *Arrians* and ſay, God *created* his Son the Word firſt *out of nothing*, and then created all other things by Him, we contradict Scripture, which poſitively aſſures us, that *in ſix days the Lord made Heaven and Earth, and all that in them is, and therefore reſted the ſeventh day*, but God could not

not reſt the Seventh Day, nor do all he had to do in Six Days if he wrought more than Six Days; but He muſt have worked before the beginning of the Six Days, if he made the Word before he made any thing elſe, and we have the Six Days Work ſumm'd up authentically by *Moſes*, but no account there of the Creation of the Word before the Creation of Matter: If he were not Created before Matter, then he could not Create all things as the *Arrians* pretend: If therefore He had a Being, it muſt have been from all eternity, but he was not Created from eternity, for whatſoever is Created muſt have a Beginning; but he was *begotten of his Father* as the Scriptures aſſure us, if therefore he were Begotten and not Made, and Begotten before the beginnings of the World, He could be Begotten of nothing but of the Subſtance of his Father, there being no other Subſtance for him to be originated from, and therefore muſt be eternal, becauſe the Subſtance of his Father is and cannot be otherwiſe than eternal. This being true, it would be meer folly not to fix his *Sonſhip* more peculiarly in this *eternal Generation:* for He that is Begotten by a Father, muſt be his Son, and he that is Begotten from eternity, muſt be a Son from eternity, Therefore *Chriſt who was Begotten of his Father from eternity muſt be the*

the Son of his Father from eternity, which was the thing to be demonstrated.

If yet a *Socinian* will stumble at the *Union* of the *Humane* with the *Divine Nature*, as if it were an *impossibility*, or *against reason*, let Him resolve us fairly, how the *Union* is made between *a rational and immortal Soul*, of a Spiritual, and *an heavy and unactive Body* of an Earthly Nature: We are all convinced they are so *joyned together*, but those subtle Springs, whereby an *Immaterial Soul* actuates a *Material Body*, are hitherto indiscernible by the sharpest Eye of impair'd Reason: why then should we conclude it impossible for the Divine and Humane Nature to be *united together*, unless it be *united in a way more intelligible* than our Souls and Bodies? For tho' our Souls are of a Spiritual Nature, they are *infinitely inferiour* to the Nature of Almighty God, and being that Constitutive part of Humane Nature, by which Man is a Rational Creature, it might seem an easie task for us to find out, how that *Soul we reason by*, should be united to that *Body we reason in*: But since we are so far to seek in this matter, may we not reasonably conclude, God has hidden this from our Eyes, to moderate and humble our *unruly Fancies*, to keep us from prying into *things that are too high for us*, and to convince us, that many things wherein

in we are more immediately concerned, not being a whit the leſs True tho' we underſtand them not, we ought to believe that ſome things may be True with reſpect to God, of which yet we are able to give our ſelves no conſiderable account? And ſo we may ſatisfie our ſelves, that our Saviour ſpoke plain truth, when he ſaid, *I and my Father are One*, meaning thereby an *Eſſential Unity between his Father* and Him; becauſe, tho' he were, at the time of his ſpeaking ſo, *a true Man* inveſted with *real fleſh and blood*, yet He was God before he was Man, the *Word of God* before he was *made fleſh and dwelt among us*; and was God when He was Man, his Divine Nature not being prejudiced by his aſſuming Fleſh and Blood; by that Divine Nature he was *One eſſentially with his Father*, and his *Humane aſſumed Nature* being in his *Divine Nature*, as *a finite* is contained in an *infinite*, there could be but *One Perſon* at laſt Χριστὸς θεάνθρωπος Chriſt God-Man, our Saviour and Redeemer. I take the more notice of this particular, which I had inſiſted on before, becauſe our new Aſſertor of *Socinianiſm* would perſwade us, that if we duely examin'd theſe Words of our Saviour on this occaſion ſpoken to the *Jews*, (when they charged him with Blaſphemy, becauſe in his former expreſſions *He had made himſelf God*, tho' indeed he were but

a Man) we ſhould quit all arguments drawn from thence; the words are theſe, *Jeſus anſwered them, Is it not written in your Law, I ſaid ye are Gods, if he called them Gods unto whom the Word of God came, and the Scripture cannot be broken, ſay ye of him whom the Father hath ſanctified and ſent into the World, Thou blaſphemeſt, becauſe I ſaid I am the Son of God?* This ſays our Adverſary, agreeably to thoſe he follows, proves, That our Saviour calls himſelf God, or the Son of God, upon the ſame grounds on which others are called Gods, in Scripture, to wit, becauſe the Father has ſanctified him, *i. e.* Chriſt is God, or the Son of God, in the ſame ſence that Magiſtrates, Good or Bad, are called ſo, which certainly is *a very great Honour* to our Saviour. But, if we examine theſe Words with that Care we ought, we ſhall find, that our Saviour by alleging *that God had ſanctified him, and ſent him into the world*, does two things: Firſt he diſtinguiſhes himſelf from thoſe called Gods, by that Sanctification and Miſſion which He had, and They had not; for he affirms no ſuch thing of them, unleſs our Author will infer it from that, of the *Word of God coming to them*; but all thoſe to whom the Word of God comes, are not *ſanctified preſently by that*; nor are all thoſe *ſanctified* to whom God imparts any thing of his Power for the management of the World,

John 10. 34, 35, 36.

Thoughts on Sh. p. 2.

World, ſome ſufficiently proving the contrary; Nor will it be eaſie to prove Sanctification and Anointing to be *one and the ſame thing*, upon that reaſon. Nay, if we admit of *Heinſius*'s Criticiſm, the caſe will be yet worſe, for he would have thoſe words, *to whom the Word of the Lord came*, be tranſlated, *Againſt whom the Prophetick Burden, or the threatning Word of God was denounced:* and indeed the Original will bear it well enough; now we may fairly conclude, that Divine Menaces againſt ſinners do not ſanctifie them: ſo that the *compariſon* between our Saviour and thoſe Gods mentioned in the text, does not lye in their being both *ſanctified*. But ſecondly, our Saviour teaches us, that He was Firſt Sanctified and then Sent into the World; now He could *not be ſanctified before he had a being*, but he *was ſanctified before he was ſent into the World*, He was ſent into the world as ſoon as he was Conceived in the Womb of his Mother, (ſo Every one is ſent into the World as ſoon as he has a Being in the World, but he has a Being in the World as ſoon as he's Conceiv'd) therefore our Saviour was Sanctified before his Conception, and therefore he had a Being before his Conception in the Womb of the Virgin; this is what the *Socinians* deny, but the anſwer to this evidence is not ſo eaſie. After this, tho' our new Writer would

Heinſius in *Ariſtarcho ſac. in locum.*

would have our Saviour to argue as indeed he does, from the Leſs to the Greater, that, if They were Gods, much more He: yet he has not obſerv'd, that our Saviour gives himſelf the Title only of *the Son of God*, but to be *the Son of God*, is leſs than to be *God abſolute* or without reſtriction, but our Saviour ſhould have given himſelf yet ſome Superiour Name, if he intended to prove himſelf Superiour indeed to thoſe whom the Pſalmiſt calls Gods in the cited place; and ſo indeed he did, as the *Jews* underſtood him, they knew well enough that thoſe Gods were only call'd ſo by a Figure, and had our Saviour plainly told them, that he meant only Figuratively, when, *by calling God his Father, he made himſelf the Son of God*, and by ſaying, *He and his Father were One, He made not himſelf God*, their anger againſt him would have very much abated, ſince, in that ſence very Ill Men might have pretended to the Title: but they underſtood, that our Saviour made himſelf *really equal with that One Supreme God* whom they worſhipped: and according to their thoughts, his Sanctification and Miſſion into the World by God, if He were his Father, ſet him infinitely above thoſe Figurative Gods, to whom the Father might have communicated ſome Authority or Power, but had neither Sanctified them, nor ſent them with any

extraordi-

extraordinary pretences into the World, and our Saviour was ſo far from going about to elude their anger, by *a ſhifting or ambiguous anſwer*, as *Smalcius* a *Socinian* ſays he did, when he told the *Jews*, *before Abraham was I am*; that he exaſperates them the more, by alledging *the works he did* as an evidence that *the Father was in Him and He in Him*; upon which they go about to ſeize him but in vain. From the whole we conclude directly contrary to what our *Socinian* Writer aſſerts: that ſince our Lord declared nothing, concerning Himſelf and his own nature, to the *Jews*, but what was *neceſſary* for them to know, and yet did declare to them ſuch things as made it evident to them, that he aſcribed *a Nature truely and literally divine* to Himſelf; Therefore it was neceſſary the *Jews*, and with them all the reſt of Mankind, ſhould know, that *Chriſt was really and truly God*, not *Metaphorically* as Magiſtrates, nor by *participation* of *God's Holineſs*, as Good Men are made *Partakers of the divine Nature*; but *eſſentially and eternally* as his Father. And thus have we in ſome meaſure made good our ſecond Propoſition that *the bleſſed Jeſus, appearing in our Nature, was God equal with his Father, or really and truely God as well as real Man.* We proceed to ſhew *Joh.* 10. 38.

3. How it came to be neceſſary, that *to effect our Salvation, God, and particularly God the Son, ſhould aſſume our nature to himſelf?* That God the Son did *really* take our Nature upon him, we have largely proved: That God, eſpecially in ſuch *extraordinary caſes*, does nothing but what's *neceſſary*, we may conclude: for tho' God be a *Free and uncontrouled Agent*, yet infinite Wiſdom can act nothing that's *unneceſſary*, or *indifferent*, whether it be done or no: Our buſineſs therefore will be to enquire into the Ends and Deſigns of our Saviour's appearing in the fleſh, from whence we ſhall be the better able to apprehend the neceſſity of ſuch his appearance. Our Church in her Homily upon the Nativity of our Saviour teaches us, 'That the end of our Saviour's coming in 'the fleſh was, to ſave and deliver his 'people, to fulfil the Law for us, to bear 'witneſs unto the truth, to teach and 'preach the Word of his Father, to give 'light unto the World, to call ſinners to re'pentance, to refreſh them that labour and 'be heavy laden, to caſt out the Prince of 'this World, to reconcile us in the body 'of his fleſh, to diſſolve the works of the 'Devil, and laſt of all to become a propi'tiation for our ſins, and not for ours only, 'but alſo for the ſins of the whole World.

Sermon of the Nat. p. 247.

What's contain'd in theſe, and what other Ends may be aſſigned for our Saviour's Incarnation, I ſhall lay down, and proſecute, by God's aſſiſtance, under theſe Heads; Our Saviour was Incarnate, or the Son of God was made Fleſh,

That *He might deſtroy the works of the Devil, or put an end to his Tyranny over us.* 1.

That *The World might be convinc'd, that the Law given by* Moſes *to the nation of the* Jews *was ſo much God's Law, that it could not be diſannull'd or antiquated in any particular, but by an authority not inferiour to that of God himſelf who framed it.* 2.

That *God's Law, as given to the* Jews, *might be, exactly and according to the Letter, fulfilled in our Nature; and ſo that He who fulfilled it, might be an example of Holineſs and Obedience to us.* 3.

God was manifeſt in the fleſh, or, which amounts to the ſame, *our Saviour was Incarnate, That He might deſtroy the Works of the Devil, and put an end to his Tyranny over us*: This is the very doctrine of the Apoſtle, *For this purpoſe the Son of God was manifeſted, that He might de-* 1. 1 *Joh.* 3. 8.

ſtroy the works of the Devil, that is, that He might get the Maſtery of Sin and Death, ſo that neither of them might prevail upon us to our eternal Deſtruction. The Devil had got a ſtrange Aſcendant over Men ſince the Fall, ſo that he ſeemed to preſide in every *humane action*, this Prevalency of his, almoſt baniſhed all Natural Religion out of the World, or perverted it to ſo ill Intents and Purpoſes that it loſt it's name in groſs Superſtition and ridiculous Idolatry. The Devil made uſe of all the various Diſpenſations of Providence for the promoting of his own wicked Deſigns, ſo that the *bare Permiſſion* of him to prevail was thought a ſufficient argument, by which to aſſert his own Independent Supremacy over the World, and conſequently to engroſs to himſelf all that *Divine Worſhip*, which Originally belonged to the Almighty: Nor could it be ſtrange, that He who ſeemed to manage all the affairs of the Univerſe without controul, ſhould be generally *feared and ſacrificed to*, if it were for no other reaſons, but that he might do no *outward miſchief*. Having thus inſinuated himſelf into *the Throne of God*, tho' he might now and then for his own credit, propound ſome *honeſt Moral Principles* to the World, yet He took far greater advantages to inſtil all manner of Impieties into his

Adorers

Adorers; it was his malicious and deſperate aim, to revenge himſelf on that *terrible Juſtice* which had condemned him to eternal burnings; and this revenge, as he commenc'd with tempting Men to ſin at firſt, ſo he carried it on, by moving deluded Wretches to do all ſuch things as ſeemed the moſt directly to contradict the Will of Heaven; hence aroſe that horrid complication of ſins, of which the Pagan world were guilty, ſumm'd up by the Apoſtle. It was Man's unhappineſs, that notwithſtanding the *viſible fatal effects* of the firſt ſin, they would yet believe it poſſible there might ſome *unknown ſweets lye hid* in the perpetration of wickedneſs; Sin always made a gaudy ſhew, like a common Whore in gay trappings, who carries ſo much of Witchcraft in her laſcivious looks, that, tho' many rot away piece-meal in her poyſonous embraces, yet other wicked and adventurous fools are always adding to the tale of her naſty Trophies: This gay outſide of ſin could prevail, not only upon *the inferior World*, but upon *the Sons of God* themſelves, thoſe ſeparated from the reſt of *Adam*'s race by *nobler principles and a diviner knowledge*, tho' the product of that unhappy ſoftneſs, was nothing but Brutes and Monſters, the Plagues of Nature, and the inſolent Enemies of Heaven. Sin prevailed afterwards, *Rom.* 1. 28, &c.

when God had choſen to himſelf a *particular Nation*, and made them the proper *Lot of his inheritance*, and where God could diſcover but 7000. *of thoſe who had not bowed the knee to Baal*, who had not defiled themſelves by a miſerable proſtitution of their Souls to Hell, the Devil had a ſpreading and deſtructive Intereſt among *the thouſands of Iſrael*, every day added more to his ſtrength and his ready apprehenſion of his mighty Conquerours approach, edged his Induſtry and raiſed his Rage to more than a double heat, becauſe *his time was ſhort*: It grieved that enemy of Souls to think of the impendent abridgment of his Inſolence: He had been ſo us'd to *eaſie Conqueſts*, that He knew not how to veil to the bleſſed Jeſus, nor could he ſpeak leſs to him than as if he had ſtill been the Governour of the Univerſe, and could really, by virtue of ſome *inherent authority* of his own, have beſtowed *all the kingdoms of the world and the glories of them upon whomſoever he pleaſed*; If we would make more particular remarks of the Devil's influence on the World, about our Saviour's Incarnation, we ſhall find it notorious in the exertion of a double Tyranny.

He *exerciſed at that time a prodigious and unaccountable Tyranny over the Bodies* of

of Men; He could not be content with enſlaving Man's nobler part, but as God himſelf, ſo the great enemy of God, would have the whole Man entirely to himſelf: not that it could be any way advantageous to himſelf and his own deſtructive purpoſes, for where he had got the Conqueſt over the Soul before, he knew well enough the body muſt follow; but he cared not what *impertinent miſchiefs* he ingaged himſelf in, provided he might but the more directly croſs his Maker and his Puniſher: Hence he came to take Poſſeſſion of ſo many bodies, and to vent his malice in ſo many tormenting Diſtempers, and eſpecially he invaded thoſe of the *Jewiſh* nation, as if knowing, by force of antient Prophecies, the World's Saviour was to be born among them, He'd take poſſeſſion entirely of all he could, as if it were by violence to keep out the Lawful Heir from that Inheritance which belong'd to him. It has ſeem'd ſtrange to Many, that whereas a *Corporeal ſuffering* by the ingreſs of the Devil into a Man is ſo very rare now a-days, and was not ſo very frequent among the *Gentiles* even in our Saviour's time; yet ſo many ſhould be *poſſeſt* among the *Jews*, as we find upon record in the Evangeliſts: This has made divers believe, that all *violent or convulſive diſtempers* were generally taken to be the effects of the influence of ſome

malignant Spirits; not as if there had really been any Devil within them, but, at moſt, as if he had been permitted then, as he was in *Job*'s caſe, to inflict bodily diſeaſes upon ſome *by external cauſes*, and not otherwiſe; We know well enough that the Devil, in ſome ſence, may be called the author of all thoſe Diſtempers Men's Bodies at this time labour under, for it was *Sin that introduced Death* and all the Preliminaries to it, and the Devil introduced Sin: But to reſolve all theſe Poſſeſſions by the Devil, recorded by the Evangeliſts, into nothing but ſome *more violent or unuſual diſeaſes than ordinary*, can no way be allowed; For we find it not ſaid of thoſe that were Lepers, that were Lame, or Blind, or that had bloody Iſſues, or that had Feavers, *&c.* That they were poſſeſt, yet thoſe diſtempers were of very malignant Natures frequently, and inſuperable by all the Art of the Phyſician, as the Goſpel-Hiſtory informs us: But among other inſtances of thoſe poſſeſt with Devils, we find *Two coming out of the tombes, exceeding fierce and dangerous, ſo that no Man might paſs that way*, and it was *the voice of a Devil*, not of a miſerable Man, who would have been glad of a releaſe from Slavery, that cryed out, Luke 8. *What have we to do with thee, Jeſus thou Son of God? art thou come hither to torment*

us

us before our time? The notion of Chriſt's being the Son of God, had then gotten very ſmall footing among Men, but the Devil had experienced his *divine original*, by that extreme baffle He had receiv'd in that Temptation he aſſaulted him with in the Wilderneſs: Nor had a Poor Diſtempered Man, who knew Jeſus Chriſt was the Son of God, any reaſon to fear his being tormented by Him, who expreſs'd nothing but Goodneſs and readineſs to help the miſerable in all the motions of his life; but Devils knew what they had to fear, becauſe they knew what they had deſerved; and tho' they expected not their *final heavieſt Doom* ſo ſoon, they knew not what *terrible Sentence* ſo Powerful and juſtly incenſed a Judge might immediately paſs upon them: It could not again, have been a Diſeaſe that could with an *audible voice* have deſired leave to *enter into the* *ver.* 31.
herd of Swine, nor was it a Diſeaſe, predominating only in two Perſons, which, upon its removal, could have had ſuch precipitate effects upon a *whole herd of Swine*, as to have driven them *headlong into the Sea, there to have periſhed in the Waters:* *ver.* 32.
and it evidenced the true temper of a Devil, to be ready to do miſchief in all degrees, and to leave no Creature, that might be any way uſeful to Man, unaſſaulted by his active malice.

Again,

Again, another time there's one brought
Mat. 9. 32. to our Saviour poſſeſt with a *dumb Devil*, there ſeem to have been no *ordinary natural cauſes* of this diſtemper, for, as ſoon as *the Devil was caſt out, the dumb ſpake, and the people wondered, and ſaid, It was never ſo ſeen in Iſrael.* And that the Perſon was really poſſeſt with a Devil, the very *Phariſees* themſelves, who were apt enough to detract from every action of our Saviour, confeſs plain enough, when upon this truly miraculous effect of his Divine Power, they object, that *he caſt out*
Mat. 9. 34. *Devils by Beelzebub the Prince of the Devils:* the firſt was their Confeſſion, that *He did really caſt out Devils*, the ſecond was but their malicious and ſenceleſs ſuppoſition, that *he caſt them out through Beelzebub the Prince of the Devils*; an Objection, upon another like occaſion, ſufficiently expoſed by our Saviour to the ſhame of the Objectors. Here it's worth our obſervation, that where thoſe brought to our Saviour were *really poſſeſt with Devils*, our Saviour caſt them out with a *Word only*, a ſhort and peremptory Command; where Perſons were brought to him affected with the ſame kind of Diſtempers, without any ſuch Poſſeſſion, He generally uſed ſome kind of Means, tho' the reaſons of them were unintelligible to the Spectators then, and to our ſelves at this day: Thus for the

the Man that was born blind, *He ſpate on the ground and made clay with the ſpittle, and he anointed the eyes of the blind man with clay, and ſaid unto him, Go waſh in the Pool of* Siloam, *and he went his way and waſh'd, and then he came away ſeeing*; Another blind man, that begg'd his pity at *Bethſaida*, was cured in a manner ſomewhat reſembling that; *He took the blind Man and ſpate on his eyes, and put his hands upon him, and aſkt him if he ſaw ought*, and when he own'd but an imperfect ſight, he *put his hands upon his Eyes again, and then he look'd up, and ſaw every Man clearly*: And where he was deſired to lay his hands upon one that was Deaf and Dumb, where it aroſe, not from *a poſſeſſing Devil*, but from *natural impediments*, He *put his fingers into his Ears, and he ſpat, and touch'd his tongue, and looking up to Heaven he ſigh'd and ſaid unto him* Ephphatha, *Be opened*, and the conſequence was, *ſtraitway his Ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain*; Now this account of the cure of ſeveral particular *bodily diſtempers*, puts a plain and very remarkable difference between theſe griefs cauſed *immediately* by the Devil, and thoſe commonly incident to Mankind. Beſides, we often, if not always, find the Perſon poſſeſt by *an evil Spirit*, under ſome *diſtraction of mind*, ſo

Joh. 9. 6, 7.

Mark 8. 23, 24, 25.

Mar. 7. 32, 33, 34, 35.

the

the Two poſſeſt with Devils mentioned before, the Man who was called Legion, *becauſe of that multitude of Devils which had entred him*, (who therefore when he was diſpoſſeſt, is ſaid to have been in his right *mind*:) which tho' it may ariſe from *bodily diſtempers*, and doubtleſs often does ſo, yet it's generally obſerved, that where the Devil has taken Poſſeſſion of Mens or Womens bodies by Divine Permiſſion either ſo as to ſpeak oracularly by them for the *deluſion of mankind*, or to act otherwiſe maliciouſly to their *deſtruction*, there are and have been frequent, if not continual *alienations of mind*, *and deſperate ravings and diſtractions*; and it's no wonder that ſuch an inmate ſhould create nothing but ruines and diſorders. Farther, we find the preciſe number of *ſeven Devils* caſt out of *Mary Magdalene*, we could ſcarcely ſay rationally that they were *ſeven diſeaſes*, or, as ſome dream, that they were *the ſeven deadly ſins*: Nor would the caſting out of thoſe Devils be ſo oft repeated, if there had been no more in the caſe than what was the *ordinary effect of our Lord's goodneſs to perſons in diſtreſs*, ſo that, upon the whole, we may certainly conclude, it was, at the time of our Saviour's comeing into the World, an ordinary thing, comparatively to what it was at other ſeaſons, for the Devil *to enter into and poſſeſs*,

Mark 5. 15.

and

and diſorder the bodies of Men; If we ask the reaſon why, it may ſeem to have been permitted,

For the *utmoſt trial of the poſſeſt perſons Patience and Faith, and to excite in them the more earneſt longings for the coming of the Meſſias:* Thus God permitted the Devil to aſſault holy *Job* with extreme malice and violence, not that he intended to leave *Job* wholly in his hand, no; he knew the *natural frailties* incident to *corrupted nature*, and would not permit the enemy to preſs upon him beyond what he would enable him to bear, therefore, tho' the Devil improv'd that liberty given him to the utmoſt for the tormenting of his body, and for the taking from him all thoſe worldly comforts he had enjoyed before, yet he could not but complain of that *hedge which God* by his Providence *had ſet about him*; he could not but be ſenſible of that reſtraint laid upon him by a ſuperiour hand; at laſt, after all the expreſſions of Diabolical malice againſt him, *Job* comes out from the furnace of his Affliction more Pure, more Illuſtrious and Happy, and every way infinitely more conſiderable than he was before: Affliction taught him more particularly to depend upon the life of his Redeemer, he ſaw his mighty Saviour at a diſtance, but with ſo clear and ſtrong 1.

a

a Faith, as preſerved him in all his bitter ſufferings from ſinking in Deſpair, while he ſaw the expiring rage of his cruel Adverſary, ready to be ſwallowed up in Victory, and himſelf among others, like to be partaker of his Redeemer's eternal Triumphs; he roſe from the Dunghil he ſate on in his miſery, more experienced in the *uncertain and unſatisfactory* nature of all ſublunary things, in the *weakneſs* of his own Temper, and the *malice* of his Enemy, ſo that he was admirably fitted on all hands, to be a Teacher to the reſt of the World, both by his *pious Lectures*, and his more *inſtructive example:* What was the Caſe of *Job* ſo long before, was the Caſe of thoſe more numerous Wretches, whom Satan was permitted to poſſeſs about the time of our Saviour's Incarnation; tho' they were miſerable enough, in being the *unhappy receptacles* of Infernal Spirits, yet there was a *providential guard* about them ſtill, which check'd the malicious deſigns of Hell, and made thoſe poor creatures, tho' *ſo terrible to others*, yet not *to ſink by themſelves* into Deſpair: thoſe ſtrange effects of an *unuſual vigor*, apparent in the Perſons Poſſeſt, ſhewed the World plainly, how ſtrong the curſed Inmate was, how little Natural ſtrength was able to oppoſe him, and how Dreadful the Prince of Darkneſs muſt have been to all, had not

ſtrong

ſtrong and weighty chains been laid upon him. Yet we cannot imagine thoſe Perſons, thus poſſeſt, were depriv'd ſo wholly of their Underſtandings, that they had no *lucid intervals* at all, the Man, and the Rational heaven-born Soul acted ſometimes, and the poor Wretches were ſenſible of their own deplorable condition; this made them *long for a Deliverer*, and, when they ſaw him, not to puniſh themſelves with ordinary Jewiſh Prejudices againſt him, but in ſpite of Hell it ſelf and all the *reluctance of in-dwelling* Devils, to fly to his feet, and to ſeek a remedy for their calamities at his hands; they liv'd in Hope amidſt all their former Torments, and now they ſhewed it, their eyes were not ſo thick, but that they could ſee *the Son of God through a veil of fleſh, and of an humble and inferior State*; nay, thoſe very Devils within them were inſtrumental againſt their deſign, to confirm their Faith and Hope, by that unwillingneſs they'd certainly expreſs to quit any Seat, where they had engroſſed a Power, and to appear before an *all-knowing and inexorable Judge*; and, by thoſe Confeſſions which they made, who, in that point, *as to our Saviour's being the Son of God*, when they confeſt it, were more to be credited than all the Jewiſh Doctors and prejudiced Hypocrites put together. We may yet be ſure it was none of the Devil's motion,

motion, that made the miſerable Demoniac, when he ſaw Jeſus afar off, *run and fall down and worſhip him*: they were Devils who drove the unhappy Wretch *to take up his habitation among the tombs*, they were Devils *that drove him about the mountains day and night, where he was continually crying and cutting himſelf with ſtones*, whatſoever could be miſchievous to him *that* they urged him to, but it was Reaſon *divinely influenced*, and *a deep ſence of that ſlavery he then lay under*, that brought him to his Maſters feet, where only help and ſalvation could be found. Certain miſery generally opens the Eye of Reaſon, and brings it to an *exact weighing* of all things, and an *impartial examination* of their natures: If it befall an Impenitent guilty Soul, it gives him an *irrefragable conviction* of the eternity of thoſe woes he's engaged in, this makes *him* deſperate; If it be the lot of One, who, tho' very guilty, yet endeavours to expiate his crimes by a ſincere Repentance, it makes him find *unanſwerable reaſons* why he ſhould ſtill hope in the Mercy of God, and that with ſome conſiderable aſſurance of being a partaker in it. Thoſe very Demoniacks in the Goſpel, were awakened to a ſence of themſelves by that *heavy judgment* they were laid under, their *lucid Intervals* taught them to humble themſelves under God's afflicting hand,

Mark 5.6.

hand, it made them long to ſee the *ſtrong Man armed caſt out by one that was ſtronger than he*, and their Liberty aſſerted *by one mighty to ſave*; and therefore they ſaw, what ſtubborn fools would take no notice of, and flew to that Saviour with an eager haſte, whom the reſt of their *more unhappily poſſeſt* Country men contemn'd and perſecuted. Now this, being one reaſon of God's permiſſion that the Prince of Darkneſs ſhould Tyrannize upon *humane bodies*; it's no wonder He ſhould be more Active than ordinary, when his Power was drawing towards an end, and it's as little to be wondred at that he ſhould loſe his aim, and that his violence ſhould make all *long the more earneſtly*, that He who was their much expected Saviour *ſhould come quickly*. Nor is it any wonder that tho' God permitted the Devil to *afflict their bodies*, yet he himſelf ſhould *ſupport their ſpirits* from ſinking under that calamity, ſince his own Son's appearance was now at hand, and Hells utmoſt fury would eaſily ſubmit to his Almighty power.

God *permitted this inſolence of the Devil*, more particularly about the time of our Lord's Incarnation, *that as the malice and power of the Devil was by that means the more apparent, ſo the glory of his Son, and the evidence of his yet greater power, might be the more illuſtrious*: So that, tho' Men were under a preſent affliction, and that far from being un- 2.

merited, since they had sin'd to deserve more than *temporal punishment*, should God have been extreme to mark what was done amiss, (as appears by *Mary Magdalen*'s case, to whom our Saviour observes, *much was forgiven*) yet they were much advantaged by that *temporary affliction*, and that freedom they obtain'd taught them the more industriously to celebrate God's glory, and to admire that goodness shew'd by him to the children of Men. For, when they saw *what they had suffer'd*, and how *extreme a danger* they had incur'd before by yielding to Sin, Men, with their Cure recovering their Reason, would be afraid *to sin any more, lest a worse thing might come to them:* Hence we find the Man possest with a Legion of Devils, when they were cast out, desiring to be with his Deliverer, which tho' it were refused him, yet Christ bad him
Mark 5. 18, 19, 20. *go home to his Friends, and to tell them how great things the Lord had done for him, and had had compassion upon him:* which accordingly he did, and *published in* Decapolis *how great things Jesus had done for him:* and by this means, all those, who were not wilfully blind, might easily discover that *the Lord whom they expected was come.* Our Saviour, by these particular actions, got a mighty advantage against Pharisaick Prejudices, and evidenc'd *his own glory* and *their shame* at the same instant. As all ages had shew'd some on whom the Devil had exercised a more particular Power, so among the *Jews* there had been

several

ſeveral inſtances of the ſame nature, and as they had a certain knowledge of the miſerable ſtate of thoſe who were ſo troubled, ſo pious Men, among the *Jews*, had had particular recourſe to Almighty God, that God of *Abraham*, *Iſaac* and *Jacob*, interceding by their Prayers for Mercy and relief for thoſe ſo viſited; they, who were brought up in the methods of True Religion, applyed not themſelves to Charms or Magick Arts to get a victory over him who was the Inventor and Promoter of ſuch Arts, as the *Gentile* world did, but they applied themſelves *to their own God*, whoſe Mercy and Power they were well acquainted with, and of whom they knew all the Powers of darkneſs ſtood in awe; and it pleaſed God often to hear the Prayers of ſuch pious Perſons on behalf of thoſe Demoniacs, and to caſt thoſe Fiends out of them; this dealing of that God who had planted true Religion among them by *Moſes*, gave a continual evidence to the Divinity of that Religion; thoſe ejections of Devils being effected not by the *looſe devotions of an impious Rabble*, but by the humble and *inceſſant applications* of ſuch *who lived in punctual obedience to the Law, and juſtified its holy nature by their lives and converſations*; theſe our Saviour takes notice of when the Phariſees reproach'd him with caſting out Devils by *Beelzebub* the Prince of Devils, when in return to their ſcandalous Objection, he asks them, *If I by Beelzebub caſt out Devils, by whom then* Matth 12. 27.

do your Children cast them out? And from thence carries on an argument to convince them of the falseness of their objection. Now if it were true, that pious Men among the *Jews* did by *devout Prayers to God cast out Devils*, and by so doing confirm their Religion, (because it was certain God would not hear the Prayers of those, who should have separated from a Religion of his own Institution) if this were so, then since Christ liv'd himself in a *compleat Obedience* to the same divine Law, in an Obedience so absolute, that he could challenge all his quick-sighted Adversaries to *convince him of sin*; and while he liv'd in such Obedience, did the same things with those whom they supposed Holy and Good Men, then it must necessarily follow, that Christ acted as *religiously* as They, cast out Devils by the same means, and acted by the same divine Power as those *holy men* among themselves did. Had he indeed gone about to *seduce them* from the Service of the God of *Abraham* and *Isaac* and *Jacob*, they might justly have exclaim'd against him: but he referr'd all the glory of what he did to the same God, and appeal'd to him as his Father; therefore they could not, upon any just reason, condemn him as acting by *any unlawful ways*, while they admired their *own Children* for those very things, for which they pretended to condemn *Him*. From this he proceeds to a farther Argument in his own vindication: The Devil indeed is strong

and

and powerful, and where he gets poſſeſſion is very hardly removed; if he pretends on fooliſh Exorciſms, to quit his hold, it's but to delude the Ignorant and Credulous, and to return at his own pleaſure; if he be not for that illuſion, He cannot be ſtronger than himſelf, therefore He cannot caſt out Himſelf; but the Devil is really and frequently caſt out, and that ſo, as not to be able to return to his former Manſion when he pleaſes, therefore he muſt be caſt out by one *really ſtronger* than himſelf; but there is no Being more Powerful than *the Prince of Darkneſs*, except only that God who created him, therefore it muſt be by the ſtrength of that great God that He was caſt out. Now that our Saviour frequently caſt out Devils, nay that the very Diſciples who followed him, and who acted only by a Power delegated from him, caſt out Devils, was plain to the Eyes of all Men, therefore both the Maſter and the Diſciples caſt out Devils by a Power truely Divine: for, as our Saviour urges them, *How can one enter into a ſtrong man's houſe, and ſpoil his goods, except he firſt bind the ſtrong man, which He that does muſt be ſtronger than He, and then He will ſpoil his goods:* Thus were thoſe captious Adverſaries of their own happineſs baffled, and thus was the Glory of our bleſſed Saviour encreas'd; for by this means, being in the *outward Communion* of the *Jewiſh* Church, and aſſerting the Honour of the ſame God whom they worſhipp'd, it muſt

1 *Tim* 3. 16.

Matth. 12. 29.

appear plain beyond Contradiction, that He really *came from God*, that he was *the Anointed of God*, That Messias upon whose comeing both They and their Fathers had for many ages built their hopes. The frequency then of the Devils exercising his Tyranny at that time upon mens bodies, gave our Saviour the more frequent opportunities of exerting his own Divinity, and so the Devil himself, that *great Enemy* of his appearance, was the *great Evidence* of the truth of that appearance, and that by those very means, by which he hoped principally to obstruct those benefits flowing from his Appearance; so numerous Rebels starting up in several quarters of the Kingdom, give a well-arm'd Prince the greater opportunities of becomeing more Absolute than before, by those very methods whereby they hoped to have shaken off his Yoke, and to have set up a Government according to their own fancies. To this Consideration might perhaps be added, that this great prevalency of the Infernal Powers about the time of our Saviour's appearance, was one certain evidence of *that fulness of time* in which the Messias was to be revealed, since it was a great evidence of the general Deluge of Wickedness, which then had overflowed the World, so that it was full time for the Son of God to interpose with his Power, lest God's anger should have consign'd a generally infected World to his Revenge, who waited for it, and began to domineer in it as his own: but

We find the Devil not at all ſatisfied with thoſe diſorders he created in the Bodies of Men, but that he was much more Tyrannical over their Souls, their better, their immortal Part; there it was the *Image of their great Creator* was impreſs'd, there he loved to Tyrannize, and as far as poſſible to deface that *glorious original Image*, and He prevail'd but too effectually. The Devil had ſeduced a great part of the World entirely from the Service of the Creator to himſelf the worſt of Creatures; He had ſet up his own Altars in every place, and made an unthinking Generation proſtrate themſelves to him for good and aſſiſtance, when the World contain'd no other *Enemie to their good* but himſelf; it may ſeem ſtrange that the World ſhould have been ſeiz'd with ſo groſs a Stupidity, as to be lyable to the fatal Miſtake, but when ignorance prevails, it's no wonder that a Spirit of ſuch active ſubtlety ſhould extend his Conqueſts very far, where the Soul is once made like a *fair Table without any impreſſion*, it's eaſie for the firſt that attempts it to draw the Pourtraict of the Devil upon it; now the Engines by which the Devil held the Soul in ſlavery were theſe 2.

Falſe Intereſts: Intereſt is what goes a great way in managing the affairs of this World; where it's conceiv'd to lie, it often excites in *vigorous and apprehenſive Souls* 1.

a ſtrange induſtry and eagerneſs to carry on whatſoever ſeems ſubſervient to it; nay, he's juſtly looked upon as his *own Enemy*, who does not obſerve his *own Intereſts*, and proſecute them to extremity; this the Devil knowing very well, ſet *falſe Intereſts* before the Eyes of much the greater part of Mankind, ſome few ſagacious Souls were ſenſible of his Subtleties, and ſtood upon their guard, kept their Eyes ſo open that his Lethæan bough was unable to cloſe them, but the reſt were lulled by the fatal muſick of bewitching Syrens into ſuch Dreams, as nothing but *eternal ruines* could awake them from; thus the Devil perſwaded Men, That *Liberty was their intereſt*, not that *ſacred liberty from ſin and guilt*, which Divine Religion offers to the Soul, but a *wild extravagance*, the product of wretched inconſideracy, which carries men out into all exceſs of wickedneſs, a Liberty which has no bounds but what *time and mortality* ſets before it, and yet, which is ſo far from being *a true Liberty*, that it's the moſt miſerable, and to the Soul, when it has leiſure but to think a little, the moſt *intolerable ſlavery* in the World. But however Liberty is the word, and it carries charms along with it, and too too few reflect upon it ſo far as to diſtinguiſh between what's *Real* and *Fictitious*. It is the Intereſt of Mankind to ſeek for *Pleaſure*, *i. e.* to ſeek to live always with Him, *in whoſe preſence*

preſence is fulneſs of joy, and at whoſe right hand there are pleaſures for evermore: but here Hell plays again with Ambiguities, and gives not Men leiſure to diſtinguiſh or judge of Pleaſures, *falſe or true, tranſient or perpetual:* But Pleaſure and Liberty are ſuch Intereſts, as no Wiſe Man can ceaſe to proſecute, therefore Men muſt take a world of pains to glut themſelves with *ſenſual Pleaſures*, where Sorrows and Torments have their ſhares, and they muſt have Liberty to be damn'd in ſpite of all the *whineing Lectures* of men pretending to *true Religion*, and to teach Men *ſaving Wiſdom*; there are ſome petty *Moral Virtues* which Hell it ſelf would recommend, leſt a general hurry into Vice ſhould give ſo horrid a Proſpect of things as ſhould ſtartle the moſt *inſenſate* Brute, and make him deſire at leaſt to live in Peace with the World, for his own ſecurity; but it is Intereſt ſtill for any Man to do *wrong to his Neighbours*, when he finds himſelf ſtrong enough to juſtifie his pretenſions by Force: And whether he ſucceeds or no, the Devil gains his ends, which is *the deſtruction of Mankind*, which he always promotes ſo far as he may ſafely do it, without rendring his Advices ſuſpicious to his own Vaſſals; ſo that, according to the Divinity of Hell, it is Man's Intereſt to be extremely Ambitious, extremely Debauch'd, extremely Wicked;

Wicked; in all theſe things *corrupt Nature* loves to go on without check or reſtraint. But if it be not ſafe for the ſame Perſon to take his ſwing in every reſpect, any One of them is enough to damn him eternally, and he may indulge himſelf in what he pleaſes. But whereas the Soul ſometimes reflects upon *futurity*, there are Elyſian fields provided for the Fancy to exerciſe it ſelf upon, where it may be Rewards are promiſed to ſome *Popular Virtues*, but neither the Senſualiſt, nor the irregularly Ambitious, nor the Pitiful Effeminate Souls ſhall be excluded from them. It was always the *ſuggeſtion of Hell*, that the *Meſſengers of Heaven* had no other deſign but to yoke men under *unreaſonable ſeverities*, to debar them of all the delights of life, to engage them in *moroſe and ſullen courſes*, and all with a proſpect only of a *Chimærical happineſs*, ſuch as had no being but in the talk of thoſe who invented it; now theſe things muſt needs ſound very harſhly to *Fleſh and Blood*, and arm Men againſt that Religion which ſhould pretend to invade ſuch *rights and priviledges*: This argument Hell made uſe of principally againſt the *Jewiſh* Religion of old, and endeavoured on all occaſions to expoſe it to the reſt of Mankind. When the worth and import of *Jewiſh* Ceremonies was almoſt at an end, then to the

Jews

Jews the ſuggeſtion was, 'That their 'Holy Religion, that Law given to them 'in ſo extraordinary a manner by the hand 'of God himſelf, was like to be trodden 'under foot, that God's Temple, the Glory 'of their Nation, was like to be deſtroy'd, 'and it muſt certainly be their Intereſts, 'who had juſt hopes of Salvation by their 'Law, to defend it againſt all encroach-'ments and alterations whatſoever. A-gainſt Chriſtianity it was eaſie to per-ſwade the *Gentiles*, 'That all thoſe Gods 'whom they had ſo long adored, and by 'whoſe kind influences they had ſo long 'been happy, were now like to be ſet at 'nought, that they would be tempted to 'a perſwaſion which the Wiſe and Inqui-'ſitive Heads, the ſubtle Philoſophers of 'thoſe Ages, who yet were the Wiſeſt 'Men, and the greateſt Examples, would 'never admit of, that therefore, if they 'embraced it, they muſt certainly incur 'the odium of all the World, and prepare 'themſelves to ſuffer whatſoever the joint 'furies of the Univerſe could inflict upon 'them, and it was certainly their Intereſt 'to write after the Copy of the Philoſophick 'Tribe, to aſſert the Honour of their anti-'ent Deities, and to live in a good corre-'ſpondence with all mankind: Theſe ſug-geſtions were fair and plauſible, and golden Intereſt every way glittering in mens faces; theſe introduced *Vio-*

2. *Violent and unreasonable Prejudices* against all those means which should be made use of by Heaven, to assert Men into a true and substantial *liberty* from that *Hellish slavery* they had been inured to: Now if the case be never so plain that Men are really in *a place of torment*, and that they *feel it* severely, if their Looks and Cryes and Complaints make others take notice of and pity their Condition, and yet One that goes to perswade them of the *uneasiness of their lives*, and offers to disengage them from *those pains they feel*, and proves, beyond contradiction, that his Power is sufficient to effect what he pretends to, cannot be heard, nor his Offers attended to or accepted, it must necessarily be concluded, that such Persons lie under some very *unaccountable Prejudice* against the Person of the Offerer, or that Authority invested in him. Such was the condition of the world in general at our Lord's appearance in our Nature, they were all Prisoners to their *greatest enemy*, to him who desired to be the *eternal tormenter* both of their Bodies and their Souls, that Liberty he pretended to indulge them with was nothing, but extreme Slavery, the most base and unworthy of a rational Creature that possibly could be contrived, like that wherein the Poet tells

us

us *Circe* kept the Companions of *Ulyſſes*, where they were turned to Wolves and Dogs and Swine, the very tortures of which beaſtly ſtate made ſome more fiery Souls conclude it was better by their own hands to diſengage themſelves from thoſe weighty fetters they mourn'd in, than endure ſo baſe a confinement. To theſe our Saviour appeared, that *Sun of Righteouſneſs came to them with healing in his wings*; Compaſſion to their wretched condition drew him from the boſome of his Father and made him *manifeſt himſelf in the fleſh*. The end of his deſcent was, *That whoſoever believed in him ſhould not periſh but have everlaſting life*: That all might believe in him, He fully and clearly ſtated their own *miſerable condition* before their eyes, he ſhewed them the Strength and Malice of their Tyrant, *their* own inability to get free from thoſe Chains he had laid upon them, *his* own readyneſs to be their Deliverer, if they'd but depend upon him for it, and he gave all Men every day new Proofs, that he was able to make good what he offer'd, the Devil, who was their Perſecutor, flying before him as a Wolf would before a generous Lyon, or a Child before a Gyant. Yet after all this our Saviour came *even to his own*, as the Evangeliſt aſſures us, *and his own received him not*, He came among *Joh.* 1. 11.

among them at that preciſe time which their Prophets had aſſigned to his advent. He came when their Religion was almoſt vaniſhed into Air, and the Law of *Moſes* of no more Authority among a company of nice *Scribes and Phariſees*, than the whole *Book of God* was afterwards among the Schoolmen. They look'd every day for his *coming*, and could not avoid being ſenſible of their *preſent wants*: But for all this, the Devil had fill'd them with ſuch *ridiculous Jealouſies* of their Law, and with ſuch *Prodigious Prejudices* againſt the Perſon of Him, they ſo long waited for, that neceſſity it ſelf could make but very few of them own or believe in him. It's true, he appeared but *in the form of a ſervant*, in a very mean and deſpicable ſtate; and the *Jews*, being enſlaved to a Foreign Power, expected ſome mighty Monarch who ſhould have broke the *Roman* fetters, and have made *Jeruſalem ſenſibly* ſuperiour to all the Cities upon Earth: Prejudice in the mean time ſhut their eyes ſo ſtrongly, that they could not ſee, that He who was able to heal all manner of Diſtempers, to quell the Ragings of a ſtormy Sea, to drive whole Legions of Infernal Spirits before him with a Word, *notwithſtanding the meanneſs of his outward garb*, might be able, if he ſaw it good, to effect all theſe mighty conqueſts they expected at his appearance;

pearance; as if his *ſaving Power* had depended only on the Greatneſs of his Retinue, the Gayety of his Habit, or the Grandeur of his Court. The *Gentiles* had *their Prejudices too*; they thought a *Contemptible Man* far too weak to baffle all thoſe numerous Deities whoſe directions they had ſo long managed themſelves by; they concluded that one Crucified by the proſecution of his own Country Men, one whoſe Diſciples freely own'd his ignominious Death, and ſeem'd proud of their Maſter's Croſs, whoſe Apoſtles pretended to no elaborate Eloquence, to no niceties of Argument, to no depth of Learning, and yet would always be Preaching *in their Maſter's name*, they concluded it impoſſible that ſuch a One ſhould be *the World's Saviour*, that ſuch *Meſſengers* ſhould really be the *authentick Ambaſſadors of Heaven*, tho' they too did numerous miracles in the name of Him they preach'd, and without Learning baffled all the wit and arguments of their nimble Sophiſters: As if it were the *outward appearance*, and not the *inherent power and authority* of a perſon, that muſt effect the mighty work; or as if *compleat Liberty* could not be worth a Man's acceptance, unleſs it were given by *a royal hand*; It muſt certainly be a ſtrange aſcendant which Hell had over mankind, which could infatuate them ſo far, and perſwade ſuch vaſt numbers to build their own

eternal

eternal ruine upon ſuch pitiful Objections.

3. The Devil infected Mens Souls about the time of our Lord's Incarnation; with a *Prodigious and unaccountable Lazineſs*, ſuch as made them abſolutely unready to contribute to their own happineſs. They ſaw themſelves abus'd by thoſe Gods they worſhipp'd, their *Credulity* impos'd on, and their *good Intentions* perverted, this they *publickly* declared. They found themſelves cheated with an *empty ſhew* of knowledge, and careſs'd by others, like themſelves, for their *Philoſophick atchievements*, when indeed they were not able ſo much as to agree about the *Supreme Good*, but fell into more than 300. different opinions about it, tho' they accounted the atchievement of *that good* the great end of all *Humane Actions*. This they could not but laugh at themſelves; They ſaw that notwithſtanding their continual Declamations againſt *unſociable Vices* or *notorious Immoralities*, their very Inſtructors themſelves ſcarce deſerved the names of Men, by reaſon of their *diſſolute and irregular lives*; They found themſelves irrecoverably addicted to all *thoſe* very *things* which themſelves branded as *irrational and odious*; This they lamented, and they ſeemed earneſtly to wiſh for a remedy of all theſe evils; but they were like the Clown in the ditch, they'd cry to Heaven for

for help, but never went about to reſcue themſelves by Care and Induſtry from thoſe Calamities they were involved in. The Devil could well enough bear with all the Remonſtrances of thoſe who were ſenſible of the *World's deplorable ſtate*, ſo long as Sloth had ſeized their Vitals, and would permit them to go no further than *empty Lamentations*. Nothing can render Men more ridiculous or contemptible, than this Temper, to their cruel Adverſary: the very Heathens could repreſent their ancient Hero's as Men of *daring Spirits*, never giving themſelves to ignoble Eaſe, but travelling continually through the World, to ſeek Adventures worthy of their Strength and Courage; yet *they* could eaſily forget their *own Examples*, and languiſh in a miſerable ſlavery to Sin, neither combate with their *own Vices*, nor with the *Temptations of the Devil*; they could not ſo much as find the way to *Him* who was able to aſſiſt them, who could renew their languid Souls with a ſprightly Vigour, and make them, by the influences of his ſacred Spirit, triumphant over all their in-born Corruptions; the Blind were deſirous to *be led to him*, the Lame to be *carried to him*, only *thoſe* who were under inward and more mortal Diſtempers ſhew'd no forwardneſs to *be cured* by an Almighty hand. When the Wiſe-man deſcribes the Sluggard's Vineyard, and ſhows us *the Fences thereof broken down, the Surface of it covered with Thorns*

and nettles, and the Sluggard himſelf ſo far from regarding it that he ſtretches himſelf upon his Bed and crys, *Yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep*, he characterizes the general diſpoſition of Men under the Influences of Hell, over-grown with all manner of Impieties, unguarded againſt all manner of Temptations, and yet dull and ſtupified under all their Miſeries. When we reflect upon this general Captivity of rational Creatures to Vice and Folly, when we reflect upon that ſpiritleſs Weakneſs they groan'd under, when we ſee them *lazy* in their own neareſt concerns, *prejudiced* againſt all the ways of their own Deliverance, *purſuing Bubbles* with a ridiculous Earneſtneſs, and imagining it their *greateſt Intereſt* to undo themſelves; we cannot well perſuade our ſelves, that any ordinary means could *help the miſerable*, or *relieve the oppreſſed*, or *let the Priſoners go free*. The chains and violences of Hell are not eaſily broken, and the attempts of Weaklings in the Caſe would but encreaſe the ſorrow of the Sufferers; but when the bleſſed *Jeſus* reveal'd himſelf, *in the fulneſs of time*; when he began, by *mighty works*, to exert his power; when he commiſſioned his Diſciples *to go through the Cities of Iſrael, and to preach Repentance, and to work Miracles of all ſorts*; when thoſe Diſciples, returning again to give an account of their Miniſtry, told their Maſter, that *even Evil Spirits themſelves were ſubject unto*

them

them through his name, our Saviour obſerves, *that he ſaw Satan, like lightning, fall from Heaven*; he had put an end to that height of power the Devil had pleas'd himſelf in before. He had ſeem'd to himſelf to be like *the moſt High*, inveſted in an *abſolute Dominion* o'er the World; but he was now fallen from his Height, and ſhould no more be able *to deceive the Nations* with that ſucceſs he had formerly had; for the Goſpel then preach'd, ſet before Men, in plain terms, *the true and only good* they were to aim at; it laid out the means tending directly to *that good*; it ſhew'd Men their *frequent Failures* indeed, but *an infallible Atonement* for them in the Death of their Saviour; and ſhew'd the Holy Spirit *ready to aſſiſt* all their pious Endeavours after Happineſs, by which the Works of the Devil were effectually deſtroyed. Luke 10. 18.

2. Another Reaſon of our Saviour's coming into the World, was, *That the World might be convinced that the Law given by* Moſes *to the Jewiſh Nation, was really the Law of God, and that it could not therefore be repeal'd by any Power or Authority whatſoever, but his who was God.* The *laſt* part of this Reaſon is a neceſſary conſequence upon the *firſt*; for in all Countries the ſanction and repealing of Laws require one and the ſame Authority at leaſt; nay, where it's poſſible, the *annulling* of a Law requires much the *greater Power*; thus

among the *Romans*, the *Edictum Prætoris*, or the Prætor's Edict, had the force of a Law, and Obedience was abſolutely required to it, only it might be reſcinded by a *Reſcript* of the Emperour, whoſe Power was indiſputable both over the Prætor and his Law; but the Prætor could not repeal an *Imperial Reſcript*, nor his own *Edict*, after an *Imperial Confirmation*: thus God can vacate all *Humane Laws*, when and where he pleaſes, becauſe he's ſuperiour to all Laws but thoſe flowing from his own Natnre; but it's a *damning Sin* for Man to go about to vacate God's Laws, becauſe Man, in his higheſt ſtate has no other Authority but what he derives from God, who cannot be ſuppoſed to give any Man an Authority contradictory to his own, or that ſhould interfere with it; but among Men, as in the *Roman* Empire it required an *Imperial Power* to repeal an *Imperial Sanction*; ſo among our ſelves, an *Act of Parliament* can be repealed only by an *Act of Parliament*, the King in Parliament being in all reſpects whatſoever, the *ſupreme Power* of the Nation. Thus we ſee the Paralleliſm between both the making and diſannulling both Divine and Humane Laws; ſo that it appears altogether rational, that the *Moſaic Law*, if *originated from God*, ſhould be *repealed by God*. As for the Law of *Moſes*, that it was *given by God, and only by him*, he that reads the Scripture, and owns that to be the *Word of God*, muſt of neceſſity believe,

lieve, and the Jews to this day are so strongly possess'd with that Assurance, that all the World knows the vacating that by One, who appear'd but a *mean Man*, is one great prejudice the Jews make use of at this day against Christianity; they are certain God gave their Law and every part of it, they are as certain that the same God only could change or take it away, they conclude, as our *Socinians* do, That *Jesus was a meer Man and no God*, therefore they look upon him as *very wicked* for pretending to put an end to that Law. Now, if we wanted the Scripture to confirm us in that Knowledge, a bare Reflection upon the behaviour of the Jewish Nation at all times is enough to satisfie us, that *God was the Author of their Law.* For if we look upon them as esteem'd by their Neighbours, they were never lookt upon as the veriest Fools and Ignorants in the Universe, that *Ptolomey*, who procur'd the Translation of the Old Testament into Greek, thought the Books of their Law worth procuring at a vast expence, so he and several adjacent Nations at all times were ready to enter into *terms of Confederacy* with them, *&c.* But were they never so wise or knowing in any thing, they never found any reason to shake off the Yoke of the Law of *Moses*; they own'd it upon all occasions, and, as at first, when they fell under any *extream Affliction*, they had immediately recourse *to the Law and to the Testimony*; from

whence they re-confirm'd their Apprehensions of *the true God, the God of their fathers*, and apply'd themselves to Him; so afterwards, they employ'd themselves earnestly in vindicating that Law from any *Aspersions* which their Enemies might lay upon it, and in endeavouring to procure Proselytes to that Law, from among the *neighbouring Nations*. But now we must have a very mean opinion of the Jews, if we can imagine a whole Nation should submit themselves to *a body of Laws*, for a course of several ages; that they should believe it their indispensible duty to obey all the particular Injunctions of a Law that was extreamly nice and difficult to be observ'd; such a Law as, in its Ceremonial part, was very troublesome and heavy, yet necessary enough, considering the Temper of the People it was given to, and the great end and aim of it; that they should own the *obliging force* of this Law, notwithstanding those many Rebellions against it which they were guilty of, and which there stood upon record against them, to their perpetual Reproach and Shame; that they should be infinitely nice in preserving the *Copies of their Law pure and uncorrupt*, tho' it contained so many Prophecies and Threatnings against them, and the accounts of so many Terrible Judgments executed against them for their Stubbornness, Disobedience and Incorrigibility, and that, after all, they should expose their lives to Tortures and to Death

Death it ſelf for the ſake of theſe very Laws, rather than by any force be drawn to renounce or to treſpaſs upon an ordinary Ceremony of them; we muſt have a very mean opinion of the Jews, if we can believe they would do and ſuffer all theſe things for the ſake of ſuch a Law, whoſe Original they really were unacquainted with, or *they* could be perſuaded to aſſert its coming in an extraordinary manner from the hand of God himſelf, when there were ſo many in all parts of the World, who becauſe they would not admit of it, were engaged by their proper Intereſts, and for their own credit, to ruine its reputation, if they were not able to prove beyond contradiction, that their Law had its Original from God himſelf. Now ſince ſo little has appear'd againſt the *Divine Original* of the Jewiſh Law, in any age, and that little has been ſo very eaſily baffled, we can the leſs wonder that the ſcatter'd Poſterity of the Jews to this day ſhould be ſo hardly perſuaded to quit that Law. Since they have *unanſwerable Reaſons* to believe that as it did *proceed* immediately *from God*, ſo it could be *abrogated* by none but *the ſame God*, therefore thoſe who go about to perſuade the World, that *Jeſus Chriſt the Meſſiah was not God*, but a *meer Man*, and ſo confirm *their* old Prejudices taken up againſt our Saviour during his converſe upon earth; ſuch lay a deſperate *ſtumbling-Block* in the way of the Converſion of thoſe miſerable People; for our *great Intereſt* is againſt

them to prove that *Jesus Christ was God*, for, that being granted, they'll easily yield, that *He was the Messias*, and that he lawfully might abrogate the Law of *Moses*, in part or in the whole, as He himself thought good.

When we speak thus of the *Abrogation of the Mosaic Law*, it's to be observ'd, that part of what's comprised in the Books of *Moses*, is *the Law of Nature*, so not *His* by any peculiar Title, and therefore, though *in his Books*, not repealable, some part of his Laws were Political, which, since the Fall of the Jewish State and their penal Dispersion, are *impracticable*, and consequently *antiquated of themselves*; those Laws therefore which we at this time more particularly respect, are those called *Ceremonial Laws*, appropriated wholly to the Jewish Nation in distinction from all others, and made Authentic by the Authoritative Sanction of God himself; this was that Law, which as it had a particular respect unto the Coming of the Messias, being full of Types and Shadows, representing what *He was to do and suffer*, so it could rationally be no more than Temporal, and expire of course at such time as the Messias the Anti-type should appear in the World: and since the Messias, when come, would be able to effect all those things for Men, which those Types and Shadows did but point at, the Jews themselves could not but be glad to have that Burthen removed

moved which *neither they nor their Fathers were able to bear*, when that *promiſed Meſſias* was really come; therefore we ſee that all that Fondneſs the Jews at preſent expreſs towards their *Ceremonial Law*, ariſes only from their miſ-perſwaſion, that *the Meſſias really is not yet come.* But if the *Ceremonial Law* were really given to the Jews by God himſelf, and yet was to be *abrogated* at laſt, there muſt certainly appear ſome reaſons for that *Abrogation*, beſide the *meer Authority of the Repealer*, ſufficient to juſtifie the *Repeal* it ſelf; and ſuch are,

The *general Import*, juſt mentioned, they were Types and Shadows only, they could be no more in their own Natures, nor was it neceſſary they ſhould be more; they were *Figures for the time then preſent, wherein were offered both Gifts and Sacrifices, and wherein was much ſollicitude about meats and drinks and divers waſhings, and carnal ordinances were then impoſed upon the Jews until the time of reformation*, ſays the Author of the Epiſtle to the *Hebrews*; that thoſe Sacrifices offer'd under the Law were but *Vanity in their own Nature*, the Jews have been ſenſible themſelves; ſo in their *Midraſch Koheleth*, or *Gloſs on Eccleſiaſtes*, on that paſſage, *I ſaid in my heart, go to now, I will prove thee with mirth, therefore enjoy pleaſure, and behold this alſo is vanity*, they comment thus, "Enjoy "pleaſure or good, *i.e.* the good of the Law, "and behold even that is Vanity; ſure the "Scripture

1. *Heb.* 9. 9, 10.

Eccleſ 2. 1.

" Scripture ought to have ſaid, behold that " is *pleaſure or good*; what then is the " Preacher's meaning to ſay, behold that alſo " is Vanity? *Rabbi Hezekiah* ſaid, *All that Law which thou learneſt in this age is but Vanity, in competition with the Law of the Ages to come*; by the *Law of the Ages to come*, they mean the *Law of the Meſſias*, for ſo they explain it in their Comment on *chap.* 11. *v.* 8. where they poſitively ſay, *All that Law which a Man learns in this age, or at the preſent, is Vanity,* לְפָנֵי תּוֹרָתוֹ שֶׁל מְשִׁיחַ *in compariſon with, or in preſence of the Law of the Meſſias*; and they had reaſon for their Opinion: for tho' the *Ceremonial appendages of the Law* had reſpect principally to the ſervice of God, yet they were all *external*, ſuch as could not poſſibly affect the Soul, yet the Jews themſelves conclude the Soul the principal part concerned in their worſhip of God, in the *Midraſh Tehillim* on that of the Pſalmiſt, *The ſacrifices of God are a broken ſpirit, a broken and a contrite heart O God thou wilt not deſpiſe.* Now, if we reflect on the nature of their Sacrifices offer'd to God by Fire, they were *expiatory*; the blood of thoſe Sacrifices was ſhed and ſprinkled for the *atoneing Heaven* for the Sins of the Offerers; but as the Author of the Epiſtle to the *Hebrews* aſſerts, *The Law can never with thoſe Sacrifices, offered year by year continually, make the commers to them perfect: and that it is not poſſible that the blood of Bulls or of Goats ſhould take away*

Ragmundi Martini Pugio fidei pars 3. diſtinct. 3. c. 11. §. 12.

Pſ. 51. 17.

Heb. 10. 1. 4.

Numb. 19.

away ſin. The Water of *Separation* prepared with the Aſhes of a Red Heifer was to purifie *the Unclean*, but it could only purifie them *outwardly*, no *inward Pollution* could be removed by a ſprinkling with it; therefore *David* in a ſtate of extraordinary *inward guilt*, begs of God, *Create in me a clean heart, O God,* *Pſal.* 51. *and renew a right ſpirit within me*; and elſe- 10. where he declares, *I will waſh my hands in inno-* *Pſal.* 26. *cency, and ſo will I compaſs thine Altar:* there- 6. fore we find, that during the whole force of the *Ceremonial Law*, the *outward Purifications* might, on an *extraordinary Occaſion*, as that of *Hezekiah*'s Paſſover, be diſpenſed with, but the *inward Purification of the Heart* was a duty *abſolutely indiſpenſible*; whence it was, that when ſeveral of *Ephraim*, and *Manaſſeh*, and *Iſſachar*, and *Zabulun*, had not cleanſed themſelves, *Hezekiah* put up that petition for them to God, *The good Lord pardon every* 2 *Chron.* 30. *one that prepareth his heart to ſeek God, the* 18, 19, 20. *Lord God of his fathers, though he be not cleanſed according to the purification of the Sanctuary, and the Lord hearkened to Hezekiah, and healed the people:* which additional Paſſage intimates, that God inflicted ſome puniſhment on the People for participating of the Paſſover when *legally unprepared*, ſo to teach them a Leſſon of *punctual Obedience*; but he healed them upon account of their *inward and ſpiritual Preparation*, to ſatisfie them, that he eſteemed *inward Holineſs* beyond all the *ceremonial Purifications of the Sanctuary.*

Sanctuary. In the Law there were a great many Waſhings appointed, and upon ſeveral occaſions; the Scribes and Phariſees, by virtue of ſome Traditions of their own, added more, *they would not eat except they waſhed their hands, and when they came from their markets they waſh'd; and there were many other things which they had received to hold, as the waſhing of Cups, and Pots, and of brazen Veſſels, and of Tables.* Now all theſe things might contribute to *outward Purity*, and argued a great care of *Cleanlineſs*; nor were the Jews to have been condemned for theſe practices, if they had not laid *too great a weight* upon them, and for the ſake of *ſuch Purifications*, baniſh'd all thoughts of *true inward Purity* out of their minds, and this our Saviour reproves them for, not condemning their *outward Neatneſs*, but their making *void the Law of God by their Traditions*; and he carries the reproof yet further, *Wo unto you Scribes, Phariſees, Hypocrites, for you make clean the outſide of the cup, and of the platter, but within they are full of extortion and exceſs*, &c. But the *Purity of the Soul* was what God principally regarded, and thoſe *outward Waſhings* originally ordain'd in the Law, were ſo many Types deſign'd to put Men in mind of that *clean Hand and that pure Heart* which every one was to endeavour after. If we look into Circumciſion it ſelf, that *great initiating Ceremony* in the Jewiſh Church, it was really *a preventive of natural*

Mark 7. 3, 4.

Matth. 23. 25.

Uncleanneſs

Uncleanneſs, yet though it were made by God the *Seal of that Covenant* between himſelf and the Seed of *Abraham*, the Jews had a right notion of what that Ceremony was to put them in mind of, given them by *Moſes* himſelf, ſo he bids them to *circumciſe the fore-skin of their hearts, and to be no more ſtiff-necked*; Stubbornneſs and Diſobedience were the *Uncleanneſs of the Heart*, therefore what care the Jews took to prevent *that of Nature*, it was reaſonable they ſhould take to remove *that accruing from Sin*; *Moſes* there fore promiſes it as a great Bleſſing from Heaven on them in caſe of *their ſincere Repentance* when under God's afflicting hand, *the Lord thy God will circumciſe thy heart, and the heart of thy ſeed, to love the Lord thy God with all thine heart and with all thy ſoul, that thou mayſt live*; where the *ſtubborn Heart* is once mollified, the *Love of God* is eaſily ſettled in it. Now that this Circumciſion could effect nothing, *ex opere operato*, or that it could contribute nothing to the *Obedience of the Soul*, we ſee demonſtrated by the caſe of the Jews at preſent, who are careful enough in performing the outward Rite of Circumciſion, and yet obdurate and unmalleable by all the Tendries of the Goſpel, therefore the Apoſtle has furniſht us with an eaſie Diſtinction between a *Jew by Nature*, or one deſcended lineally from *Abraham*, and a *Jew by Grace*, or one ally'd to *Abraham* ſpiritually, as he was *the Father of the Faithful*: for, ſays He,

Deut. 10. 16.

Deut. 30. 6.

He

Rom. 2. 28, 29. *He is not a Jew that is one outwardly, neither is that Circumciſion which is outward in the fleſh, but he is a Jew which is one inwardly, and Circumciſion is that of the Heart in the ſpirit, whoſe praiſe is not of men but of God:* We ſee then that theſe Ceremonies, to inſtance in no more, have only a *Typical Nature*, and can have no more, becauſe though they may ſerve to repreſent to our Memories the ſolid Duties of *ſincere Religion*, yet it's impoſſible they ſhould operate on the *inward Man*, or, in themſelves, make any one that is punctual in them *acceptable in the ſight of God*: Nor was there any need they ſhould be more than Memorials or Repreſentations of more important Good; for thoſe *Ceremonial Uſages* were from their firſt beginning, whether among *Adam*'s univerſal Race, or the People of *Iſrael*, intended only as *comfortable ſupports to mens Spirits, otherwiſe ready to droop under the various preſſing calamities of a mortal Life:* God had given *Adam* the promiſe of *the bleſſed Seed, whoſe heel was to be bruiſed by the Serpent*, which *bruiſe* ſignified Death, unleſs we can imagine *Adam* ſo weak as to draw any *comfort* from a *literal Interpretation* of the words; but that ſenſe could really afford none more than a promiſe, *that I ſhould break the Head of ſome Snake, and that ſhould bite or wound my Heel*, could be a matter of conſolation to all Mankind; but *Adam*'s caſe was this, He ſaw how his Folly and Diſobedience had made

way

way to Sin and Death to tyrannize over all his own Poſterity, that *the Sin committed* was irrevocable, *the wages of Sin* conſequently inevitable, theſe thoughts were enough to deject the moſt daring Spirits, and *Adam*, without the interpoſition of immenſe Goodneſs, muſt have ſunk irrecoverably beneath the dreadful weight of his own Miſery. What could prevent his deſpair, could only be this, *an Aſſurance that the Powers of Sin and Death ſhould not totally prevail, but there ſhould, by ſome ſufficient means, be a ſtop effectually put to their Tyranny.* This *Aſſurance* God deſign'd to give him in that memorable Promiſe, which though ſpoken to the Serpent, was only a *terrible Threatning* to him, but a *precious Promiſe* to *Adam*, *I will put enmity between thee and the Woman, and between thy ſeed and her ſeed, it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel:* The bare ſettling an Enmity between *Him*, who had tempted *Adam* by the Serpent, and *the Seed of the Woman*, could have ſignified little to *Adam*'s ſatisfaction; he had ſuffered too deeply in the firſt engagement with Him, and therefore could not wiſh his Poſterity engaged in a *perpetual* Warfare with ſo ſubtle an Adverſary, therefore the following words, *the ſeed of the Woman ſhall bruiſe the Serpent's head*, contain'd the Comfort long'd for: *To bruiſe the Head* is to wound a vital part; to cruſh it, is to put an end to all the ſtrength and vigour of the Animal ſo cruſh'd, nothing

Gen. 3. 15.

nothing can be more fatal to a *real Serpent*, than a Wound inflicted there, it may live ſome time afterwards, and when the Head is cruſh'd, may threaten with the Tail, but thoſe Threatnings are languid and eaſily to be avoided. If therefore the *Seed of the Woman* could cruſh the Serpent's Head, he muſt get the Maſtery and intire Conqueſt over all the Wiles and Stratagems, over all the Strength and Violence of the Devil; ſo as *He* muſt, for the future, loſe his Intereſts and Power, and be defeated in the expected events of his Malice, and in ſhort, have his Tyranny wholly broken by the *Seed of the Woman*; this was what alone could comfort *Adam* after his fatal Error: But this Victory was not to be ſo eaſily gotten, but that the *Seed of the Woman* muſt be partaker of the Inconveniences of the War; *the ſerpent muſt bruiſe his heel*, or wound his *inferiour Part*, that which was at the greateſt diſtance from his Vitals and from the Head, that governing, directing, adviſing, inſtructing Part; ſo that the Government and Power of the Woman's Seed was not to be ended, but he was *to loſe ſome Blood* in that Conflict in which the Serpent's head was to be cruſh'd; without *Blood-ſhed* then there could be no *Victory* obtain'd, nor muſt the *Seed of the Woman* be abſolutely invulnerable; for had he been ſo, there could have been no *ſhedding of Blood*, and conſequently *no hope for remiſſion* to miſerable Man. Now thoſe Sacrifices afterwards offer'd,

fer'd, wherein the blood of living Creatures was ſhed, were *propitiatory*, or deſign'd to atone that God who was juſtly diſpleaſed with Sin and Sinners, not as if the blood of Bulls, or Goats, or Lambs had any thing *propitiatory* in their own Nature; but they were to repreſent continually to the Offerers minds, that *effectually propitiatory Blood* which was to be ſhed in the great Combat between the Seed of the Woman and the Serpent, wherein the former was to ſuffer in his *leſs noble and inferiourly originated part*; and if thoſe *outward ſacrifices* effected ſo much, they did as much as poſſibly they could, and as much as was neceſſary for them to do; for while Men had daily before their Eyes *a repreſentation of that bloody Conteſt*, wherein that great and malicious Enemy of Mankind was to be entirely conquer'd, Men had reaſon always to *live in hopes*, and to reap inviolable Comforts from *thoſe hopes*. But now after all, if thoſe *Commemorative* or *Typical Sacrifices* did bring to mind *that Blood* afterwards to be ſhed, then, when *that Blood* ſo repreſented was *actually ſhed*, there was no need of any farther *prophetical Repreſentation*, and if the ſeveral Waſhings and Purifications, under the Law, related to that *inward Cleanneſs and Purity*, which was afterwards, by a more proper *medium*, to be effected, then when upon the Conqueſt gain'd by *the Woman's Seed* over that *infernal Serpent*, that Sacred Blood was ſhed,

which was able to *cleanse Mankind from all Sin*, the *inward Purity of the Soul* was effectually procured, and *ceremonial Purifications* were rendred altogether uſeleſs, and therefore *that Law* enjoining *ſuch Ceremonies* might very well be *diſannull'd*, ſince Types or Shadows were never invented by any with any other deſign but to be vacated and aboliſhed at ſuch times as *thoſe things* appear'd, of which they were deſign'd at firſt to be the Shadows or Repreſentations.

2. *The Ceremonial Law*, though given to the Jews at firſt by God himſelf, yet *might very well be abrogated, becauſe in it ſelf it was not eſſentially neceſſary to the being or well-being of a Church*; had it been ſo, it had been *unchangeable*, becauſe it had been a *part of the Law of Nature*, as the Moral Law was, that receiv'd *no additions or diminutions* by the *Ceremonial Law*, nor by *the coming*, or *the inherent Legiſlative Power of the Meſſias*. The truth of this reaſon, that *the Ceremonial Law is not neceſſary to the being or the well-being of a Church*, we find by the exiſtence of the *Chriſtian Church* among our ſelves at this day, and by a due reflection upon the *Church of God* exiſtent in the World before the time of *Moſes*'s receiving a Law from Mount *Sinai*. We cannot deny but that the *Roman* part of the Chriſtian World is as much, nay infinitely more, clogg'd with Ceremonies than that of the Jews ever was, though

we

we take in the *traditional part of Jewiſh Ceremonies*, which had no foundation in what was delivered by *Moſes*; this our Church takes notice of in that preface concerning Ceremonies, prefixt to the Liturgy, where giving the reaſon why many Ceremonies were taken away, which had been uſed in times of Popery, She tells us, "It is partly "becauſe the great exceſs and multitude of "them had ſo encreas'd in theſe latter days, "that the burden of them was intolerable, "whereof St. *Auguſtine*, in his time, com- "plained, that they were grown to ſuch a "multitude, that the eſtate of Chriſtian "People was in worſe caſe, concerning "that matter, than were the Jews, and "therefore he adviſed the taking away that "burden as there was opportunity: but if "he complain'd then, much more would he "have done ſo had he ſeen the number of "thoſe in uſe at the time of the Reformati- "on, to which the Multitude he had ſeen "was nothing to be compared: which mul- "titude of Ceremonies was ſo great, and "many of them ſo dark, that they did more "confound and darken, than declare and "ſet forth Chriſt's Benefits to us. This Perſuaſion was ſo rationally ſettled in the minds of *our firſt Reformers*, that whatſoever the Enemies of it may pretend, *the eſtabliſhed Church of* England, *as diſtinct from that of* Rome, *was ſettled with the feweſt and the moſt decent Ceremonies of any National*

Preface of Ceremonies why ſome abol. ſome kept.

Church in the Christian World; and upon that reason, among others, has been accounted *the Glory of the Reformation*, by all but a few Ingrateful, and Hypocritical Schismaticks, whose viperine Rage has always been endeavouring to tear out the Bowels of their Mother. Indeed under the *Roman Cloud of numberless Ceremonies*, true Christianity has been almost lost, and the Strength and Purity of that Holy Religion delivered to the World by our Saviour and his Apostles, perverted into gaudy Show and ridiculous Pageantry: *Simplicity*, as far as it interferes not with *Brutality and Slovenliness*, best becomes the Oeconomy of the Gospel; and to be sure *the Everlasting Truth* will shine brightest there, where there's no Artifice made use of to disguise it, nor more of Weight in matters of Salvation laid *upon outward Circumstances* than upon *inward and solid Sincerity and Holiness*. This was the Ornament of God's Church before the Mosaic particular Dispensation, for though it were impossible for *Adam*, or any of the *Antediluvian Patriarchs*, or for *Abraham* and his Posterity, till the Redemption out of *Ægypt*, to perform their Sacrifices without somewhat of Ceremony, yet neither *the same* nor *the same number* were required of them, as were afterwards enjoined the *Israelites* in the Wilderness; and yet we cannot deny but the Church of God was as *inwardly glorious*, and their *Services as really acceptable* to Almighty God,

God, as the Jewiſh Service was, when adorned with all thoſe *beautiful Circumſtantials* which the Law of *Moſes* had appointed. But now if the Church had a Being in the World, and a Well-being too, before the Moſaic Service was determined, then it follows plainly, that *thoſe Ceremonies* enjoined by *Moſes*, though directed by God himſelf in every particular, were *not eſſential to, nor inſeparable from* the Church of God. Nay that *very great Ceremony of Circumciſion*, though it began as high as *Abraham* himſelf, that particular *Friend of God*, was *no way eſſential to* the Church, and therefore not laid on *Noah*, not uſed by *Melchiſedech*, nor known by the Saints of the *Antediluvian* World. Beſides, ſuppoſing the Patriarchs had had a *whole ſett of Ceremonies*, and thoſe Typical as thoſe of the Jews afterwards were, yet we may certainly conclude, that they were not the ſame with thoſe the Jews had, for then that Exactneſs required of *Moſes* in every punctilio, and by *Moſes* requir'd of the Levitical Prieſts, would have been needleſs, for that Method of ſerving God, which Men are brought up to is eaſie and ſtrongly enough retain'd by them, without any ſuch *extraordinary Niceneſs*. But then, if theſe *Ante-Moſaic* Ceremonies were not the ſame with thoſe from *Sinai*, and yet could be aboliſhed to make room *for them*, then *thoſe from Sinai* might, with as little Inconvenience, be laid aſide, for the *Preſcriptions of*

the Messias, and those *very few Ceremonial Circumstances, the simplicity and significancy of the Gospel* it self required: Besides, if we consider the whole reason why so many particular Ceremonies were enjoined the Jews, we shall find that they had a *double respect*, *i. e.* either to the future Advent of the *Messias*, or to the securing the Jews from the pest of Idolatry, with which all their Neighbours, and indeed all other Nations, at that time, were infected. God design'd the *Israelites* a *peculiar Inheritance* to himself; he, by entering into a peculiar Covenant with them, *married them to himself, as to one Husband*, and therefore was Jealous over them, lest they should fall into *spiritual Adulteries*, and so alienate his Love from themselves, as the Nations round about them had done, by prostituting their Souls to numberless Idols, and the more immediate service of the Devil in Magick Arts, *&c.* God knew how much prejudiced they were for the Idolatry of the *Ægyptians*, among whom they had long convers'd, and with whom doubtless they had comply'd very far during

Vid. Hottingeri *Historiæ Oriental.* l. 1. c. 8. p. 162. Spencerum *de legibus* Heb. l. 2. p. 237. Witsium *de Oeconomia Fœderum.* l. 4. c. 14. p. 634. *Ubi plurima de filiis Zabæorum ritibus quorum nomen ex Alcorano primitus depromptum exinde à Maimonide excultum, plurimum negotii nequicquam dedit. Cum quod de Zabiis particulariter quasi de peculiari quodam Idololatrarum genere disputatur, gentibus quibuscunque Idololatricis tribui debuisset; à quibus omnibus æque ac à quibusdam Israelitis lege Mosaicâ cautum erat.* Vid. Seldenum *de Jure Nat. & Gentium secundum Hebræos* l. 2. c. 7. p. 207. *Edit.* Argentorat.

during the time of their Vaſſalage to them. He conſider'd how he had drawn *Abraham* himſelf, that *great Father of the Faithful*, from the Worſhip of the Idols of the *Chaldeans*, to whom the reſt of his Kindred ſold themſelves: He conſider'd how tempting the fair Words and Faſhions of their Neighbours might be in time to come, and how fair a proſpect of Advantage, from a Correſpondence with them in *ſacred Matters*, might prevail upon *groſs and carnal Minds*; on all theſe reaſons, God gave the *Iſraelites* ſuch Laws, and preſcrib'd them ſuch particular Rites and Ceremonies in religious Affairs, as might alienate them wholly from the ill examples of their Neighbours, and might make their Neighbours think them as ſtrange and ſingular a People, and a People the leſs proper to be tamper'd with, becauſe of that *high Opinion* they had of the Original of their own Laws, and their reſolute and punctual Obedience to them. Yet after all, this *fooliſh and ſtiff-necked People*, not wiſe enough to conquer their own Prejudices and carnal Thoughts, fell frequently into thoſe very Sins God had ſo well fortified them againſt; and the Captivity of *Babylon* contributed more to the purgation of that People from their mighty Inclinations to Idolatry, than all the Ceremonial Laws put together could. But when God, by the ſeverity of that Chaſtiſement, had corrected them in good earneſt, and a more punctual obſer-

vation of the appointed Rites had created in them an irreconcilable averſion to that Idolatry they had ſo ſeverely ſmarted for before, then the very reaſon of thoſe Rites began to vaniſh, as their juſt Prejudices againſt the Idolatrous Cuſtoms of Pagans grew ſtronger and ſtronger, and the coming of the *promiſed Meſſias*, to whom ſo many of thoſe Ceremonies pointed, concurring with this natural ceſſation of the reaſon of them, as tending to the Nation's ſecurity againſt Pagan Idolatry, the Jews themſelves had ſuch reaſons to expect the *abrogation* of thoſe *ritual Laws*, as nothing but a wilful and obſtinate Blindneſs could have hinder'd them from diſcerning; for, from what they read in their own Sacred Hiſtory, they could not but find them of *a changeable Nature*; for Inſtance, whereas they were ordered by God's immediate Command to eat the firſt Paſſover with their *Loins girded, their ſhoes on their feet, their ſtaves in their hands, and in a great deal of haſte*, this particular *mode of eating it* was diſpenſed with when they came to be ſettled in the Land of *Canaan*. Whereas God himſelf had ordered nothing in reſpect to the *Solemn Services* of that Temple which was afterwards to be built to his Name, they ſaw *David* inſtituting a new Method for the Prieſts attendance and ſervices, very different from what had been before preſcribed, of which we have a large account; yet *David*'s Ordinances in that Matter were

Exod. 12. 11.

1 *Chron. c.* 23. 24, 25, 26.

were held to be authentic ever after. They had ſeen, that though God himſelf, by *Moſes*, had appointed that *the Paſſover ſhould always be kill'd and eaten on the fourteenth day of the firſt month*, and had allow'd a Diſpenſation in no caſes but that of *Uncleanneſs by touching a dead Body*, *or being in a journey*, yet *Hezekiah* upon a *different reaſon*, *and by common advice* had kept the *Paſſover on the fourteenth day of the ſecond Month*: Nay, they had ſeen but lately the Law of the Sabbath broken (as they thought) by the *Maccabees*, by a ſolemn Reſolution; therefore the Jews muſt have own'd them *changeable*, and we muſt conclude, though appointed by God himſelf, they might juſtly be laid aſide by an equally Divine Authority. *Numb.* 9. 5. *v.* 9, 10. 2 *Chron.* 30. 2. 1 *Macc.* 2. 41.

3. The Ceremonial Law might juſtly be abrogated, becauſe, *though it were given by God himſelf*, *yet God always put a vaſt difference between an exactneſs in that and an exact obedience to the Moral and perpetually obliging Law*; now the Difference between them muſt lye, as in their *different Relation*, the *laſt* to the Soul, the *former* to the Body; ſo in *that*, that One was of *its own Nature mutable*, the other was not *ſo*. It was indiſpenſibly neceſſary that all thoſe who hoped to live in God's Holy Hill, ſhould *walk uprightly*, *and work righteouſneſs*, *and ſpeak the Truth in their hearts*, that *they ſhould no way injure their neighbours*, that *they ſhould be faithful*, *merciful*, *kind*, *&c.* but it was not indiſpenſibly *Pſal.* 15. *per totum.*

ſibly neceſſary that *they ſhould be circumciſed*, for *Adam*, *Seth*, *Noah*, *Enoch* were not circumciſed, yet *Enoch* in particular is obſerved to *have walked with God*, *and to have been tranſlated by God*; and *Noah* was the *onely Man found righteous by God* in the whole *Antediluvian World*. It was not neceſſary that they ſhould *All eat of the Paſchal Lamb*, for *Abraham*, *Iſaac*, *Jacob*, *Joſeph*, and the reſt of the Jewiſh Patriarchs were wholly ſtrangers to that Solemnity; but it was abſolutely neceſſary all Men ſhould live in *exact Obedience to the Law of Uncorrupted Nature*, and ſhould be ready to *ſubmit themſelves to whatſoever ſhould be reveal'd by Almighty God as his will*; and it was abſolutely neceſſary that all Men, under a clear ſenſe of their own Inability to do their own Duties, ſhould have reſpect to ſome *Powerful Mediator* between themſelves and God, and ſome *effectual Satisfaction* to be made the Laws of God, on account of that deficiency of theirs; that conſquently, there ſhould be ſome Sacrifice offer'd to Almighty God of a Real and Intrinſic Worth, which might have power to atone in earneſt for Sin, and this neceſſity the generality of Mankind might learn, as well from thoſe many *bloody Sacrifices* they were wont to offer as *propitiatory* to Heaven, as the Jews could from their *Paſchal Lamb*. It was a Duty not to be intermitted, that Men ſhould be very careful of and very charitable to the Poor, that

they

they shou'd make a Provision for them, proportionable to their Necessities, the Rich so proving themselves *careful Stewards* of that Good which God had bestow'd upon them, and ready to distribute it among their Fellow-Creatures; yet all were not tyed just to Jewish Rules, *to leave the corners of their fields unmown, to leave a considerable gleaning on their vines, and olives, and fig-trees, to leave the forgotten handfuls in the field*, &c. So it was an universal Task to follow *Judgment, Mercy and Faith*, which by our Saviour are call'd *the weightier things*, not of the Ceremonial Law, but *of the* Moral *Law*, though all were not bound to pay their particular *Tyths of Mint, Anise and Cummin*, or of every *little Plant* which grew upon their ground; though paying the Tenths of Mens general Increase for the Sustenance of their Priests, has been sufficiently prov'd by Learned Men to have been an acknowledged Duty in most, if not in all, Nations, long before the Mosaic Institution; but it's needless to run out into any more Instances of this kind. But *meer Reason* it self will teach us how light and inconsiderable Ceremonies are, when they stand in competition with the Essentials of Religion, how convenient or useful soever they may otherwise be; for besides that, as *Religious Services Publick and Solemn* cannot be performed without some *Ceremonies*, let Men aim at what *Simplicity* they please, so there may be Lev. 19. 9. 23. 22.

Variety

Variety of them invented and uſed, yet very proper to expreſs one and the ſame thing, as the *Turks* expreſs their reſpects to Divine Services among them, by *pulling off their Shoes*, where we mean the ſame Reverence by *uncovering our Heads*; but there can be but one Courſe and Method of *true Practical Piety* concerning all Men and at all times, *the doing all the good and avoiding all the evil poſſible*, being that general Courſe or Method. So it's farther to be conſider'd, that if Ceremony ſtood on any equal ground with *inward Holineſs*, the beſt bred and the richeſt Men muſt needs, if they pleas'd, be the greateſt Saints, for good Breeding and Gentile Education will enable a Man to make his Addreſſes to Heaven in the moſt taking and humble ways; a Man ſo accompliſht knows beſt how to expreſs an outward Reverence and Humility, how to ſpeak in the moſt proper Words, and to accompany thoſe Words with the moſt decent Geſtures and the moſt melting Accents; He knows how in common Tranſactions with Men, to ſet off a little Good with a great deal of Gaiety and Luſtre, and to manage thoſe Intereſts with a few ſoft and obliging, but meer empty Words, which others, leſs debonair, know not how to advance with a plain unadorned Charity and Liberality; at this rate, if Goodneſs muſt not be accounted for by *inward Sincerity*, the *gayeſt Show* muſt unqueſtionably make the *beſt Man*. Again, if outward

ward Ceremony and Circumſtance were available, the Man of mighty Wealth would be able to purchaſe the Friendſhip of Heaven, ſince he could load the Altars with ſuch multitudes of Sacrifices, as Men of meaner Fortunes muſt never pretend to: the Gentiles often had their *Hecatombs*, their Sacrifices of an hundred Oxen offer'd to their Gods at once, and it was obſerv'd by the more ſagacious Pagans, That *the worſt of Tyrants and of Men were always the moſt profuſe in their Offerings to their Gods.* Hence *Ammianus Marcellinus*, though no Enemy to his Religion, obſerves of *Julian the Apoſtate*, that before his fatal Expedition againſt the *Perſians*, *Hoſtiarum ſanguine plurimo Aras crebritate nimia perfundebat, tauros aliquando immolando centenos, & innumeros varii pecoris greges, avéſq; candidas, terrâ quæſitas & mari*, "He waſhed the Altars with the blood "of too many Sacrifices, offering ſome-"times an hundred Bulls at once, and innu-"merable Flocks of ſeveral ſorts of Cattel, "and white Birds, brought from every quar-"ter both by Sea and Land: inſomuch that the ſame Authour, one of his own Souldiers, adds, that his Army was meerly debauch'd by their conſtant participation of ſuch *numerous Victims*, and withal, *Quod augebantur Cæremoniarum ritus immodicè, cum impenſarum amplitudine adhuc inuſitatâ ac gravi*, "That the Ceremonial Rites of their Reli-"gion were encreas'd without Meaſure, "with

Ammian. Marc. *Hiſt.* *l.* 22. *c.* 12. *p.* 327. *&* 8. *Edit.* Valeſian.

" with ſuch an extraordinary Expence as " was very burdenſome, and to that time un- " uſual. And it's obſerved elſewhere by that ſame Author, " That had he returned ſafe " from that *Perſian* Expedition, and continu- " ed his Sacrifices at the ſame rate, he wou'd "ſcarce have left oxen enough to have ſuppli- " ed the neceſſities of the *Roman* Empire. But we can ſcarce allow that wretched Apoſtate to be the *better Man* for that *immoderate Profuſion*. Offering Sacrifices to God was the plea which *Saul* make for himſelf to *Samuel*, after his tranſgreſſion of God's Command in his Invaſion made upon the *Amalekites*;

1 *Sam.* 15. 21. *The people took of the ſpoil ſheep and oxen, the chief of the things which ſhould have been deſtroy'd, to ſacrifice unto the Lord thy God in Gilgal*; but *Samuel* anſwers him to the purpoſe,

v. 22. *Hath the Lord as great delight in burnt offerings and in ſacrifices as in obeying the voice of the Lord? Behold to obey is better than ſacrifice, and to hearken than the fat of rams*: All which does not import but that Sacrifices might be very good; nay, we know that they were commanded, and they were to be made of the *beſt* of every thing; but thoſe *external Performances* were not at all to be compared with an *abſolute ſubmiſſion and reſignation of our ſelves to the poſitive Determinations of God*, or that *entire Obedience* which he requires at our hands. To the ſame purpoſe God argues with the people of *Iſrael* by the Pſalmiſt, *I will not reprove*

prove thee for thy Sacrifices or thy burnt Offerings to have been continually before me. I will take no Bullock out of thy house, nor Hee-goat out of thy fold, for every Beast of the forest is mine, and the Cattel upon a thousand hills; I know all the Fowls upon the mountains, and the wild Beasts of the field are mine. If I were hungry I would not tell thee, for the world is mine and all the fulness thereof: Will I eat the flesh of Bulls, or drink the blood of Goats? Psal. 50. 8, 9, 10, 11, 12, 13. All along God speaks as if he set no value at all upon those very Rites and Ceremonies which himself had appointed, and the Assiduity of which he required upon very severe Penalties; but it's indeed only the Comparison between these things and more important Duties, which makes these appear light and of almost an indifferent Esteem; for God speaks at another rate when he commands, *that we should offer unto God Thanksgivings, and pay our Vows unto the most High:* v. 14. and when he concludes with that, *Whoso offereth Praise glorifieth me*, i. e. he glorifieth me more than if he made never so expensive Offerings without that care, *and to him that ordereth his conversation aright will I shew the salvation of God:* v. 23. this *Rectitude of Conversation* was that which God always required, and the want of which he'd make no allowance for. God, by the Prophet *Isaiah*, carries this Argument yet higher, *To what purpose*, says he, *is the multitude of your Sacrifices unto me? I am full of the burnt* Isai. 1. 11, 12, 13, 14, 15.

burnt Offerings of Rams, and the fat of fed Beasts, and I delight not in the blood of Bullocks, and of Lambs, and of Hee-Goats: when you come to appear before me, who hath required this at your hands to tread my courts? Bring no more vain Oblations, Incense is an abomination to me, the new Moons and Sabbaths, and the calling of Assemblies I cannot away with, it is Iniquity even your solemn Meeting. Your new Moons and your appointed Feasts my Soul hateth, they are a trouble unto me, I am weary to bear them; and when you spread forth your hands I will hide mine eyes from you, and when you make many Prayers I will not hear. It's strange that Sacrifices, New-Moons, Sabbaths, Solemn Religious Meetings, nay, their Prayers themselves should not only be *undervalued*, but be *hated* by God himself, that God who had enjoined them; but they must be understood as that of our Saviour, which requires us to *hate our Fathers and Mothers*, &c. i. e. *not absolutely*, for that's a damning Sin, but *comparatively*, or when the Love of them may have any ill influence upon our Love to our Saviour; so God hates these things, not of themselves or positively, but as they exclude *true substantial Holiness*; as a dependance upon, or a confidence in such outward Services, might make men forget that Worship required in Spirit and in Truth; for would but the *Israelites* have perform'd those *Moral Duties* set down in the following Verses, would they

they but have *waſh'd and made themſelves clean, ceas'd to do evil and learn'd to do good*, &c. their Prayers, Solemn Aſſemblies, Sabbaths, New Moons and Sacrifices would all of them have been accepted well enough; from the clear evidence of ſuch paſſages as theſe *Moſes ben Maimon*, himſelf a Jew, obſerves, "That God, by his Prophets, oft- *More Ne-*
"times reproves Men for their too much *voc. p.* 3.
"*Nicety and Exactneſs* in their Rituals, in- *c.* 32.
"culcating that he did not intend them
"*principally* and for any *intrinſic Worth* of
"their own; nor becauſe he had any *need*
"of them, but only as *collateral* and *ſubſer-*
"*vient to more ſolid Acts of Piety*, without
"which they were of no value, and with
"which every thing ornamental outward-
"ly to Religion, would be acceptable in
"his ſight. From all this it appears, that the Moſaic Ceremonial Law was very much inferiour to the Moral, the Moral obliging perpetually, which the Ceremonial Law did not: If then it did not perpetually oblige, it was of a *mutable nature* in it ſelf, and being ſo *changeable*, it might be *actually changed*, whenſoever a Power equal to that which gave it its firſt Obligatory Authority, ſhould appear and undertake that Matter.

Notwithſtanding all the reaſons why the Law of *Moſes*, ſo far as *Ceremonial*, *was changeable* in its own nature; our Saviour, when he convers'd in the World, was very

careful to give it its due *Weight*, and to make the *World* have a right eſtimation of it; hence he comply'd with it in every particular, nay, even in thoſe which were not of *equal Antiquity* with the body of ceremonial Laws, as delivered by *Moſes*. Thus we find him obſerving the *Feaſt of the Dedication*, a Feaſt inſtituted by *Judas Maccabæus* and his Brethren, in remembrance of the Temple's Purification from the Prophanations of the Gentiles, but without any pretence to the prophetic Spirit in that Inſtitution. So whereas a *kind of Baptiſm* had been taken up by the Jews, in purſuance of which *John*, ſirnamed the *Baptiſt*, began his work of Preaching with *baptizing in the Wilderneſs* (no new Ceremony we may be ſure, for the Jews had been laſh'd into more Wiſdom, than to run ſo greedily after Novelties) and the captious *Phariſees*, when they were ſent to examine his Commiſſion for what he did, found no fault with him for putting in practice *an uncouth or new-fangled Ceremony*, but they ask him what Authority He in particular had to baptize, ſeeing he had declared *He was neither that Chriſt, nor Elias, nor that Prophet?* from whence it may ſeem, that the Jews had ſome expectations of an Improvement of Baptiſm, about the time of the *Meſſiah*'s coming; and did believe, that *Elias* himſelf, whom they expected as the Fore-runner of the *Meſſiah*, ſhould take up that Employment, therefore they

Joh. 10. 22, 23. 1 *Macc.* 4. 59.

Joh. 1. 25.

they look'd upon even *their Baptiſm*, though an adventitious Ceremony, of a very excellent and obliging nature; and our Saviour himſelf gave it a yet much ſtronger Confirmation, in that he came and demanded Baptiſm of *John*, and with this particular reaſon, *For thus it becometh us to fulfil all righteouſneſs.* Matth. 3. 15. Now, though I doubt not but our Saviour had a further reſpect in his ſubmitting to *John*'s Baptiſm, yet I queſtion not but he really meant, that *that Baptiſm* ought to be regarded as *a part of the righteouſneſs of the Law*, though it were no where preſcribed by the Law; therefore we may be ſure He would not have fail'd in his Obedience to any thing which really was a part of that Law; but again, neither would he have been exemplary in his Obedience either to the one or to the other, had not the Latter had a juſt and reaſonable Foundation in the Former, and the Former an authentic and truly obligatory Foundation in the Will of God. He ſhew'd himſelf too reſolute an Enemy to the generality of groundleſs Traditions, any way to teach others to ſet a greater value on them than they deſerv'd. Had he altogether ſlighted it, as a thing of no value or of no authority, it had been impoſſible for all the Miracles in the World to have conquer'd thoſe *very reaſonable Prejudices* the Jews muſt have taken up againſt him and his Doctrine; for having an infallible *Aſſurance*, that the Law given from

Mount *Sinai* was really Divine, and having ſuffer'd ſo deeply for their contempt of it as Divine, they could only have look'd upon one who came to impeach it, though attended with never ſo many Miracles, as an Impoſtor, permitted by Almighty God *to tempt them and to make tryal of their ſteady Obedience to his Law:* and they had been warn'd of this long before by *Moſes*, *If there ariſe among you a Prophet, or a Dreamer of dreams, and giveth thee a ſign or a wonder, and the ſign or the wonder come to paſs, whereof he ſpake unto thee; ſaying, Let us go after other Gods which thou haſt not known, and let us ſerve them, Thou ſhalt not hearken unto the words of that Prophet, or that Dreamer of dreams, for the Lord your God proveth you to know, whether you love the Lord your God with all your heart and with all your ſoul*; Now our Saviour being himſelf God, and acting in ſuch a manner as could not but proclaim his own Divinity, and being taken notice of by the Jews as ſo doing, they had a great deal of reaſon to ſtand upon their guard; and had he ſhewn *an open or a ſecret Contempt* of what they knew was Divine; that Diſhonour, by ſuch an action accrueing to the God of their Fathers, would have made them oppoſe him juſtly, and to have concluded it impoſſible that ſuch an Innovator could have been from God, much leſs that he could have been *the Son of God.* But our Saviour's buſineſs was, by glorifying his Father, to draw Mankind

Deut. 13. 1, 2, 3.

to

to a ſenſe of their own Good; and therefore he came *not to aboliſh the Law or to deſtroy the Law, but to fulfil it*, that is, to ſhew *that relation the very ſlighteſt Ceremonies in it had to himſelf*, and that great deſign upon which he came into the World, to accompliſh every thing it related to, and to do, and to ſuffer ſuch things as might make all conſidering Perſons plainly apprehend, that whatſoever was Typical and Ceremonial in the Law, was really conſummated in himſelf, at whom onely all ſuch Types and Ceremonies pointed; and therefore that it would be unreaſonable to expect any other Perſon on whom their Import was to be terminated. While therefore our Lord took this mighty care, the more he exalted *the Obligation* of the Moſaic Law, the more exemplary he was in *Obedience* to it, the more reaſon the Jews had to believe that he could have no ill deſign upon them, and the more juſtly could he reproach them with that, *That he honoured his Father, but they diſhonoured him*; *there was not an Iota or tittle of the Law, could or ſhould paſs away, till all were fulfilled*; and as to his part in the work, he could juſtly challenge any of them to convince him of Sin, and they, though malicious and captious enough, had nothing to anſwer to the challenge. Indeed they had ſome Dreams of their own, *empty and troubleſome Traditions*, which they taught, and for their ſakes ſlighted the *Moral and perpe-* *Joh. 8. 49.*

tually obliging Duties laid upon them, these our Saviour cast a just contempt upon, and frequently and sharply reprov'd them for; and he did so the rather, to shew the world what a difference they ought to put between *the Institutions of God*, and the *weak and unreasonable Inventions of Men.* Now the Yoke of these Jewish Traditions extreamly galling the Necks of the vulgar Jews, upon whom their *Law-Expounders* lov'd to lay *heavy Burdens, such as themselves would not put so much as one of their fingers to support*; we find, upon several occasions, they were ready to receive the *Messias* with open arms, to endeavour *to take him by force and to make him a King*, and to welcome him to *Jerusalem* with their *loud Hosannaes*, nor could the Chief-Priests and domineering *Pharisees*, without a great deal of malicious Industry, manage those who long'd for Liberty, to their own turn. Those who were *overaw'd*, and therefore durst not murmure aloud, knew well enough they were under the hands of worse than their old *Ægyptian* Task-Masters, and therefore it could be no wonder they should be ready to close with every one whom they thought capable of asserting them into Liberty; and yet, though their Imperious Task-Masters determined concerning them, that *that People who knew not the Law were accurs'd*, that People were not so ignorant, but that had they observ'd our Saviour, either breaking the Law himself,

ſelf, or perſuading others that it was lawful for them to do ſo, they would have taken Publick notice of it, and at leaſt, when they ſaw Jeſus a Priſoner to his implacable Enemies, and the great loſs they were at for Witneſſes againſt him, they would ſoon have come in, and laid him open to his Judges, as a Criminal deſerving the ſevereſt Uſage. Our Saviour had taken upon him the Office of *an Expoſitor of the Law*, the People eaſily found the difference between Him and their common Inſtructers, for *he taught them as one having authority, and not as the Scribes*; he caſt away the putid *Phariſaic Gloſſes*, and he laid open their *true Import and Meaning*. We cannot reaſonably queſtion, but that, among Chriſt's numerous crowd of *Auditors*, there were at that time, as we find frequently afterwards, ſome Scribes and Phariſees; or if there were none, what he deliver'd was not in a Corner, and therefore doubtleſs they had a full account of what he preach'd; but we no where find any offer at a refutation of what he deliver'd in his Sermon on the Mount; That *Expoſition of the Law* which he there gave, was a perfect Teſt, whereby himſelf was afterwards to be try'd; He could not reaſonably refuſe to ſtand to that Tryal, but neither do we find that his Enemies ever went about to ſhew the Diſcrepancy between his Doctrines and his Practice; and therefore when they thought to

Matth. 7. 29.

cajole him into their ſnares, by a moſt malicious Complement, they gave him indeed no more than a true and proper Character, *Maſter we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man, for thou regardeſt not the perſons of men*; this Character was really his due, whatſoever they meant by it, and they, who were unwilling to acknowledge their own Hypocriſie, could never fairly go off from ſo remarkable a Teſtimonial. If then the Bleſſed Jeſus were ſo *ſignally innocent*, He was above all other the fitteſt to aſſert and vindicate the Authority of his Father's Laws, and this he carefully did, and made his appeal to all thoſe Laws without exception, according as occaſions offer'd themſelves. After all then, if he would really put an end to the Ceremonial Law, and yet maintain to the laſt his *Character of Truth and Juſtice*, He muſt of neceſſity be *the Son of God and God himſelf*, his Authority otherwiſe notwithſtanding, the mutable Nature of thoſe Laws, not being ſufficient to bear him out in ſo great an Alteration.

Matth. 22. 16.

4. Our Saviour was Incarnate, *That the Law of God, as given to the Jews, might in our Nature be fulfilled exactly, and according to the Letter; and ſo that he who fulfilled it might be a compleat example of Holineſs and Obedience to us:* and how great an Undertaker

ker this required, we ſhall have hereafter Opportunities enough to underſtand. Now when I lay down this reaſon, by the word *Law*, I underſtand, *whatſoever was given to the Jews, whether Moral*, as confirming the Law of uncorrupted Nature, *or Political*, as relating to their Civil Government, or *Ceremonial*, as referring to their various Religious Rites, both the laſt, ſo far as they could, concern the Practice of a private Perſon: ſo that indeed the whole Law, as given to the Jews, contain'd in it whatſoever could have been expected from *Adam* had he retain'd his *original Innocence*, or whatſoever humane Nature, in its utmoſt perfection, could poſſibly attain to: Now that ſuch a *compleat Obedience* ſhould be expected from ſome *One Partaker of humane nature* was but reaſonable, when the great work of Man's Redemption was in hand; for, ſince Man, created in all that Perfection his Nature was capable of, had yet fall'n from that Obedience which was juſtly expected from him, he being in a condition every way capable of performing it; and by that fall of his had neceſſarily involv'd all thoſe who ſhould be deriv'd from him in all thoſe Miſeries attending the guilt of Sin, and ſince the intent of God's Goodneſs was, that from the *Obedience of one man*, deſcended of the ſame fleſh and blood, *many ſhould be made righteous*, or be bleſſed with thoſe Rewards attending upon Righteouſneſs, as the

the Apoſtle aſſures us it came to paſs, it was but juſt and reaſonable that *that Man*, from whom that righteouſneſs was to deſcend to Mankind, that that Man ſhould compleatly make up that Character of the firſt Man, when in Innocence, which, had he perſever'd in as he ought, his whole Poſterity had been entirely happy; and yet that task was abundantly greater for the ſecond *Adam*, our Lord Jeſus Chriſt, than it was for the firſt *Adam*, our great Parent; for *Adam* had no Corruption deriv'd down to him from his *Original*, from whence it has been not impertinently queſtion'd, Whether before Sin enter'd into the World, and Death by Sin, He was liable to the common Rules of Mortality? But our Saviour, when he took Fleſh of the Virgin, took it up at ſuch a time as Humane nature was ſunk into its utmoſt *depravation*; nor would an allowance of that *Roman* Foolery, *That the Bleſſed Virgin was born without any Original Sin or Guilt upon her*, help the matter: For ſo long as ſhe was deſcended from ſuch Parents as had their ſhare in the Corruption of Humane Nature, her Freedom would not, of conſequence, *free* every one who ſhould be born of her; but ſhe being no way beyond other Women, but only on account of her *Practical Holineſs*, our Lord, as deſcended from her, muſt be *in all things like his Brethren*, liable to all the Inconveniences attending a Body certainly mortal, for as for

his

his being without Sin, it depended on the Union of a Mortal to an Immortal Being: the very nature of which ſuperiour Being was more effectual than the Refiner's Fire on Gold or Silver, purifying that otherwiſe *corrupt Body* it was united to, and fortifying it againſt all that proclivity to Sin and eaſie ſuccumbency to Temptation which the reſt of Mankind was obnoxious to. Nor was it any thing, but ſuch a *coacting Omnipotence*, which could poſſibly have produc'd *a clean thing out of an unclean*, or a Body without Sin out of that which was naturally ſinful. There is certainly ſuch a ſtate as that of *Eternal Happineſs*, but it is attainable only as the reward of Merit in a proper ſenſe, or, as we ordinarily ſay, it's *as Wages, which he who faithfully performs his work deſerves*, and may juſtly lay claim to as his own, and therefore cannot be deny'd without Injuſtice; as for inſtance, whereas the condition of eternal Life is, *This do and live*, whoſoever it is that performs the Condition, and does what's requir'd, he has for ſo doing, provided there be no circumſtantial failure in the performance of the work, a juſt and rightful claim to that eternal Life propounded, and God himſelf could not be juſt, ſhould he deny the propos'd reward to ſuch a One as ſhould compleatly perform the Condition ſet before him. Had Man continued in the ſtate of Innocence, he had had this proper claim of his own to eternal Happineſs,

pineſs, he might juſtly have claim'd it, and could not without extremity of Injuſtice have been deny'd it; but that *eternal Happineſs* which we now expect is of Grace, or it's *the free Gift of God*, which we, as Sinners, and ſuch we are all without exception, have no proper or inherent right to; but it's not the *immediate free Gift of God*, as if he, without any performance of *incumbent duty on our part*, would beſtow upon us an eternally glorious Inheritance, for this would be as inconſiſtent with that *infinite Juſtice* which makes up the Idæa of the Supreme God, as it would be to deny Wages or a Reward to him that had truly deſerved it; nor is it a *free* giving Man ſuch an *inward Ability* to perform all the punctilio's of the Divine reveal'd Will, as by which they might make a full *compenſation to Divine Juſtice* for the *original pravity of Nature*, and do all ſuch things to the utmoſt, as could be requir'd from the beginning to the end of Life; for this were to alter the whole frame of Humane Nature, and to give it in the preſent ſtate of things an univerſal advantage of *Adam*'s primæval Innocence; but this *eternal Life is the free Gift of God:* as he has been pleas'd to ſend his Son into the World, to perform that work of *perfect Righteouſneſs* which was incumbent upon us, to ſuffer that Puniſhment which our Sins had deſerv'd *for us and in our ſtead*, by this means God's *infinite Juſtice* was compleatly acquitted, and the

the impoſſibility of Sins eſcaping without Impunity demonſtrated, ſince rather than it ſhould paſs without Puniſhment, it was puniſh'd even in Him, who of himſelf *knew no Sin*. Beſides, the infinity of God's Mercy and Goodneſs was manifeſted, becauſe he found out and beſtow'd upon Man ſuch a Mediatour, as was able to do and ſuffer ſo effectually on his behalf, and this, when ſinful Man could find out no way whereby he could pretend to Pity or Mercy at the hand of God, nor could he ever poſſibly have pitch'd on ſuch a Mean, as by virtue of which any Mercy could have been hop'd for rationally from him; but it's certainly as great an effect of infinite Goodneſs, where a Man is naturally blind and has a difficult way to find out, to give him Eyes whereby he may ſee his way, and a guide who may direct him in it, though he muſt go it himſelf too; as it is to leave a Man ſtill in his miſerable Blindneſs, and to carry him ſo hood-wink'd to his journey's end; ſince by ſo doing the Man ſhall be happy indeed, but ſhall neither know what Dangers and Difficulties he eſcap'd in his way to Happineſs, which yet render it the more valuable, how kind and knowing a Guide he had to aſſiſt him, nor how great that Happineſs is he enjoy'd at laſt, nor how wonderful his Goodneſs who gave him Eyes and Guide for his Journey, when of himſelf he knew no poſſibility of attaining either. That Man

is

is made *perfectly Blind* by Sin, is unqueſtionable; and that *Blindneſs* without aſſiſtance muſt end in Miſery, is ſo too; God, of his infinite grace and goodneſs, when poor Man was not able to conceive of ſuch a thing, opened a way for him to recover that Happineſs, which by Sin he had utterly loſt all pretences to, and that was the powerful Interpoſition of *One mighty to ſave*, of One who could do what Man in his dark condition could not, even *Jeſus Chriſt the righteous*; by his Word and Will declared to Man, he gave him Eyes whereby he ſaw the way ſo laid open; he gave him the Mediatour himſelf, whoſe Mediation was *the Way*, to be his Guide and to direct him in all the Mazes, and Turnings, and Difficulties in the way to Happineſs, and he demonſtrates to him the glories of that Happineſs, which was attainable only by ſuch wonderful means: and is not this more, than if God had immediately carry'd wretched Man, accoutred with all his Sins and Impurities, into *Abraham*'s Boſome, or the Seats of eternal Bliſs, whoſe Glories yet he, with all thoſe miſerable Incumbrances, could never rightly apprehend; but only, as a Man corporeally blind, feels ſome little refreſhment of his Spirits when the Sun gets up on a chearful day: while he who has Eyes open has an inexpreſſible contentment in thoſe various and delightful objects that immenſe body of Light expoſes to his Senſe? A Blind man would

would ſcarce believe himſelf had the Advantage.

5. The *Socinians* pretend they mightily advance the Glory of God, and ſet off his infinite Mercy with an extraordinary Luſtre, when they repreſent God *forgiving the Sins of Men without any meritorious Mediation at all*, or without any thing of *Satisfaction* requir'd at the hands of Men for thoſe Sins and that Guilt they are burdened with; which, that they may the better defend, they have ſet up new Notions of Goodneſs and Juſtice in God, from what the reſt of the Chriſtian World have hitherto entertain'd; they own indeed, in their account of the Divine Nature, that God is *ſummè Juſtus, vel perfectè Juſtus*, that he's infinitely or perfectly Juſt: Now when *Crellius* comes, in his *Ethicks*, to give us a definition of Juſtice, at firſt he tells us, that it's *Virtus quâ præſtamus quæ alteri debentur*, That it's a Vertue, whereby we make good to others all thoſe things that are due to them; and afterwards giving us a definition of that which he calls *univerſal Juſtice*, he tells us, It is *Virtus omnia ea præſtans, quæ legibus â vera prudentia profectis, ſunt conſtituta*, "A "Vertue performing all thoſe things or-"dain'd by the Laws of true Prudence: and a while after reduces it to the firſt definition. The ſame *Crellius*, in his Book concerning God and his Attributes, makes

Cat. Race. §. 3. *c.* 3. *p.* 12. *Crellii Ethica Ariſt. par.* 2. *c.* 16. *p.* 187.

no

no mention of Justice at all, as any distinct Attribute of God, but reduces it, I know not how, to that of Sanctity or Holiness; whereas yet, in our discourses concerning the Nature of God, we are wont to have distinct Notions of every particular Attribute, however they all concentre in, and all those Notions together represent to us but *One true God*: and the *Racovian* Catechism, when it comes to teach us what it is to know God to be *infinitely Just*, makes it to amount to no more than this, That it's to know *Quod rectitudinem in omnibus actionibus sequatur, ab omni autem pravitate adeóq; ab injuria quavis, sit alienissimus*, "That God follows "what's right in all his Actions, and is "wholly a Stranger to all corrupt and injurious Dealings; when they come to show how it's necessary to Salvation, that we should know God is *infinitely Just*, their Reasons are, "First, that we may from "thence be sure that God will perform every thing which *He* has promised to us; "and then, Secondly, that we should patiently undergo all those Temptations, Calamities and Crosses we meet with in this "World, considering there can be no Injustice in them, since they are permitted by "God. Now we are generally ready to think, that as nothing terrifies ill Men more either in Church or State, or lays greater Restraints upon them in their vicious Courses, than an Apprehension of the Power and

Justice

Juſtice of their Governours, ſo nothing ſhould deter Men from Sin and Wickedneſs more than a juſt ſenſe of the ſame Attributes in God, for ſo our Saviour teaches us, *That we ſhould not fear them who can hurt the body, and afterwards can proceed no further, but that we ſhould fear him, who after he hath killed hath power to caſt into Hell*; where our Saviour joins Juſtice and Power together, Juſtice in killing, ſo puniſhing for what's done amiſs, Power in caſting into Hell, in commanding eternal Torments, the force of which the Soul it ſelf, that *ſpiritual part*, may be ſenſible of; and Power and Juſtice are co-incident: Power enables to puniſh temporally and eternally thoſe that are diſobedient to the Will of God, and Juſtice requires it; ſo that our Saviour's Argument is not deſign'd to exempt us from all fear of Humane Authority or Juſtice, but it's *à minore ad majus*, from the leſs to the greater. *If we ſhould be afraid of humane Juſtice, which can only inflict temporal Puniſhments, much more ſhould we fear that of Heaven, which equally extends to body and ſoul, to temporal and eternal Puniſhments*; ſo that when the fear of one comes in competition with the other, we may chuſe rather to undergo humane Severities, than to cope with everlaſting Burnings. But if we look upon Juſtice in its own Nature, it's *moral and good from Eternity*, and therefore the obligations laid upon us to follow Juſtice, are indiſpen-

Luke 12. 5.

ſible. Now, as I formerly obſerv'd, the excellence of Moral Virtues flows from their agreeableneſs to the nature of Almighty God, who is the great and inexhauſted ſource of every thing that's good; therefore whatſoever there is in Man that's really commendable, that Commendation flows from his endeavours to reſemble God, *to be holy as He is holy, and perfect as He is perfect*; and every ſuch part of *true Goodneſs* is infinite in God: ſo it's good for a Man to be Wiſe, and he may, by endeavours, acquire a conſiderable Talent in Wiſdom, but God is *infinitely* Wiſe, ſo that, without any aſſiſtance or forecaſt, he knows and underſtands every thing at once with all thoſe Circumſtances attending on it; It's good for a man to cleanſe and purifie himſelf as far as poſſible from *all filthineſs and pollution both of Fleſh and Spirit, to avoid the very garment ſpotted with the Fleſh, every appearance of evil*; endeavours of this Nature are always requir'd of all Men, and thoſe who are *pure in heart* have Bleſſedneſs aſcertain'd to them; but God is *infinite* in Purity, nothing polluted can poſſibly approach him, nor can the leaſt thought of it be affixt upon him, without denying him: It's good for a Man to be Tender, Compaſſionate, Loving, no Duty's more inculcated upon Men, nothing more agreeable to the temper of the Goſpel, there will yet be ſome ſtrugglings in corrupt Nature againſt it; but *God is*

Love

Love it self, Infinite and Essential, yet, as Wisdom in a Man consists in knowing some things rightly, but in God consists in knowing all things; as Purity in Man consists in honest Endeavours after Innocence and Blamelesness in every respect, but in God exalts him infinitely above every thing that is corrupt or imperfect; as Love in Man shews it self in *doing Good as we have opportunity* within the narrow Sphere of our Activity, but in God is diffusive to all his Creatures; so if it be *Justice universal* in Man to make good, as far as he's capable, every thing that's due to others, *universal Justice* in God must be of the same nature, only infinitely perfect in him, because it's impossible he should be deceiv'd or mistaken in any particular; and therefore consequently if it be Justice in any Man, according to that Power he's entrusted with, *to punish those who do ill, and to reward those who do well*, and if no Man can be counted *universally Just*, howsoever he may manage himself in all other Instances, if he be defective in this; It's then as certainly *Justice in Almighty God to bestow Rewards and Punishments upon all Persons according to their Actions*; and therefore the Apostle sets off the consummate Justice of the great Tribunal at last, by this, that *when we appear before it, we shall all receive according to what we have done in the Flesh, whether it be good or evil*; and therefore if it should be suppos'd that God should 2 Cor. 5. 10.

fail in this *particular Distribution*, we must, upon this supposition, conclude, God cannot be *infinitely Just*; and if he fail of *Infinity* in any one proper Attribute, he can really be *infinite* in none: so not infinitely Wise, or Merciful, or Holy, if withal he be not infinitely Just. But if we allow that God is indeed *infinitely Just*, then though we allow him to be *infinitely Good and Merciful*, yet his Justice must as certainly be satisfied in the punishment of Criminals, who are obstinate in their Crimes, as his Mercy in pardoning Criminals, who are truly sensible of that Guilt they lye under: Now among the Sons of Men there are none who are not great Sinners, therefore they are all properly the objects of God's Justice, and infinite Justice can never be at rest till those who are Sinners are punish'd; therefore that must be true, that that *Mercy* is as *infinite* which pardons one Criminal who has deserved punishment, as that Justice is which condignly punishes all Delinquents, and this stands good, let the Pardon be granted on what considerations soever: for, for *Justice to punish* the guilty is but *natural*, but for *Mercy to pardon* them seems not so *naturally necessary*, since Mercy shews it self infinite in giving all things their Being, in providing every thing necessary for them, in giving them Rules and Laws of all kinds to act by, and all possible Encouragements for them to manage themselves by those

Rules,

Rules, and all this when there was no Merit on the side of the Creature to oblige him to it, and that God, being infinitely happy in himself, had no need either of their Existence or their Services, therefore the very Being of all things is only the effect of his eternal Will, as the four and twenty Elders acknowledge in their Eucharistic Hymns to God, *Thou art worthy*, say they, *to receive Glory, and Honour, and Power, for thou hast created all things, and for thy pleasure they are and were Created.* Now after all this Mercy shown, and this Mercy abus'd and despis'd, Justice might very properly take place in punishing the Despisers; nor indeed could Mercy, however infinite, have taken place to the prejudice of Justice or the Obstruction of its free passage, had there not been a proper Mean found out for the Satisfaction of Justice otherwise than by immediate or extream Punishment, that is, by the Interposition of our Saviour, in and by whom Mercy and Pardon make their free approaches to undeserving Sinners. He that shall go about to make one Attribute in God inferiour to another, goes about to ruine the right Notion of a God, for in an *infinite Being* nothing can be but what's *infinite*, and among *Infinites* there can be no *inequality*; but they go about to degrade Divine Justice exceedingly, who make all the effects of God's punishing Justice *only Arbitrary*, and not *natural or necessary*, and

Rev. 4. 11.

therefore determine, that he punishes those who are eternally damn'd only because it's his pleasure to do so, whereas he could forgive them all freely, were they never so guilty, and those who are at all Forgiven he really does forgive so, without any regard to any Merits of their Own, or to the Merits of any Other on their account; and all these things the *Socinians* assert, merely that they may take away all the Merit of our Saviour's Life or Death, and make good their Assertion, That *there was no need of Satisfying God's Justice on the behalf of Sinners, and therefore that all what our Saviour did or suffer'd was not of a satisfactory Nature*, and from hence too they endeavour to confirm their *Heretical* Opinion, That *our Saviour was not God equal with his Father*, for that Truth being throughly cleared, all the *Socinian* Chain of Heterodoxies is broken and comes to nothing.

But They say, Christians generally think *that Christ suffered proportionably for our Sins*, or, *that He underwent Punishments equivalent to what we Sinners should have undergone, and that by the Merit of his Obedience, he made a compleat compensation for our Disobedience*; but this Opinion, say they, is *fallax & erronea & admodum pernicioſa*, it is fallacious and erroneous and of very dangerous Consequence, and this they assert upon these grounds, "Because such an Opinion is not "founded upon clear Scriptures, and then,

Cat. Rac. §. 6. c. 8. p. 145.

"Because

"Becauſe it is repugnant to the Rules of "right Reaſon; and when they come to diſcourſe of its not being founded upon Scripture, the great ground they go upon, is, "Becauſe the Scriptures teſtifie, *that God remits the Sins of Men freely:* Now, this we aſſert as well as they, and are infallibly aſſured, that it's only *by Grace*, by free and unmerited Grace, on our part, that *we are ſaved*; and when we remember that it has been proved, by unanſwerable Arguments, that our Saviour is the Son of God, that He is God himſelf, and that He, when there was no help left for guilty Mankind, according to the *eternal purpoſe of his Will*, came down from Heaven to Earth, and took our Nature upon him, only that, by what he did in that Nature, he might procure our eternal happineſs: when we conſider his eternal Father as acting in agreement with him, and, for his Son's ſake, forgiving miſerable Sinners, and the One *willing*, and the other *doing and ſuffering* ſo much on our accounts, when it was impoſſible we ſhould have any Motives in our ſelves that might ſerve to excite ſo immenſe a Goodneſs: when we remember all theſe things, we cannot but ſay, that as many of us as have our Sins forgiven, have them *freely forgiven*; God the Father, God the Son, and God the Holy Ghoſt all concurring jointly in the Pardon, and all the Motives procuring that Pardon, proceeding wholly from the Deity

it self. And this Truth will receive yet more light, by considering the Import of those very Texts, which the *Socinians*, in their Catechism, bring to make good their own Opinions; so they prove the free Pardon of Sin from that of the Apostle, *That God was in Christ reconciling the world unto himself, not imputing their trespasses to them*; we need not here take any notice of another gross Error, founded by them upon this Text, *viz.* That *by the Death and Obedience of Christ God was not reconciled to the World, for he never was angry with it, but the World was reconciled to God, the World having foolishly forsaken him, and being altogether alienated from him by Sin:* not to reflect any further directly on that Position; we find, by the Text now cited, that God does not impute the Trespasses of those who believe, to them, but why? only because they are reconciled to him in Christ, not because he passes by their Trespasses purely on account of his own Will, or because of his immediate Love to the Trespassers; but it is *for the sake of Jesus Christ*: their Trespasses must have stood imputed to them, had they not been reconciled *in him*; but if he particularly procured the Reconciliation of Sinners to his Father, then it's plain enough, they were incapable of making any such Reconciliation for themselves, and so could not procure the Remission or the non-Imputation of their Sins; the reason of which could

2 Cor. 5. 19.

be

be no other than their want of Merit, for had they had any *inherent Merits* of their own to plead, the ſame infinite Juſtice which was concern'd *to puniſh their Sins*, was equally concern'd *to reward their Merits*; but if the want of Merit hinder'd their procuring their own Reconciliation, there muſt have been ſome Merit in Chriſt which was able to effect it, and that Merit muſt have been exhibited on our account, and that Merit, ſupplying the Sinners defect, muſt have been ſatisfactory to divine Juſtice, which otherwiſe muſt have fallen upon Sinners, while they had no better deſerving to plead on their own accounts; but if God reconcile the World to himſelf in Chriſt, and Chriſt be *One eternal God*, co-eſſential with his Father, what's done by One is done by the Other, and ſo, though the Son merited at his Father's hand the Sinner's pardon, yet the Sinner is *freely* forgiven of God, the Son *freely* interpoſing between him and Divine Juſtice, and *freely* concurring in the ſame Pardon of his Treſpaſſes. Again, the *Socinians* prove the *Freedom of God's Grace or Favour* to us by that, *Being juſtified freely by his Grace, through the Redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a Propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God*; here we own *Free Grace, or Pardon, or Juſtification*, which ſignifie all the ſame thing, with

Rom. 3. 24, 25.

with respect to this passage, is plainly and clearly set forth; but still this *free Pardon* or *Justification* is the consequence of that Redemption wrought for us by Jesus Christ, that Redemption is effected by the offering of his Blood; that Blood which is of a propitiatory or atoning Nature, our Faith in, or our certain belief of the infinite value of which Blood, is necessary to procure us any good by it; but neither would that Faith of ours be necessary, nor would that Blood be so intrinsecally valuable, if it were no way *meritorious:* nor could Redemption be wrought for us, if there were no Price paid on that account; for a Prince is not said to *redeem a guilty Prisoner*, when he sets him at liberty without any ransome, but he is said to *redeem the Prisoner*, who pays down that Price, or undergoes that Penalty which is set on the Criminal's head; so our Saviour paid that Price which was set on our Heads, *without Blood there could be no Remission*, therefore he gave his Blood for us; without Punishment for Sins there could be no acquittal of Justice, therefore he suffered to the loss of his Life, beside *those unknown Sorrows*, as the Ancient Church has stiled them, which his innocent Soul underwent on our account: But after this Redemption effected, this Propitiation offer'd, the Remission of Sins follow'd. Now, the Punishment of Sins being the effect of Justice, and the Remission of them the effect

of

of Mercy, this *Redemption-Price* paid down ſatisfied Juſtice and made way for Mercy, and therefore *that Price* ſo paid down was *meritorious*, and *meritorious for us*, who had no Merits of our own; therefore this Remiſſion was really *free* with reſpect to us, howſoever God the Son ſatisfied his Father's Juſtice to procure that Remiſſion for us. The laſt proof the *Socinians* alledge, is, that Parable of our Saviour's, *Matth.* 18. 23. *&c.* The great buſineſs of our Saviour in that Parable, is, to urge Men to mutual Charity and Forgiveneſs of one another, in caſe of any Treſpaſſes by one committed againſt the other, this he urges from the *Greatneſs* of that Remiſſion which is made to us, and the *Smalneſs* of the greateſt Treſpaſſes which can be committed againſt us, in compariſon of thoſe Treſpaſſes we are guilty of againſt God; ſo the Argument amounts to this, *If God forgive us our ten thouſand Talents, a debt which we are utterly uncapable of ever diſcharging, we ought to forgive our offending Brethren thoſe hundred pence, which it's poſſible they may be engaged in to us*, or thoſe little inconſiderable Injuries, they may have done us, and for which, on occaſion, they may be capable of making us a reaſonable Compenſation. If it be urged, that *Forgiveneſs* which we partake of is *free*, we own it, for it proceeds from *one God*, without any other Motive but what proceeds from himſelf; but the Father, and the Son, and the

the Holy Ghoſt, are *that one God*; therefore that Remiſſion of our Sins, which is given by the Father, purchaſed by the Son, and ſealed by the Holy Ghoſt, is, with reſpect to us, wholly gratuitous or free. But to this they preſently object, *At remiſſioni gratuitæ nihil adverſatur magis quam ejuſmodi, qualem Chriſtiani vulgo volunt Satisfactio & pretii æqualis ſolutio*, "That nothing can "be more contrary to the *free Remiſſion* of "Sins, than ſuch a *Satisfaction* as Chriſtians "generally talk of, or a purchace of ſuch a "Remiſſion at a *juſt Price*; for, ſay they, "when a Creditor is ſatisfied, either by the "Debtor himſelf, or by ſome other in the "Debtor's name, it cannot be truly ſaid, "That ſuch a Creditor, ſo ſatisfied, hath "freely forgiven his Debtor. This Inſtance may be true, but nothing to the purpoſe: for if a Debtor pay not what he ows me, Juſtice requires a *legal Proſecution* of that Debtor, nor can that Juſtice, with relation to the publick or my own private Concern, be ſatisfied, unleſs the Debtor be ſo proſecuted; but if I, conſidering the extreme neceſſity of the Debtor, and the certain Ruine which muſt fall upon him if proſecuted, do therefore contrive a way to ſatisfie the Juſtice of the Law, that no ill Example be drawn from my remiſneſs, and withal, to ſhew my Kindneſs and Compaſſion to the poor inſolvent Perſon, do, by a ſecond Hand, but equally concerned, convey

vey ſo much to the Debtor, as wherewith, if he apply it as originally deſign'd, he may diſcharge the Debt, and ſo ſatisfie the eternal and immutable Law of Juſtice; yet after all, if the Debt be paid, as, when the Summ is *truly and honeſtly* laid down to the Creditor, it is *truly and legally* paid, then the Remiſſion of that Debt is *truly and properly call'd free*: Free, becauſe undeſerv'd by the Debtor; Free, becauſe the Debtor was, in himſelf, abſolutely inſolvent; Free, becauſe this Method of Kindneſs was *freely* and without any adventitious or external Motive reſolv'd on; Free, becauſe the Perſon ſo aſſiſted is diſcharg'd of the Debt, as if the Payment had proceeded wholly and only from himſelf. But in the mean time, we may ſafely aſſert, howſoever ſome may ſeem very ſhy in the matter, what *Socinus* himſelf, and after him *Crellius*, ſo ſtrongly oppoſe, *That God, with a due and neceſſary regard to his own Juſtice, could not pardon the Sins of Men without ſome ſatisfaction offer'd on their account*; nor is this to deny God's Omnipotence, any more than it is to deny the poſſibility of Tranſubſtantiation; but it's to vindicate and make good the true Notion we have of the Supreme God, in whom Juſtice and Mercy are co-exiſtent from Eternity, and conſequently, the *juſt diſtribution of Rewards and Puniſhments* eſſential to him, and whatſoever Men or Angels now do or ever have *done*, whatſoever they ſhall or do

Vid. Crell. in Grotium, c. 4. p. 99.

receive

receive in conſideration of their Actions, whatſoever by Guilt they are liable to and muſt ſuffer, and whatſoever Effects infinite Mercy could have in reſpect to all or any of them, all theſe things were preſent from Eternity, with all Circumſtances attending them, in the Divine Mind; ſo that no Methods nor Rules of God's dealing can now be changed, without ſuppoſing God himſelf changeable, concerning whom yet the Apoſtle aſſures us, *That with him there is no variableneſs nor ſhadow of turning.* Now all theſe things being neceſſarily true to make up the Idæa of an infinite God, whatſoever Notion we have of Juſtice or Mercy conſider'd *abſtractively* or *ſimply* in their own Natures, without any Object whatſoever on which they might be exerciſed, the ſame Notions we muſt have of that infinite Mercy and Juſtice which is in God, notwithſtanding all the Variety in their Objects daily obſervable, and all the moſt minute Circumſtances attending them; becauſe all theſe Varieties and Circumſtances were before God from Eternity, and ſo coexiſtent with that Juſtice and Mercy eſſential to the Divine Nature, and therefore can offer no reaſon why God ſhould, now or in time, limit, or dilate, or change, his eternal Judiciary or Merciful Determinations. So if it be beyond the reach of Omnipotence for God to contradict himſelf, then it's beyond the reach of Omnipotence that the

James 1. 7.

the Effects of any Divine Attribute relating to Mankind ſhould be fruſtrated, or Sins, being ſo direct a Contradiction to his holy Nature, ſhould go unpuniſhed, or Goodneſs, ſo agreeable to his Nature, and his revealed Will, ſhould go unrewarded. The *Socinians* themſelves confeſs, as I ſhew'd you before, that God cannot be *injurious or do any wrong* to any, becauſe he is *perfectè juſtus*, perfectly or infinitely juſt; but if God could without any ſatisfaction on the part of Man, forgive all thoſe Sins Man was guilty of, and yet did not, nor does forgive all, but only ſome particular Perſons, (for ſome will certainly be damn'd, and it's as certain that thoſe who are damn'd were never pardon'd) then while God extends his Mercy to ſome, and thoſe not the leaſt, but even the *greateſt of Sinners*, as St. *Paul* owns himſelf once was, and puniſhes others for the ſame, or it may be fewer or leſs aggravated Sins, God muſt be very unmerciful and very injurious to thoſe ſo puniſhed, unleſs we ſuppoſe *arbitrary and irreſpective Determinations of all things*, to be the moſt powerful efforts of Divine Goodneſs or Juſtice, which few Perſons, of any tolerable ſenſe, will be perſuaded to believe. Beſides, could God forgive the Sins of Men, without any *Satisfaction* offer'd on their behalf, and yet not lay any Imputation on his own perfect Juſtice, I know not how to prove that he is not injurious to all thoſe from whom He requires

Faith,

Faith, and that *vigorous and persevering*, and Obedience *uninterrupted and universal*, at least it must be said *He's very unkind*; for He who can forgive, and, as *Socinus* asserts, does forgive all our Sins without any Satisfaction tender'd to his Justice, might as well forgive us without putting us to the trouble of informing our Minds, or regulating and restraining our Actions, for we cannot easily give any reason why he should exact such Duties of us, as Conditions of our Salvation, when, if it pleas'd him, he could give us Salvation without any Conditions at all. If it be objected, that He has declared otherwise in his reveal'd Will, and it's Justice in him to be true to his own Declarations; that Plea again reduces all to perfect Arbitrariness, and *he will be irrespectively Merciful, merely because he will be Merciful, and he will be irrespectively Vindictive, merely because he will be so*; which things seem somewhat to contradict our common notion of Justice, That it does *suum cuiq; tribuere*, give to every one what's due and proper to him; We believe, more safely, that God lays those Duties, which yet we are unable to perform in that perfect manner we ought, upon us, that they might be as continual Remembrancers to us of that Satisfaction which he really requires at our hands; for could we perform all God's revealed Will, without any failure either in Time or Circumstance, God's Justice would be otherwise satisfied

ſatisfied, and employ'd wholly in diſtributing Rewards among us; but ſince, when we take the utmoſt pains, our Duties are either at one time or other *eſſentially or circumſtantially* ſinful, therefore we our ſelves ought to conclude ſome ſuch *Satisfaction* neceſſary as may make up for our unavoidable defects; and ſince we are aſſured by God's Word, that One has undertaken that Work who was every way capable of performing it, we are obliged, in gratitude to ſo great a Benefactor, to endeavour after all that Holineſs and Perfection (how little ſoever it is that we are capable of) and we are oblig'd to do it for our own ſakes, becauſe it's no way reaſonable thoſe ſhould be Partakers of any benefit from Chriſt's *Satisfaction*, who do not perform thoſe Conditions upon which only that *Satisfaction* can be any ways beneficial to us. To this we may add yet further, That if God can forgive Sinners without *Satisfaction* made for their Sins, without any derogation from his Juſtice, how merciful ſoever God may ſeem to Mankind, yet he ſeems wholly to have forgotten all that Mercy with reſpect to the fallen Angels; for if no *Satisfaction* was needful for Sin, why could not their Maker forgive their Tranſgreſſions too without it, as well as Men's? there might have been a thouſand Means doubtleſs found out to confirm a Covenant of Grace with them, as well as that of the Death of Chriſt to confirm the ſame

Covenant with Men; but it seems God would not so forgive them though he could, they could offer no Satisfaction for themselves, therefore they are eternally and immediately damn'd; these Conclusions are necessary and inevitable from *Socinian Principles*, but in themselves are detestable and damnable.

But, what the *Socinians* fail to effect by *God's Word*, they make no doubt of making good by *dint of Reason*, in which they look upon themselves as wholly invincible. Here then they assert, "That if Christ have "made *Satisfaction* for us, and that suitable "to our Necessities, then Christ must have "suffer'd the pains of *Eternal Death*, because Mankind by Sins were liable to such *Eternal Death*; but here we may observe, that they fasten upon that single Instance of Christ's Sufferings, *viz. his Death*, in the matter of *Satisfaction* for Sinners, onely; whereas our Lord was a *continual Sufferer* on that account, from his first Condescension to take our Nature upon him, to his Crucifixion; and I make no question but what he underwent when he bore humane Infirmities, when he was in that bitter Agony in the Garden, when he cry'd out upon the Cross, *My God, My God, why hast thou forsaken me!* I make no question but his Sufferings in those Instances were much greater than what he underwent in Death it self: and so the very Story of his Passion represents things in relation to those latter Scenes

of

of his Life on Earth; for what prodigious Cause must we imagine there was that he declar'd to *Peter* and the Sons of *Zebedee*, *My Soul is exceeding sorrowful even unto Death*, περίλυπός ἐστιν ἡ Ψυχή μου, *my Soul is compass'd round about, or even overwhelmed with Sorrow*, for so the Original imports: In his Agony in the Garden, what through a clear Apprehension of that *dreadful Task* he was then to set about more immediately, what with the Fervour and Earnestness of his Prayers to his Father, either that, *if it were possible, that Cup, that bitter Cup, he was then to drink, might pass from him*, or that what he was then suffering might be truly effectual to that great End for which he suffer'd, *his Sweat was as if it had been great drops of blood falling down to the ground:* the Terror of his instant Sufferings to that Flesh and Blood he had assumed, as well as the Strength of his Enemies, and the greatness of the Conflict he was then engaged in, might be the occasion of that stupendous Sweat; for experience tells us, that Fear opens the Pores of the Body and emits as grumous Sweats as the most earnest Intention whatsoever of the Body, or the Mind; and the Angel appearing to Christ, in the Garden, and strengthening him, seems more necessary with respect to those Terrors ready to seize on Flesh and Blood engaged in mighty Sorrows and oppressing Woes, than meerly to re-inforce that Earnestness in Prayer,

Matth. 26. 38.

Luke 22. 44.

which, the greater the Danger is, so long as the Soul is consistent with it self, will naturally be the more earnest and importunate for Assistance or Deliverance. His Sufferings yet seem to work more violently upon him when he comes to that bitter Cry, *My God, My God, why hast thou forsaken me!* why dost thou seem to hide thy Face from me, and to leave me wholly to the barbarous Cruelties of wicked and malicious Men? the Complaint was more natural, and carried with it a greater Emphasis when proceeding from *that Son of God*, that *onely*, that *beloved Son, in whom he was well pleased*; so far his holy Soul seems to be upon the rack, but when he receives his last bitter Draught, and owns the mighty work, as well as the Types and Predictions, relating to him, were finished; the Storms that ruffled him before, seem to sink into a Calm, and he breath'd out his Sacred Life with those charming eruptions of unbounded Love, *Luke* 23. 34. *Father forgive them, for they know not what they do*; and those full expressions of absolute Satisfaction in what he had undergone, v. 46. *Father into thy hands I commend my Spirit*; Our Lord's Sufferings ended there, and there, with his dying Breath, he rais'd to himself the first Trophies of his glorious Victories, for though the bringing the Son of God to Death, who had so terribly over-aw'd and baffled him before, were the utmost reach of Hell's impetuous Malice, yet

that

that very Death of his, gave the infernal Tyrant that fatal Blow, which he ſtrove by that very Proſecution to put off; that mighty Wound, which Hell, with all its Stratagems and Strugglings, can never recover; and this great Event, the vaniſhing of that *thick Darkneſs* at that very Inſtant of his Expiration, which before, when Nature's Lord was in his Agonies, cover'd the Face of the whole Earth, the terrible Convulſions of the Earth, the Diſſolution of mighty Rocks, the Rending of the Temples Vail, and long buried Saints ſtarting from their Graves, as if at that very Inſtant of their Saviour's Death, all the Chains of that King of Terrors had been broke at once; with that great Event all theſe mighty Wonders ſeem'd to ſympathize. Now if with theſe *greater*, and more *inexpreſſible Sufferings*, we conſider all the reſt which our Saviour's Life was obnoxious to, from his Cradle to his Tomb, and withal reflect with due reverence upon the dignity of the Sufferer, the diſtance may not ſeem ſo immoderately great as the *Socinians* would have us believe, between the *Satisfaction* given and the *Neceſſities* of thoſe it was given for. But further, we are to conſider, that the Eternity of that Death *Adam*'s Sin had laid him open to, did not proceed from the nature of the Sin it ſelf, for *no Crime infinite in its own Nature can proceed from a finite Being*; but the Eternity of that

Penalty annex'd to Sin in Man ariſes from the *abſolute Infinity* of that God againſt whom he ſinn'd, and whoſe Anger when irreverſible muſt be eternal, from a reſpect to that *infinite Goodneſs and Juſtice*, eſſential to him, whereby he had conferred ſuch *mighty Benefits* upon Man, and laid ſo very *reaſonable Duties* upon him, which yet Man had ingratefully ſlighted and abuſed: Now if the greatneſs of the Penalty ariſe from the greatneſs or immenſity of the Being offended, then the Greatneſs and Value of the Satisfaction tender'd in lieu of that Penalty, ariſes from the ſame Conſideration, *viz.* the greatneſs of that God it's offer'd to and accepted by, and as we believe God to be infinitely Wiſe, and therefore not to be impos'd upon ſo as, with *Glaucus* in the Poet, to exchange, Ἑκατόμβας ἐννεαβοίων, things of the greateſt conſideration for Trifles, Gold for Braſs, ſo we reaſonably conclude, That God underſtands the true Value of that *Satisfaction* offer'd to Juſtice in the Sufferings of his Son, we are aſſured, that he has accepted of what his Son has done on our behalf, therefore we are aſſured too, that what he has ſo acted for us, was and is equivalent to thoſe Puniſhments we ought, as Sinners, to have undergone for the *Satisfaction of eternal Juſtice*. Our Adverſaries indeed would perſuade us, That if we inſiſt ſo much on the *Dignity* of the *Perſon ſuffering*, we muſt ſuppoſe that Chriſt ſuffer'd for our Sins, as

he

he was God, or in his *divine Nature*, which Suppoſition would be blaſphemous, and the Concluſion impoſſible; but by their leave, we neither mean nor pretend to any ſuch thing: We know, and aſſert, that Immortality cannot die, and that the Deity cannot ſuffer; yet we believe that *He who was and is true God, did both ſuffer and die*, but we know, *He that was God took upon him the Nature of Man*, and therefore though he could not, nor did die as God, yet that Humane Nature which he aſſum'd, both could and did *ſuffer and die*, and by that *Suffering and Death*, among other Proofs, evidenc'd the *Reality of his being Man*, as well as he demonſtrated his *Divinity* by his continual Words and Actions. But now let us conſider God *condeſcending to take upon him our Nature*, that very *Condeſcenſion* alone is of infinite weight; we look upon it as a very meritorious piece of Humility, for a Soveraign Prince to take upon him the Habit of a Beggar, only to procure good for ſome miſerable undeſerving Wretches; the *Athenians* therefore long celebrated the glorious Memory of their laſt Monarch *Codrus*, who put on the ignoble Arms of a private Centinel, meerly that he might die by the hands of thoſe Enemies, who had been forewarn'd by an Oracle not to kill him, by which private Habit aſſum'd, he procur'd the ſafety of his Country; but we never admire much the Humility or Condeſcenſion of

that Beggar, who wears *Rags*, because he has no *richer Habits* to put on. Now, had the Son of God taken upon him a Royal Grandeur, had he been wrapt in purple, ador'd by all Mankind in his Cradle, worn the Imperial Crown even in his Infancy, or had he taken any other Methods we could fancy to our selves, which might have render'd him considerable to the World, yet this had been an infinitely greater Humiliation, than for a *Cyrus*, or an *Alexander*, or a *Trajan*, or a *Constantine*, or a *Tamerlane* to have taken upon him the Person of the most contemptible Wretch in the World, and for the noblest End. It cannot well be questioned, whether it was possible for God to take into his Own an Humane Nature or not? Humanity it self being the product of his own Eternal Power, was, as all other parts of the Creation, wholly at his command; and though *God's assuming a Body* might be suppos'd enough of it self to render that Body immortal, yet we may reasonably be assured, that he could make it according to his own good Pleasure, *liable to Death*, as well as other Humane Bodies were; but the Union between the Divine and Humane Nature being so close and absolute, the Humane Nature, howsoever *submitted to Mortality*, must contract an infinite *Honour and Dignity* from thence; but after all, the Condescension is not a whit the less, that he who *is God* should assume that *mortal Nature*,

Nature, nor is his Love leſs admirable who ſhould aſſume it for our ſake, or who ſhould ſtoop ſo low purely to make up that breach that was between his Father and Mankind; but if to this Condeſcenſion we add a due conſideration of thoſe many Calamities or extreme Sufferings this Humane Nature was all along obnoxious to, if we conſider the *Son of God, as he was Man*, always in a ſtate of Perſecution, and that carried on by various Degrees to the utmoſt Extremity, and then recollect again that Honour it had contracted from that cloſe and inſeparable Union there was between the Divine and Humane Nature in Chriſt; *ſuch Sufferings* in *ſuch a Perſon*, muſt be acknowledg'd *infinitely meritorious*, and conſequently capable of atoning or ſatisfying for infinite Guilt, though ſuch Sufferings were not Eternal, as thoſe of ſinful Men are or ought to have been; for it's not neceſſary that the *Satisfaction* given for Humane Sins ſhould be of the ſame kind, as if Divine Anger could have been averted by no Method but that of the *Lex talionis*, or like for like, but that the *Redemption-Price*, paid for the guilty Priſoner, ſhould be of equal value to thoſe Injuries done by that Priſoner to him, to whom that *Redemption-Price* is paid down; as if I take up Goods or Silver Coin of any one, for which I my ſelf am wholly inſolvent, and another undertakes for me to diſcharge the Debt, the Creditor will ſcarce take it ill, if he

he paid to the full in Gold or Jewels for that Silver or those Goods he had given credit for, though the Debt be not paid in kind.

Cat. Rac. §. 6. c. 8. p. 145. But, say They, *it's ordinary to say, That one Drop of Christ's Blood was enough to wash away the Sins of the whole World, therefore God must be very unjust to exact so extraordinary Sufferings at the hand of his Son, that he should shed so much of his Blood, and die at last, and so pay a Price for Man's Sin, so much greater than necessary:* We might easily answer this Cavil by saying, that an Argument drawn against an Article of Faith, meerly from an *Hyperbolical* Expression, is altogether invalid; nor is the Christian Church, in general, bound to answer for every passionate Expression which one of her Sons may use. But we may consider further, that whereas the reason of the *Bloody Sacrifices*, offer'd by Men in former Ages, was to signifie to the World, that an Expiation was to be made for the World's Sins, and to keep up their hopes and expectations of it; and whereas we are assured in God's Word, that *without Blood there is no Remission*, though the shedding *one Drop of the Blood of the intended Sacrifice*, be as real *Blood-shedding*, as the drawing out of all is, and though *one Drop* of that *Blood of the Sacrifice* had as much Virtue and Efficacy in it, as the whole Mass could be thought to have, yet that was not all that was aim'd at;

at; for *the Blood of the Sacrifice* was so to be shed, as that Death might naturally follow on that Action, which was not likely to follow on the shedding *one or only a few Drops*; and without this Death the Beast was not fit for Sacrifice; so much Blood being required as was necessary to sprinkle on several things, in agreeance with which, the Blood of Christ too is called αἷμα ῥαντισμοῦ, *the Blood of sprinkling*. The *Blood* then, shed of old, represented somewhat Expiatory, but not as it was the *Blood* of an Animal, but as it was the *Blood* of such a Creature sacrificed on the Altar to that God who was to be atoned: so though the *Blood of our Saviour*, in every Drop of it, as shed for us, was of an infinite Worth; yet the Worth of that *Blood*, with respect to us, depended on his being Sacrificed, or made an Offering for Sin, which he could not have been, had not his Life been taken away by the pouring out of *his Blood* before; for as we easily apprehend, that the fairest Beast design'd for Sacrifice by Men, if yet it dy'd alone, or accidentally, was no Sacrifice; but that to make it such, it was necessary the Priests should make it *bleed to Death*: So had our Saviour's Humane Nature submitted only to the common Rules of Mortality, or fallen by a natural Death, he had been no Offering, no Sacrifice to God; but he really was a Sacrifice, and is own'd as such in Scripture, therefore *his Blood* too was to be shed, and

Heb. 12. 24.

that

that so far as to put an end to his Humane Life, or the Union between his Rational Soul and his Mortal Body; so that the extraordinary Sufferings of our Saviour take not away from the Worth of *his Blood*, in it self, but *his Blood* could have had no effect upon us, for the *washing away of our Sins*, had it not been the Blood of *our Sacrifice*, *our Propitiation*, as well as it was the *Blood of the Son of God*; and therefore we own, with all Humility and Thankfulness, the Goodness of our Lord in offering up himself *a Sacrifice for Sin* on our account, by permitting those Powers to kill him, which he could have destroy'd with one revenging Word: Nor can we less acknowledge the Goodness of his and our Father, who was pleased to accept of that *Propitiation for our Sins*, *his Son's Satisfaction for our Debts*, which he was no way oblig'd to, but by the Concurrence of the Divine Love and Goodness of the Father and the Son, from all Eternity. But from this Doctrine of *Christ's making Satisfaction to his Father for our Sins*, they draw a very unhappy Consequence, for they tell us, *Quod Hominibus feneſtram ad peccandi licentiam aperiat, aut certè ad ſocordiam in pietate colenda invitet*, &c. "That it gives Men an open Liberty to sin, "or at least, gives them great encouragement to Slothfulness in the Duties of Religion: for if Christ has satisfied for all "our Sins, then we are free from all obli-

"gation

"gation to any puniſhment for Sin, and "therefore there can be no Conditions rea- "ſonably propounded to us, by virtue of "which we ſhould be free from thoſe Pu- "niſhments; or it's unreaſonable that God "ſhould ſtill make Practical Holineſs a Con- "dition of our Salvation, when Chriſt, by "his Death, has fully ſatisfied his Fathers "Wrath, with reſpect to all our Sins, paſt, "preſent, and to come: This Charge would be very *heavy* if it were *true*; but would they conſider thoſe very Texts they endeavour to confirm this Objection by, they would eaſily ſee how they *confound* themſelves, and *ſlander* that Holy Doctrine. The Apoſtle tells us of Jeſus Chriſt, *That he gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people zealous of good works*: All this we ſtedfaſtly believe. And *that Chriſt died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again*: We believe, *that our Lord Jeſus Chriſt gave himſelf for our Sins, that he might deliver us from this preſent evil World*; *That he might preſent his Church to himſelf a glorious Church, not having ſpot or wrinkle or any ſuch thing, but that it ſhould be holy and without blemiſh*: We believe, that *our Lord offer'd himſelf without ſpot to God, that he might purge our Conſciences from dead works to ſerve the living God*; and *that we are redeemed from our vain converſation*, not

Tit. 2. 14. 2 *Cor.* 5. 15. *Gal.* 1. 4. *Eph.* 5. 27. *Heb.* 9. 14. 1 *Pet.* 1. 18, 19.

not with corruptible things, but with the precious blood of Chriſt, as of a Lamb without blemiſh and without ſpot: and from all theſe things we conclude, That our Saviour's Sufferings for us, were originally deſign'd to free us both from the Puniſhment and Guilt of Sin; and therefore as we look up to our Saviour as *our Prieſt* and *our Sacrifice*, ſo we acknowledge him to be our Prophet and our King, our Inſtructer and our Governour; that he has been our Inſtructer in all Ages, by his Meſſengers Prophetical and Apoſtolical, and thoſe, to this day, lawfully entruſted with the Diſpenſation of his Word and Sacraments; that he is that *great and glorious King*, in perpetual Obedience to whoſe Commands we are oblig'd to live, and without Obedience to whoſe Commands, perform'd according to our ability, we certainly merit Eternal Puniſhment: and this power over us as a Prophet and a King, we doubt not, took its Original from that Sacrifice he offer'd for our Sins *in the fulneſs of time*, but on account of the certainty of which, he was effectually, *that Lamb ſlain from the beginning of the World.* Well then, our Saviour, in his Suffering, paid *a ſufficient Price* to ſatisfie for the Sins of all Mankind, to atone God's anger againſt them as Sinners, and to prevent their eternal Damnation: but theſe Advantages accrueing from his Prieſthood and his Sacrifice, can only be participated in by thoſe who

Rev. 13. 8.

who ſubmit to his Inſtruction and his Government; he purchas'd that Intereſt in us at a *dear rate*, and the Connexion between the one and the other is indiſſoluble: He therefore that would reap any *Benefit from the Sufferings of our Saviour*, muſt *obey his Directions, ſubmit to his Laws, do his Will*; he who acts ſo, muſt certainly be very perfect in all *Religious Duties*; therefore thoſe who are eternally ſaved by Chriſt's Death, muſt, as far as poſſible, be perfect in all *Religious Duties*; therefore, the true genuine Doctrine of Chriſt's *Satisfaction* muſt infer a neceſſity of *Practical Holineſs*, not deſtroy it: thus we ſee when God appointed the *brazen Serpent* to be ſet up in the Wilderneſs, for the relief of thoſe who were bitten by *fiery Serpents*, that braſſy Repreſentation had a power ſufficient annex'd to it to heal all that were hurt; but if any *bitten Iſraelite*, out of an obſtinate humour, would not have caſt his eyes upon the *brazen Serpent*, though the Serpent had been juſt over his head, he would have dy'd by the Wound, becauſe the Condition on which alone the Cure was to be had was annex'd to the appointment of that Serpent, *viz.* that the wounded Perſon ſhould look up to it. Or let us take our view of the Doctrine of *Chriſt's Satisfaction* from another place, then we ſhall find Faith as an *originally neceſſary Condition* of receiving any Benefit by it, and Faith, to be true, muſt

must as necessarily *work by Love*; for if I am cast into Prison as a Debtor, and another out of pity to my deplorable state, go and discharge all my Debts, and receive an entire acquittance of all such Debts for me and in my name, this is Love and Kindness, and sufficient in the case, in the Judgment of all Rational Men; but if, after all this done, and the Acquittance shew'd me and attested, I'll not believe one word of all the matter, and to prove I do not believe, will continue a Prisoner still, though always complaining of the sadness of my own Condition, my Friend did enough for me, but what am I the better? my Incredulity makes my state and condition still as sensibly lamentable as before; so, whereas by *Adam*'s Transgression, all Men are brought into a state of Guilt, and all stand as Prisoners under the hand of God, justly incens'd against us, and are such Debtors to his Justice, as unless that Debt be discharg'd by or for us, we must be eternally miserable. Our blessed Saviour, assured of our Insolvency, has, by himself, satisfi'd his Father's Anger; he has discharg'd that Debt we stand engaged in to Heaven; his whole Gospel is a sufficient Evidence of what he has done for us, in it we are acquitted by God the Father from those Punishments we were liable to, for the sake of his Son; and the truth of that Gospel has through all Ages been sufficiently attested to the World; but

but if, after all this, we all turn *Socinians*, if we will not believe that our Saviour has really extended any such Goodness towards us, and to prove that we do not believe it, we slight all those Rules of Holy Living which are given us, and resolve, with the rebellious Citizens in the Gospel, *that we will not have this Man to reign over us*, that we will not submit to his Laws, nor acknowledge his Soveraignty, his Satisfaction is ineffectual to us; and though we groan under never so deep a sense of our natural Misery, we can reap no good from that: we must therefore believe in our Saviour, we must believe him able, willing, and really to have *satisfied* his Father for our Debt: we must believe that, by virtue of that *Satisfaction* so made, *He's able to save to the uttermost all those that come to God in and by him*: We must believe he's really able to reach us, and that he certainly has a *Right* to Command us; and when we sincerely believe all these things, and that as it was one great end of our Lord's offering himself for us to free us from the *Punishment*, so it was another to free us from the *Slavery* of Sin, so that we should *not obey it in the Lusts thereof*, it will be impossible that we should indulge our selves in Sin; nay we cannot confirm the Truth of our profest Faith, or make it credible to the World that we really Believe what we pretend to do, unless we endeavour, *as he that has called us is holy, so to be our selves holy in all manner of conversation.*

Let those then who talk so freely of the Doctrine of our Lord's Satisfaction, who would persuade us that it's so irrational and pernicious to believe any such thing, find out any Arguments from their own Scheme of Doctrine, which may serve to enforce Practical Holiness more vigorously than what we have delivered, if they can: Will They tell us we are oblig'd to it out of *pure Gratitude* to Heaven, because God is pleased to forgive us our Sins past *freely*, and to confirm that *free Pardon* to us by the *Death of his Son*, as if he meerly dy'd a kind of Martyr for that Truth, which they make almost the sole end of all our Saviour's Sufferings? Gratitude, it's true, may operate powerfully upon a *generous Soul*, but the most *generous* of all would be willing to understand the nature of that Obligation they have to be so grateful, and the reasons of it. We are then obliged by God's *free pardoning* of our Sins; how do we know he has done so? By the Testimony of Scripture, that *Word of God*, which is sufficient to instruct us to Eternal Life: Well, we own Scripture does inform us, *That our Sins are freely pardoned by God*, and we should build very confidently on that evidence, did not those we have to do with teach us a great deal of Diffidence, and shew us that such Passages of Scripture are capable of very different Interpretations, and that when we think we have a very clear proof of this or another

another Particular, when we come to ſcan things accurately by our own Reaſon, we find we have none at all; for the ſame Scripture which tells us we are *freely pardoned*, tells us as plainly, and as intelligibly, *That the Lord Jeſus Chriſt is that Lamb of God who takes away the Sins of the World*; *that Chriſt died for us*, or for our Sins; *that he bore our Sins, and carried our Tranſgreſſions*; that *he redeemed us with his own moſt precious Blood*; that *he gave his Soul a Redemption-Price for many*; that *he's our Mediator*; that *he has reconciled us to God*, and is *a Propitiation for our Sins*; and that the Scripture has very diſtinctly ſtated the Compariſon between Legal expiatory Sacrifices and the Sacrifice of Chriſt, the former being only ſo many Types and Shadows, the latter the Antitype, or the thing ſo long and ſo often repreſented by them: And yet, according to *Socinian* Doctrine, we muſt not believe one word of all this, but we muſt fly to *fooliſh Gloſſes* and *impertinent Figures* to elude the force of all theſe Aſſertions; and Scripture muſt be made a Noſe of Wax, that it may the better be ſubſervient to the ridiculous prejudices of pretended Rationaliſts. But if we may ſo ſlightly paſs over theſe Aſſertions, we may as ſlightly paſs the reſt, and deny that we ow any Gratitude to God on account of the *forgiveneſs of our Sins*; according to true Catholick Principles we believe, both that our Saviour has *ſatisfied*

for our Sins, and that our God has *freely forgiven* them: and none but a *Socinian* Reasoner would find any difficulty to reconcile those Truths to one another, as we have shewn before. But we'll suppose Gratitude to Heaven for Mercies receiv'd, especially that of Salvation by Christ, would oblige us sufficiently to *Holiness of Life*; it will follow from thence, that that Doctrine which sets off the Love and Mercy of God and Christ to the greatest advantage, must needs offer the most considerable Motives for our Obedience; but here a new Vindicator of *Socinianism* acknowledges, *That the Socinian Doctrine makes the Love of God less wonderful than the Trinitarian*; therefore the *Socinian* Doctrine affords us less effectual Motives to grateful Obedience than the *Trinitarian* Doctrine does; and since the Love of God is of so extraordinary a Nature really that *it passes knowledge*, as the Apostle assures us; since no words can set it off according to its Excellence, nor the very Conceptions of Men reach it, (for if they could, Men might know the utmost dimensions of it) then whatsoever Scheme of Doctrine goes about to *lessen that Love* under a pretence of making it *more intelligible*, that is really destructive of true Piety, and, as far as possible, takes away all Obligations to Obedience arising from Gratitude for God's Love to Mankind. So the Doctrine of our Saviour's *great Humiliation, in being incar-*

Defence of the Hist. of *Unitar.* p. 50.

Eph. 3. 19.

nate

nate for our Sakes, ſeems a very powerful reaſon why we ſhould be *meek and lowly in ſpirit*; will their Opinion, that he was a *meer Man*, taking his *firſt and ſole* Original from the Bleſſed Virgin, promote Humility more powerfully? that he was *very great* on that account, that *he did many Miracles*, we readily own; but we cannot but imagine our mighty Man of Reaſon talks Nonſenſe, when he tells us, "That Chriſt by the power "beſtow'd upon him caſt out Devils, cured "all ſorts of Diſeaſes, raiſed the dead, "commanded the Winds and the Seas, and "was then indeed *in the likeneſs of God*, but "it was a great Humility in him, that "he was ſo far from making an Oſtenta- "tion of his Glory and Greatneſs, that he "became like a Servant, *&c.* If indeed he had that power of doing ſuch *great Miracles*, and had conceal'd it, or had never done any thing *miraculous* but in Corners, and where the Noiſe of it could never have crept out into the World, it might have look'd like ſomewhat of our Author's Humility; but the greateſt part of our Saviour's Miracles were done openly, in the Synagogues, on the Sabbath Day, and elſewhere when Multitudes were gathered together, and this, as we take it, was to own and publiſh his Greatneſs and Power to the World; and it was but neceſſary he ſhould do ſo, for theſe Miracles of his were the *authentic Evidences* of his *Meſſiahſhip*, the Evidences

Ib. Def *p.* 51.

to which he appeal'd when he declar'd, that
John 15. 24. *If he had not done among them the works which never man did, they had had no ſin, but that now they had no cloke for their ſin*, becauſe they themſelves had been Eye-witneſſes of thoſe great things, which they could no more prove were done by any Diabolical Power, than our *Socinians* can that they were not done by a Power, Inherent, Natural, and Divine in himſelf; and the ſame Evangeliſt, after having given us the Hiſtory of Chriſt's turning Water into Wine at the Marriage of *Cana* in *Galilee*, adds this
2. 11. Remark to it, *This beginning of Miracles did Jeſus, and manifeſted forth his Glory, and his Diſciples believed on him:* ſo that, in this particular, we ſee our Saviour not expreſſing an unwillingneſs to be known, or to have it known *what and how great* he was; and as for his *becoming a Servant*, notwithſtanding all that Power, it was no matter either ſo great or ſo peculiar to him, as ſhould render him ſo extraordinary an Example to us; for his Birth, as to his Condition in this World, was very mean, and if we believe, as ſome do, that for many Years he follow'd the ſame Employ which *Joſeph*, his ſuppos'd Father, did, and that he had an *illite-*
7. 15. *rate Education*, as the Jews object to him, (which particulars are almoſt unqueſtionable) his Condition was *ſervile* from the beginning, and therefore not ſo ſtrange, that he ſhould willingly be a Servant to others, eſpecially

eſpecially ſince it has always been the Policy of thoſe who endeavour to head a Party, to manage themſelves with all the *obliging Condeſcenſions* in the World; ſo *Menelaus*, in *Euripides*, tells *Agamemnon*, he ſhould remember when he ſought the Command of the *Grecian* Army, Ὡς ταπινὸς ἦν, ἀπάσης δεξιᾶς προσιγμένων, καὶ θύρας ἔχων ἀκλεῖστους τοῖς βίοις δημοτῇ, καὶ διδοὺς προσφωνῶν ἐξῆς πᾶσι, κοὐ εἰ μὴ λίαν θέλοι, *How humble he was, taking every Man kindly by the Hand, and having his doors always open to the meaneſt Plow-jobber, and courteouſly ſpeaking to all, though they ſeem'd to take no notice of him.* Euripid. in Aulide. If this were the *Mode* of Great Men, aſpiring after more Grandeur, what of wonder was there that He, who had not *ſo much as where to lay his Head*, ſhould be ſo humble and ſo much a Servant to every one? eſpecially ſince he came to call Men to follow him, and ſet up for the Soveraign Head of the greateſt Society of Men in the World? As for our Saviour's *Sufferings*, notwithſtanding his Power of doing Miracles, he was far from ſtanding alone in that particular, for *Moſes* himſelf, though ſo great, by God's *own appointment*, among his *own People*, though he were *a King in Jeſurun*, though he did many Miracles, was in danger of *Stoning* by the diſcontented *Iſraelites*; *Elijah*, a Man of a very conſiderable Character, acted as a Servant when *he girt up his Loins and ran before Ahab to the entring in of Jéſreel*, and as a Exod. 17. 4. Numb. 14. 10.

poor persecuted Man when he was forced to *fly for his Life* from the fury of *Jezebel*: the Prophets generally died Martyrs for those Truths they published; and the Apostles, tho'mighty in those signs and wonders which they did in the World's View, yet several of them died by *ways as cruel and tormenting* as our Saviour himself: from whence it will follow, that *Moses* and *Elijah*, that the Prophets and Apostles, were as great Examples of *Humility* and *Condescension* as our Saviour himself, and therefore St. *Paul*, when he set Christ as an example of Humility before the *Philippians*, did it only at randome, and might as well have named himself or any of his Fellow-Apostles on the same account; and doubtless this Doctrine tends very much to the *Advancement of Christian Piety*. But now, if we quit *Socinian* Reason, and consider the Truth of things; if we look upon our Saviour, as pre-existent to his appearing in the World, as being *God of God and Light of Light*, and that from Eternity, and consider him as condescending to assume our Nature, as appearing without those *Terrors* of Divinity, and clothed with all the *Sweetnesses* of innocent Humanity; if we respect him who had all things originally at command, and did yet πλουτῶν *become poor for our sakes*, (where we cannot but take notice of our new Author's pitiful Criticism, who tells us, that Word signifies not to *become poor*, but to *be poor*; yet

yet *Suidas* tells us, that πτώχος ſignifies, Ὁ ἐκπεπτωκὼς ἀπὸ τοῦ ἔχειν, *one that falls into want from having been ſufficiently provided for*, which we think is *becoming Poor from being Rich*, and not being *originally Poor*; and ſo whereas *Poverty* in the Poet *Ariſtophanes* tells us, Suidas *in Verbo.*

Πτώχου μὲν βίος ζῆν ὅτι μηδὲν ἔχοντα, Ariſtoph. *in* Plut. *p.* 58. *l.* B. E.

The Life of a Beggar is to be without any thing of his own, but what he receives from the Charity of others; which was really our Saviour's Caſe; *Gerard*, a better Critic than our Authour, defines, according to ancient Etymologiſts, πτώχου ὡς ἐκπεπτωκότα καὶ ἐλαθόντα ἀπὸ τοῦ πλουτεῖν εἰς ἔνδειαν, a Beggar as *one falling or deſcending from Riches to Penury, from Sufficiency to extream Want, ſo far as to have nothing but what's given by others)* thus our Saviour became *Poor*, nay a *Beggar*, others adminiſtring to his Maintenance of their Subſtance; and he deſcended from that celeſtial Glory, with which he was robed from Eternity, to aſſume Humane Nature, and in that Nature to be ſo *poor and deſpiſed* on that account, as the Evangeliſts repreſent him: and we know, as well as he can tell us, that *God, as God, cannot be poor*; but we are as ſure that that *real Fleſh and Blood*, aſſumed by our Saviour, was liable to the ſame inconveniences with the reſt that were Partakers of the Car. Ger. *in locum.*

ſame

ſame Nature, among which one was *Poverty*, very incident to thoſe who are born to no worldly Eſtates. But how Men come to be Rich and Glorious, by having the power of doing Miracles conferr'd upon them, we cannot eaſily diſcover; our Saviour's Miracles brought him in no Treaſures, and his Apoſtles, notwithſtanding that Power of doing the like conferred on them by Heaven, were in a very low Condition in the World; and *Paul*, among his numerous Converts, was but ὁ πενης, a poor Man, *fain to get his Living by the Labours of his own hands*: Now certainly the Jews were as much obliged to obſerve our Saviour's *Humility* as others, and they ſaw him low enough, but they, who very well knew the *Meanneſs of his Birth*, that could ask the Queſtion, *Is not this the Carpenter's Son?* could not make any extraordinary Remark upon *that*; but could they have believ'd him *the Son of God*, which thoſe converted among them afterwards did (by which they underſtood his being *equal with God*) they would have been very ready to admire his Humiliation, as his Diſciples did, when, owning him their Maſter, they ſaw him *ſtooping to waſh their Feet*; ſo that our Saviour was no way viſibly Rich or Glorious in the World, unleſs they'll ſay he was ſo becauſe contented, which every Wiſe and Good Man is, and they who ſaw neither any Riches nor Glory, that he had upon Earth,

could

could not have been eaſily drawn to ſet him as a *pattern of Humility* before themſelves, becauſe they ſaw him in the *form of a Servant*; if he were a meer Man, when he was once more than a Servant, *when all power was given to him both in Heaven and Earth*, he appear'd as a Maſter on every occaſion, and quickly withdrew himſelf from the ſight of Men: and the humility or condeſcenſion of one that has nothing, is neither admirable nor exemplary.

If we could dwell longer on this Subject, I make no doubt but it would appear, that, above all other Doctrines, *Socinianiſm ſhould never be embraced as tending to the advancement of true Piety*; and ſince we have had ſo many holy Martyrs living and dying in the belief of *Chriſt's Satisfaction for our Sins*, we may conclude that Doctrine of *Chriſt's Satisfaction* is neither ſo pernicious nor deſtructive of Holineſs as thoſe Hereticks would perſuade us; and therefore we may the better aſſert this Doctrine, and make good our *Foundation* of it, *i. e.* the notion of *infinite Juſtice* in God, which does neceſſarily infer, that *every Sinner ought to be puniſhed.* But they tell us, *That we make God's Mercy ſuch as cannot but forgive all Sin, and his Juſtice ſuch as cannot but puniſh all Sin, and ſo we ſet God's Attributes at irreconcileable odds one with another*; but I do not remember *infinite Mercy* defin'd, by any of Ours, by that particular Character of *neceſſarily forgiving*

Cat. Rac. §. 6. c. 8. p. 147.

every

same Nature, among which one was *Poverty*, very incident to those who are born to no worldly Estates. But how Men come to be Rich and Glorious, by having the power of doing Miracles conferr'd upon them, we cannot easily discover; our Saviour's Miracles brought him in no Treasures, and his Apostles, notwithstanding that Power of doing the like conferred on them by Heaven, were in a very low Condition in the World; and *Paul*, among his numerous Converts, was but ὁ πενης, a poor Man, *fain to get his Living by the Labours of his own hands*: Now certainly the Jews were as much obliged to observe our Saviour's *Humility* as others, and they saw him low enough, but they, who very well knew the *Meanness of his Birth*, that could ask the Question, *Is not this the Carpenter's Son?* could not make any extraordinary Remark upon *that*; but could they have believ'd him *the Son of God*, which those converted among them afterwards did (by which they understood his being *equal with God*) they would have been very ready to admire his Humiliation, as his Disciples did, when, owning him their Master, they saw him *stooping to wash their Feet*; so that our Saviour was no way visibly Rich or Glorious in the World, unless they'll say he was so because contented, which every Wise and Good Man is, and they who saw neither any Riches nor Glory, that he had upon Earth,

could

could not have been eaſily drawn to ſet him as a *pattern of Humility* before themſelves, becauſe they ſaw him in the *form of a Servant*; if he were a meer Man, when he was once more than a Servant, *when all power was given to him both in Heaven and Earth*, he appear'd as a Maſter on every occaſion, and quickly withdrew himſelf from the ſight of Men: and the humility or condeſcenſion of one that has nothing, is neither admirable nor exemplary.

If we could dwell longer on this Subject, I make no doubt but it would appear, that, above all other Doctrines, *Socinianiſm ſhould never be embraced as tending to the advancement of true Piety*; and ſince we have had ſo many holy Martyrs living and dying in the belief of *Chriſt's Satisfaction for our Sins*, we may conclude that Doctrine of *Chriſt's Satisfaction* is neither ſo pernicious nor deſtructive of Holineſs as thoſe Hereticks would perſuade us; and therefore we may the better aſſert this Doctrine, and make good our *Foundation* of it, *i. e.* the notion of *infinite Juſtice* in God, which does neceſſarily infer, that *every Sinner ought to be puniſhed.* But they tell us, *That we make God's Mercy ſuch as cannot but forgive all Sin, and his Juſtice ſuch as cannot but puniſh all Sin, and ſo we ſet God's Attributes at irreconcileable odds one with another*; but I do not remember *infinite Mercy* defin'd, by any of Ours, by that particular Character of *neceſſarily forgiving*

Cat. Rac. §. 5. c. 8. P. 147.

every

every Sin: We believe indeed, that the Sins of those who are pardon'd, could not be pardon'd, were there not *infinite Mercy* in God; but we generally believe, that *infinite Mercy* exerted it self, when *Christ came into the World to redeem Sinners*; and that indefinite Expression of our Saviour, that *God so loved the World, that he gave his onely begotten Son, that whosoever believeth in him should not perish but have everlasting Life*, teaches us as much. Now, if Faith be so necessary a Condition, that without it the Sins of none can be pardon'd, then *infinite Mercy* cannot imply a *necessity of pardoning every Sin*; and if *that* Condition of *believing* be requisite, I know not why *another* Condition, such as a *Christ offering up himself a Sacrifice to atone his Father's displeasure for Mens sins*, should not be so too: As for *infinite Justice*, we believe it necessarily infers a *Punishment for every Transgression*, and therefore we believe, that had not our Saviour undergone that Punishment for our sins which was due to us, every Sin of ours must have been inevitably punish'd; and therefore whereas we conclude, agreeably to Scripture, that the greatest part of Mankind are eternally damn'd, we conclude their Damnation is the effect of *infinite Justice*, and that they have no more than they deserve; and whereas *all those who believe* in Christ have their Sins pardoned, and are eternally saved, we believe *that* the consequence

quence of the ſame *infinite Juſtice*; for ſince Chriſt has *really ſatisfied for our Sins*, and his Father has accepted it for us, and the Will of God the Father and of God the Son, being eternally the ſame; ſo that the Satisfaction and the Acceptance were of eternal Determination; God could not evidence *that Juſtice* to us, but by making good that Original Contract or Agreement, and ſo by beſtowing Pardon and eternal Happineſs on all *thoſe who believe in his Son*; and the *ſame Juſtice* is as much evidenc'd in the *condemnation of the Wicked*, becauſe the *Satisfaction* offer'd by Chriſt being ſufficient to atone for all Sins, upon condition that all Sinners believe in him who has ſo ſatisfied, that ſleight put upon the Condition, or the Unbelief of the greater part of Mankind, expoſes them juſtly to *Divine Vengeance*, as even common Reaſon teaches us. The *Socinians* tell us, as if they were the Privadoes of Heaven, that God's Mercy and Juſtice are both moderated by his Wiſdom and Goodneſs, as if they needed ſomewhat of *Limitation or Reſtraint*: but why ſhould Juſtice and Mercy be moderated or governed by Wiſdom and Goodneſs, more than Wiſdom or Goodneſs ſhould be managed by Juſtice or Mercy? God's Attributes do not *ſuperintend* one another, but they are all *infinite*, concentred in one infinite Being, therefore *all equal*, and no more capable of interfering one with another, than God can be

be supposed capable of disagreeing with himself; and whereas we are taught by those Men of Reason, that *that Justice which is exercised in punishing Sinners, is called in Scripture God's Severity, his Anger, and his Fury*; if we allow it, will they say, *that Severity, in God, or Anger, or Fury, are unjust?* We know those words are generally understood in an ill sense; Severity, among Men, can admit of no more favourable Character than that of *Summum Jus*, or extremity of Law, which is thought to be *Summa injuria*, or extremity of Injustice; and Anger and Fury, in Men, are generally taken for *vicious Excesses*, and such, as till a Man can govern or conquer, he's not look'd upon as any extraordinary proficient in Vertue; but we hope there are no such *vicious Excesses* in God, therefore such words are made use of only according to Mens Capacities, to shew us how very angry God is with Sin and Sinners, (and yet no more than Justice, in consistence with Mercy, will allow) and to strike a just Aw and Terror upon Men; then they who will avoid breaking such or such a Law, out of Fear of the Indignation of the Law-giver, whose superiour Power and Authority may render him formidable, may much more be afraid of breaking the Laws of that God, whose Anger is irresistable, and whose Justice is inevitable: and though there be neither Justice nor Mercy in *punishing* the Innocent, or in acquitting the

the Guilty, yet there is no treſpaſs upon either, in *pardoning* the Guilty, when the Innocent Freely and Voluntarily takes that Guilt upon himſelf, eſpecially when the Quality of that Innocent, ſo offering himſelf, is ſuch, that the *ſame degree of Puniſhment*, or *Puniſhment as heavy* falling upon him, cannot poſſibly bring eternal Ruines upon *Him*, as it would upon *inferiour Offenders*; as we often ſee among *meer Men*, ſome of ſo ſtrong and vigorous a Conſtitution, that the ſame Pains ſhall ſcarce *diſorder them*, which bring *preſent Death* to thoſe of feebler Tempers. And if it were no Injuſtice for the Jewiſh High-Prieſts, by God's immediate Command, to transfer the Crimes of themſelves and the People upon the Heads of thoſe Beaſts they offer'd in Sacrifice for Sin, which Tranſlation of their Guilt they ſignified by *laying their Hands upon the Head of the intended Sacrifice*, (which Beaſts were really innocent, yet then died for Mens Sins; not as in their own nature *expiatory*, but as referring to the *Sacrifice of Chriſt*, which alone was ſo in it ſelf;) then neither was it Injuſtice in God, to *lay upon Chriſt the Iniquity of us all*, and, by ſo doing, to *expiate our Sins* in earneſt, though the ſame Bleſſed Jeſus were *Holy, Harmleſs and Undefiled*, as we are ſure he was: Nor indeed could any thing but what was truly innocent be ſubſtituted to ſuffer for the Guilty, ſince otherwiſe, its *native*

Exod. 29. 10.

Vid. Oughtram. *de Sacrificiis. l.* 1. *c.* 22.

Crimes

Crimes must have needed *Expiation*; whence among other Reasons, I conclude, Humane Sacrifices abominable to God, because all were Sinners, and one Sinner could not reasonably atone for another, which was no Exception to the *Sacrifice* of Christ.

But our Adversaries have their *artificial Glosses*, whereby to put off the plainest Evidences of Scripture that assert, *His Satisfaction for our Sins*; for when we are told, that our Saviour *Died for us*, that *He laid down his Life for Sinners, &c.* they allow no more to be signified by it than this, *That Christ was a Sacrifice for us, in the same manner as former Sacrifices were for those who offered them; so that as those Sacrifices were never look'd upon as any Compensation for the Sins of the Offerers, neither could that of Christ be a Compensation for theirs for whom he offered himself; only his Offering Himself so seems like the others, as a certain Condition on which Remission of Sins should be granted*; But if common Sense may be our Guide, the Difference must be very great between this of Christ and all former Sacrifices offer'd by the Jews, as generally the *Antitype* is accounted of a superiour Nature to the *Type*: for tho' *Remission of Sins* were granted to the Offerer upon his Sacrifice being offer'd, yet it was not upon account of that Sacrifice offered, but upon account of the *Sincerity and Obedience of the Offerer*, and that respect his Sacrifice had to the Death of the *Messias* yet to

to come; for, though Beasts were innocent, there was nothing meritorious in their being sacrificed, their Sufferings being involuntary, and themselves in a corrupt and insensible state; because there was nothing in the ancient Holocausts considerable but their relation to the *Messias*, therefore they were offer'd *continually*, from their first Institution to the time of our Saviour's Death; but when the *Messias* was once come, and had offer'd himself, *knowingly* and *voluntarily*, for Sin; the former Sacrifices were all effectually to cease; and our Lord to offer himself no more than *once*, therefore there must be something extraordinary in that *one Sacrifice*, which was not in others, and *once offering* of that must be more than equivalent to all the former; *that* really and effectually in it self *expiating Sin*, which the others did not; and this the Apostle himself urges, when he tells us, That *the Jewish Tabernacle was a figure for the time then present, in which were offered both Gifts and Sacrifices, that could not make him that did the service perfect, as concerning the Conscience, but Christ being come an High-Priest of good things to come, not by the Blood of Goats and Calves, but by his own Blood, he enter'd in once into the Holy Place, having obtained eternal Redemption for us:* that *eternal Redemption* is an *absolute Freedom* from the Punishment of Sin, *effected* by Christ, but *only signified* by Jewish Institutions, the utmost of the virtue of those *Heb.* 9. 9, 11, 12.

Symbolical Rites. The ſame Author preſently ſubjoins, *the Blood of Bulls and of Goats, and the aſhes of an Heifer ſprinkling the Unclean, ſanctified to the purifying of the Fleſh, i. e.* God having, for the uſe of the Jews, ordained thoſe Rites and Sacrifices, and promiſed to receive them *as Clean* who punctually obſerved his Inſtitutions, they were conſequently *Legally clean* who ſo obſerved them; but otherwiſe than in the Senſe of the Law, *no cleaner* than the reſt of Mankind, who never heard of thoſe Inſtitutions, but the Argument follows, *à fortiori, How*
v. 13, 14. *much more ſhall the Blood of Chriſt, who, through the eternal Spirit, offer'd himſelf without ſpot to God, purge our Conſciences from dead works to ſerve the Living God.* The Difference then between the Sacrifices, is apparent enough, thoſe could only give a *Legal Purity* to Jews, and that only *to their Fleſh*, without which *Ceremonial Purity* Men may be ſaved; but the Sacrifice of Chriſt reaches the *Pollutions of the Soul*, takes away the *Defilements of the Mind*, and opens a free paſſage for us to *the throne of Grace*, without which means, *Remiſſion of Sins*, and *eternal Salvation* are never to be obtained. Again, the Apoſtle, ſpeaking of *that Blood which*, according to the Levital Law, *was to be ſprinkled upon ſeveral things*, adds, *It was neceſſary that the Patterns of things in the Heavens ſhould be purified with theſe*; or rather the *Patterns of Heavenly things*,

for

for so the following Words explain the Phrase, but that *the Heavenly things themselves should be purified with better Sacrifices than these, for Christ is not entred into the Holy places made with hands, which are the Figures of the true, but into Heaven it self, now to appear in the presence of God for us*, i. e. as a Mediatour on our behalf; but he enter'd not there that he might offer himself often, as the *High-Priest entred into the Holy place every year with the Blood of others, for then must he often have suffered since the foundations of the World*, but now once εἰ συντελείᾳ τῶν αἰώνων, *in the perfection or completion of Ages*, i. e. *in the fulness of time, hath he appear'd to put away sin, by the Sacrifice of himself.* The same Divine Author urges the matter further in the following Chapter, and directly *confirms* what I before asserted, *That the Law having a Shadow of good things to come, and not the very Image of the things, can never, with those Sacrifices, which they offered year by year continually, make the comers thereunto perfect, for then they would not have ceas'd to be offered, because that the Worshippers once purged should have had no more Conscience of Sins:* and if the Worshippers could have been so purged at once by those *Legal Sacrifices*, the *successive continuance* of them, would, in the same manner, have *purged* all those concerned in them; and then *another and a better and greater Sacrifice* would have been

v. 22. ad 27.

altogether needleſs; but alas! in thoſe *Legal Sacrifices*, there was every year made a Remembrance of the ſame Sins, and of the Guilt of the ſame Sinners, for *it was not poſſible that the Blood of Bulls and of Goats ſhould take away Sin*; *But now by the will of God, we are ſanctified through the offering of the Body of Jeſus Chriſt once for all*; *Every* Jewiſh High-Prieſt *ſtood daily miniſtring and offering the ſame Sacrifices which can never take away ſin*; *but this Man, after he had offered one ſacrifice for ſin, for ever ſat down on the right-hand of God*, nor did he need to offer oftener, for *by one Offering he has perfected for ever them that are ſanctified.* The Difference then between the Sacrifice of our Saviour and thoſe of the Law is notorious; but now, if Remiſſion of Sins could be granted to the Offerer of a *Legal Sacrifice*, and yet a *Legal Sacrifice* could not take away the Sins of the Offerers; and if the *ſingle Sacrifice of Chriſt* did really take away Sins, both which things are aſſerted in the Texts now cited; then a great deal more muſt be meant, by *Chriſt's Sacrifice taking away ſin*, than the bare Remiſſion of Sins amounts to; It muſt ſignifie *taking away that Guilt of ſin*, by which Men are render'd obnoxious to Puniſhment: which, conſidering that Juſtice inherent in Almighty God, cannot be removed but by ſubſtituting ſomewhat ſo innocent in the Sinner's room, that the Sufferings of that Innocent may ſatisfie for the Impunity of

Heb. 10.1, 2, 3, 4, 10, 11, 12, 14.

of the Sinner; but it being inconſiſtent with Juſtice to puniſh the Innocent for the Sinner, if the Innocent be *unwilling*, or depend upon his Innocence as his Security from Puniſhment; therefore our Saviour, for the acquittal of Divine Juſtice, offer'd himſelf *voluntarily* to die for us, and that when no Power on Earth could have taken away his Life from him; which Offer of his being the effect of his eternal Will, and his eternal Will *the ſame* with that of his Father. Eternal Juſtice required his *Sufferings*, and accepted *thoſe Sufferings* (though to be undergone in time) as really, and in their own intrinſic Nature, equivalent to thoſe Puniſhments otherwiſe due to a ſinful World. Upon the whole, *Chriſt died for, or in the room of Sinners*, not to prevent their temporal but their eternal Death; and by his Humiliation and his Death, who was ſo Innocent and ſo Great, gave eternal Juſtice as abſolute Satisfaction as the eternal Puniſhment of all thoſe who are now ſaved through *Him* would have done, and therefore when *Socinians* ſeek for a reaſon, for their denying *Chriſt's Death to have been in our ſtead*, and fly to that of St. *Paul*, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, *that Christ died for our Sins*, and plead from thence, that ſince it cannot be ſaid that *Chriſt died in the room of our Sins*, no more can it be ſaid, that *he died in the room of Sinners*, this is meer Stuff and Cavil; 1 Cor. 15. 3.

for if Christ died on account of our Sins, which is the direct English of ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, it's then the more probable, *He died in the room, and stead, of those Sinners*, or suffer'd a *vicarious Punishment* for them, for, or on account of whose Sins he resign'd himself to the Death upon the Cross. Or they know it's no uncommon thing in Scripture to put *Sin* for *Sinners*, and they'll confess, though not in that sense which we do, that *He who died for Sin died for Sinners*, they being inseparable from one another: But the *Socinians* tell us otherwise, that *Christ's dying for us*, signifies his *procuring a great deal of good for us by his Death*; this we certainly believe he did, but cannot imagine it's any detraction from the Worth of *that Good* he procured for us, to conclude, that *he suffered instead of Sinners*; for if he offered himself to Divine Punishment in the place of *those*, who were unquestionably obnoxious to it, and if his Father accepted of that Offer, then all those Sinners who accept of those Conditions, on which alone his Death is *effectually beneficial* to them, are certain of the pardon of their Sins, and of eternal Happiness, the natural Consquence of that Pardon. But they have yet a farther Shift, and because St. *John* tells us, *We ought to lay down our Lives for the Brethren*, and St. *Paul* tells the *Colossians*, that *by his sufferings he fill'd up what was behind of the afflictions of Christ in his flesh, for his Body's*

1 *John* 3. 16.

Col. 1. 24.

Body's ſake which was the Church, they conclude, that as thoſe who *die for the Brethren* cannot be ſaid to *die in their ſtead*, nor St. *Paul to ſatisfie by his ſufferings for the ſins of the Church*, ſo neither could Chriſt, on account of his being ſaid *to die for us*, be reaſonably thought to *ſatisfie for our ſins*; but this Allegation is impertinent; for, though we are obliged to expoſe our Lives to the utmoſt hazards for the *Converſion* and *Edification* of others, yet where was it ever ſaid, *We ſhould be wounded for the Tranſgreſſions of our Brethren*, or *be bruiſed for their Iniquities?* or that *they ſhould be healed by our ſtripes?* that *God ſhould lay on us the Iniquities of all our Brethren?* that *We ſhould make our Souls an Offering for Sin?* that *We ſhould be delivered for the Offences of our Brethren*, and *ſhould bear their Sins in our own Bodies on the Croſs?* all which things, with more to the ſame purpoſe, are ſpoken of Chriſt, and ought to be the Explications of the other. As for that of St. *Paul*, if we tranſlate it, as we very well may, all their pretences from it are loſt, *I rejoice in all my ſufferings for you all*, or in thoſe Troubles and Perſecutions I undergo for Preaching the Goſpel to you, and *in my turn fulfil in my fleſh the latter parts of Chriſt's Afflictions for his own Body, that is, the Church*; and ſo Afflictions or Sufferings for the Church are not apply'd to St. *Paul*, but to Chriſt, who really laid down his Life for his Flock, and

all the Afflictions of the Servants of Chriſt, are but the *Counterparts* of what Chriſt has done for them; it being their Duty to maintain what he has delivered to them, and to be faithful to Death as he dy'd before for them: and the Church, the Body of Chriſt, is exceedingly *edified and benefitted* by the couragious Sufferings of their Fellow-Members, Martyrs and Confeſſors giving the beſt evidences of the *Excellent Nature* of the Goſpel, and confirming and encouraging others in the ſame Reſolutions, of *dying rather than forſaking Truth*; but neither can any of the former paſſages be applied to St. *Paul*, therefore his Words cannot bear the ſame ſenſe as applied to him, as the ſame Expreſſions do, when they are apply'd to Chriſt, Scripture, which is its own beſt Interpreter, no where explaining it in the ſame manner.

But further, our Saviour is ſaid *to have born our ſins, and to have carried our ſorrows*; this ſeems to be a Metaphor taken from a Man carrying that Burthen *himſelf* which *another* ought to carry; and this is commonly lookt on as a conſiderable evidence of Love and Kindneſs: the ſame has carried Men out to a willingneſs to die for one another, ſo *Pylades* was willing to die for his Friend *Oreſtes*, only that he might eſcape a Tyrant's Fury; and *Niſus*, in the Poet, would gladly have redeem'd his lov'd *Euryalus* from the Enemy's Sword, by putting himſelf into their hands in lieu of him: but the tendry

1 *Tim.* 3. 16. c. 2.

dry in these Cases was certainly a *vicarious Death*, and the Persons so offering themselves, without all doubt, concluded, that whatsoever could be pretended to by the most severe Justiciaries, would be well satisfied by an Innocent's offering his *own Life* for an Offender, and that *voluntarily*; by virtue of which *Consent or Desire*, there could be no wrong done to the innocent Sufferer; and hence St. *Peter* tells us of Christ, that *he suffered* "Απαξ περὶ ἁμαρτιῶν, δίκαιος ὑπὲρ ἀδίκων, *once for sins, the Just for the Unjust* (where, by the way, we may observe the phrase of *dying for Sins*, is authentically explain'd by *dying for Sinners*, or for the Unjust) *i. e.* He bore that Burden of God's Displeasure in himself, though he were Just and Righteous, which was due to the Unrighteous; and yet, as among Men, those generous Offers made by Friends for one another are not wont to be displeasing to the greatest Princes, nor are they a whit the more angry with the *vicarious Innocent*, though, to satisfie the *Rules of Justice*, they accept the Offer; no more was God displeased with his Son for taking upon him *that Burthen due to Sinners*, since it only was *the Sin* which had trespass'd so much on Justice, and provided *that* were punished, either in the *real* or the *substituted Offender*, who was only *putatively Criminal*, infinite Justice would be satisfied, Sin condemned, and all Mankind be afraid of committing *that* which

1 Pet. 3. 18.

which they saw was, in its own Nature, *unpardonable*. One would think too, that other passage of the same Apostle were plain enough, That *Christ bore our Sins in his own body upon the Cross*, Sins are there put for the *Punishment due to Sins*, and the *bearing them in his own Body*, must signifie *his Body's being punished for them*, and if for *them*, then for *those* who had committed them; now if Christ did not *take our place*, or *appear in our room* in those Sufferings, there can be no reason, suitable to Divine Wisdom and Justice, why he, an Innocent, should *die at all for our Transgressions*; for to say, *That his Father had design'd him for it before, and therefore he must die*, would be impertinent; to say, that *without dying a vicarious Death for us, he could procure any good, with respect to our Sins*, would be very hard to prove; for he might Die to make good the Truth of those things he had preach'd, to set us an example of Patience, Submission and Humility, which, *Socinians* tell us, were *the great Ends* of his Death, and yet we be as far from obtaining *Remission of Sins*, by the means of *his Death*, as we were at first. So we believe that St. *Stephen* was murdered for giving Testimony to Evangelic Truths, the very Circumstances of his Death prove him an eminent Example of Patience, Fortitude and Resignation; his Resolution appearing, upon a *Socinian* view, much beyond that of our Saviour himself, yet

1 *Pet.* 2. 24.

St. *Ste-*

St. *Stephen* is not ſaid *to have died for the ſins of the World*, nor *to have carried Mens ſins*, or *to have born them in his own Body, at the place of Execution*; and it would be abſurd and ridiculous to apply any ſuch paſſages to him; and yet, as they ſay, the Sins of Men were the cauſe of the death of thoſe Victims offered to Almighty God by the Sinners, and in the ſame manner, were the cauſe of our Saviour's Death; ſo the ſame Sins may truly be ſaid to have been the cauſe of the death of St. *Stephen* and every Martyr; yet the former Expreſſions being inapplicable to them, and they contributing nothing to the *Remiſſion of Mens ſins*, (*Chriſt* onely being that Lamb of God who takes away the Sins of the World) thoſe Scriptural Expreſſions concerning the Death of Chriſt, muſt ſignifie a great deal more than *bare Dying upon Common Reaſons* can amount to. But to anſwer this, they tell us, that whereas God proclaims himſelf, *a God keeping Mercy for thouſands, forgiving Iniquities, Tranſgreſſions and Sins*, according to the Hebrew Original, it ought to be, *bearing or carrying Iniquities, &c.* which is the ſame attributed here unto Chriſt, and yet we cannot ſay, that *God*, as there named, *has ſatisfied for any ſins*, therefore neither *can Chriſt have ſatisfied for ſins*, notwithſtanding any ſuch paſſages concerning him; but this the Ancients eaſily anſwered, by aſſerting our Jeſus, *the Son of God*, to have been

Exod. 34. 7.

that

that *very Being*, so often and emphatically called God, who all along convers'd with the *Israelites*, during their wandrings in the Wilderness, as I formerly shewed; and that Testimony given to their Opinion by St. *Paul*, when dehorting the *Corinthians* from several Sins, by the example of those
1 *Cor.* 10. 9. *Israelites*, he inserts, *Neither let us tempt Christ, as some of them also tempted, i. e.* the same Christ, *and were destroyed of Serpents*; where *Moses* tells us *they tempted God* when they fell under that Judgment; therefore *that God was Christ*, therefore he really did converse with *Israel* in those days, otherwise he could not have been tempted, that Testimony, for any thing I have yet seen, may pass for unanswerable. But, with all respect to their Critical Skill, we must assert they are mistaken; the Hebrew word נשא, from whence נשא in the cited Text, not signifying *to carry* in its primary acceptation, but *levare* to ease, or to take away, and so *Marinus*, in his *Arca Noe*, translates this very Text by *levare* or *tollere*, and so God, when *he pardons or forgives sins*, is rightly said *to ease Men of that burthen they bear, or to take them away*; and consequently our translating the word by *forgiving* is true, and agreeable to the general sense of Interpreters; hence the Authors of the *Septuagint* Translation, as good Criticks as our *Socinians*, render it ἀφαιρῶν ἁμαρτίας, *taking away*, not carrying, *Sins*, and they could

Marin. Brinxia. *in verbo.*

could scarce be suspected of being *Athanasians*; no more could the *Chaldee* Paraphrast who interprets it by those, שָׁבִיק חֲעָיִן, *leaving or remitting Iniquity*, the word שָׁבִיק, never signifying *Carriage*, or any thing of that Nature, but only *leaving* or *remitting*, with what else may be genuinely deduced from that Interpretation; so عفى in the *Syriack* Version, signifies, *leaving*, *remitting*, *pardoning*, *sparing*, but no where signifies *supporting or carrying*; the *Samaritans* use אפא, a word signifying *easing and pardoning* too; the *Arabic* عافر, *taking*, *or driving*, *as a flying Enemy is driven away by a pursuing Army*: So that for them, because in a foreign sense the Hebrew word sometimes signifies *to carry*, to interpret it so in this place, contrary to the sense of all the World beside themselves, is absurd, and only shews what mean Shifts they are put to, to find some Parallels to their *abusive Constructions* of Plain Scripture. As for the Evangelists application of that Text, *Isa.* 53. 4. *He hath born our griefs, and carried our sorrows*, to our Saviour, upon *healing all the sick* that were brought to him; he only applies that to a *particular* there, which really is of a *general Import*; therefore, what he applies to the *removal of bodily Diseases*, St. *Peter* applies to *Sins*, the Diseases of the Soul; our Saviour visibly and openly removing

Vid. Castel. *Lex. Hept. in verbo.*

Matth. 8. 17.

moving the *former*, as a ſign of his removing the *latter*; but not doing both in the ſame manner, he cured bodily Diſtempers, by a Word, a Touch, an Application of outward, though ſeemingly unpromiſing, Means; but removing the Diſtempers of the Soul only by his Death, and ſo by *his blood cleanſing us from all Sin*, ſatisfying his Father for all our Sins by his ſhedding of it, purging our Souls from all the Filthineſs and Corruption of Sins by the Application *of it*, and by Faith *in it*; and that *Blood-ſhedding* of our Saviour, as tending to his Death, prov'd it's *infinite Price and Value*, ſo often taken notice of in Scripture, by being equivalent to thoſe Puniſhments Divine Juſtice might and muſt have laid upon Tranſgreſſours; the *Socinians* indeed ſay, *He takes away our ſins*, *i. e.* He makes a ſhew as if he died, and bore the Puniſhment due to our Sins, *eorum quaſi pœnam in ſe recepit*, ſo putting a ſham upon the World, *pretending* or *ſeeming* to do what he never did, from which, if the World were convinced of the Truth of what they aſſert, it would be very hard to perſuade them, that he did, by ſuch ſeeming Means, *eos à vera eorum pœna exſolvere*, diſcharge Mankind *really* from thoſe certain Puniſhments attending upon Sin; ſo for that further put off, "That our Saviour "may juſtly be ſaid to procure Salvation "for us by his Death, becauſe, by that "Obedience ſhow'd to his Father in dying

"at

" at his Command, he had all Power conferred upon him both in heaven and earth, and " ſo had power to forgive our Sins, and to " confer eternal Life upon us. It's againſt Reaſon to believe it, for *all Power in Heaven and in Earth* is *infinite Power*, infinite Power muſt have an *infinite Subject* to reſide in, Chriſt, being *meer Man*, can be no ſuch *infinite Subject*, therefore no ſuch Power can be confer'd on him, on account of his Obedience, for he cannot receive an *impoſſible Reward*; but that *infinite Power* being eſſential to him, as an infinite and eternal Spirit, his *Humane Nature*, as united to that, is made Partaker of that *infinite Power*, and conſequently Chriſt, God and Man, can indeed beſtow on us thoſe mighty Bleſſings.

To fix in our Minds the Notion of *Chriſt's Satisfaction for our ſins* the more, we are told by the Apoſtle, as I formerly cited him, *That we are juſtified freely by his Grace, through the Redemption that is in Chriſt Jeſus, whom God hath ſet forth to be a propitiation through faith in his blood, to declare his Righteouſneſs for the Remiſſion of ſins: to declare at this time his Righteouſneſs, that he might be juſt, and the Juſtifier of him which believeth in Jeſus*; the laſt Verſe teaches us *that Care* taken to vindicate Divine Juſtice, in the World's Eye, by the Death of Chriſt, which could ſcarce have been done, had not Chriſt laid down his Life *for us*, and in *our* Rom. 3. 24, 25, 26.

room,

room, ſo ſatisfying the Juſtice of his Father; and ſo the Juſtice of accepting *as righteous* every Believer in Chriſt, is apparent too: for, if he have paid an entire *Satisfaction*, a full *Redemption-Price* to his Father for our Sins, on that Condition, that thoſe who believe on him ſhould be Partakers of the Advantages flowing from thence, God then could not be juſt, ſhould he refuſe to juſtifie ſuch Believers; ſo that God's Juſtice is as deeply concerned in the *Pardon of Believers*, as in the *Puniſhment of Infidels*. Again, St. *Paul* tells the Elders at *Miletum*, that *God had made them Overſeers of that Church, which he had redeemed with his own moſt precious Blood*; Now whereas God is ſaid to have *redeem'd his People Iſrael* from their *Ægyptian* Bondage, that Redemption being really effected by Jeſus Chriſt, who was that great and powerful Agent in that mighty Work, what was done for *Iſrael* then, was but the *pre-ſignification* of what he intended in due time for all Mankind; ſo that he is called their Redeemer, eſpecially with reſpect to that *future Deſign*; though the reſcue of them from the Power of their Enemies be a Metaphorical *Redemption*, and applicable, in ſuch a figurative ſenſe, to all thoſe, who, even by an *unjuſt Violence*, ſet open the Priſon-doors, and make a way for the eſcape of the moſt *notorious Criminals*. Again, it's true, *Moſes* is ſtiled a Redeemer, λυτρώτης, and a Leader to *Iſrael*, God making

Acts 20. 28

Acts 7.35.

king uſe of him as his Inſtrument to execute Vengeance upon rebellious *Ægypt*, and to lead out *Iſrael* from thence with a mighty Hand and a ſtretched out Arm; but we no where find that the *Iſraelites* were redeem'd by *the Blood of Moſes* from their Slavery; We find not that the Sins of the *Iſraelites* were *forgiven* on account of that *deliverance*; God indeed ſometimes heard the Interceſſions of *Moſes* for thoſe *ingrateful Wanderers*, and, *for his own Name's ſake*, was pleaſed to paſs by their Offences, and to glorifie his own Name in that conſtant protection he afforded them, among their obſerving Enemies; but the *deliverance* it ſelf was no cauſe of God's remitting the Puniſhment due to their Treſpaſſes; nay their Ingratitude for that Mercy was a frequent reaſon of their Sufferings, and amongſt the reſt of the total Deſtruction of that Generation of People who came out of *Ægypt*; it's further obſervable, that that God who convers'd with *Iſrael* in their paſſage to *Canaan*, calls them *his Son*, *his Firſt-born*, and threatens *Pharaoh*, that if he would not let them go, *He would deſtroy his Son*, *his Firſt-born*; beſides, He required the Sanctification of the *Firſt-born* of all *Iſrael* to himſelf; which requiry of his obey'd, together with the exact execution of his former Menace, was *a kind of Redemption-Price*, accepted by God, on account of which he gave them deliverance from their Enemies. Nor was the *Exod.* 4. 22.

Blood of the Paſchal Lamb inſignificant in the caſe, *that Blood* prefiguring *the Blood of the Lamb of God*, which did really atone for the Sins of the World. Upon the whole, howſoever we may allow others, beſides our Saviour, to be called *Redeemers*, yet ſo long as there is no Paralleliſm between the Circumſtances of thoſe Redemptions *they* have wrought, and the Circumſtances of Chriſt's, we muſt of neceſſity conclude, that Scripture means a great deal more by naming Chriſt a Redeemer, than by giving *Moſes* or any other eminent Perſon the ſame Character; that Name is *figurative* as applied to all others, it is proper as applied to Chriſt; we may illuſtrate the Caſe by ſuch an Inſtance as this, A Soveraign Prince, bleſt with One onely and infinitely beloved Son, having in his power a Capital Offender againſt his Laws, in concert with that Son, determines that ſuch Puniſhment as is proportionable to his Crimes, ought to be inflicted on him; yet pitying the Weakneſs and deplorable Condition of the Criminal, and deſigning to make his Clemency towards the Offender evident, He, in concert with his own Son, orders it to be proclaim'd every where, that if any Perſon, not obnoxious to the ſame Puniſhment by reaſon of perſonal Guilt, loves the Condemn'd ſo well, as to offer himſelf freely to undergo proportionable Penalties to what the Law would have inflicted upon him, the Criminal, acknowledging the Kindneſs

offer'd,

offer'd, and his mighty engagements to his Deliverer, ſhall be free; this Condition once propos'd, the Prince's Son lays hold on the Opportunity to expreſs his Love to the Offender, offers himſelf to die for him, and, ſince the Law requires it and muſt be ſatisfi'd, really does ſo; the Prince, according to his Proclamation, accepts of his Son's vicarious Puniſhment, the Law and Juſtice have their Courſe, and the grateful Criminal obtains his Freedom: thus are *Believing Sinners* redeemed from that Puniſhment they are obnoxious to, with reſpect to infinite Juſtice. The *Socinians* tell us indeed, "That Chriſt's Obedience to his "Father, even to Death, was no more "than was due, on his own account; and "that, though it was perfect and blame-"leſs, yet he received Rewards for it, infi-"nitely beyond what he could merit by ſuch "Obedience. This is to put our Saviour into the State and Condition of the common World; for all thoſe Glories, promis'd to repenting Sinners, are infinitely greater than they, by any perſonal merit, can pretend to; but it ſeems very unreaſonable, that he ſhould take upon him as a Mediator between God and man, or that his Name ſhould be ſo powerfully influential for the advantage of others, who had juſt cauſe to be wholly employ'd in expreſſions of Gratitude for his Father's Kindneſs to himſelf; or to be wholly ecſtaſi'd

with Admirations of that unbounded Goodness, which had confer'd such mighty Blessings on him beyond his deserts; this we rationally suppose will be the Employ of beatified Souls, and ought to be Christ's too, upon the *Socinian Hypothesis*; we own Christ's *Obedience*, as he was Man, to his Father's Will to have been most *perfect and absolute*, his Original Divine Nature never knew any thing of dissent with his Eternal Father; therefore that Humane Nature he assum'd, could not be liable to Disobedience. It's observed of him, that *He knew no sin*, he neither had nor could have so much as a *deprav'd Inclination*; he had no strugglings within himself between *the Law of his Members and the Law of his Mind*, which yet he could not have been without, had he been a *meer Man*, a Partaker of Flesh and Blood, at the same rate as the rest of Mankind were; but the Deity assuming Humanity, and so being naturally incapable of Sin, we are not wont to assign Merit to his Life and Conversation, any farther than as it laid him open to Sufferings, but only to his Death and Passion, and the Preliminaries to them: that *absolute Innocence* reigning in his Humane Nature, rendering all those Sufferings, to which Humane Nature alone was liable, the more meritorious; and *that inexpressible Condescension* of the Eternal *Son of God* to take *our Nature* upon him, join'd with his consequent Sufferings,

2 *Cor.* 5. 21.

ings, made *one entire ſufficient Oblation and Satisfaction for the Sins of the whole World.* But to ſuppoſe, as *Socinians* do, that *one great meaning of the Death of Chriſt, was, that God, by that means, might give Men a pledge of that Favour or Pardon he intended for them,* is idle: thoſe who had any thing of a *true Notion* of a God, would have depended upon his Word, *authentically revealed*, without any ſuch extraordinary Pledge; thoſe who had *perverſe Notions* of him, would take very little notice of ſuch a Pawn given; for the Argument would be very obvious to a Sceptic; *If God be ſuch as ſome define him, infinitely Wiſe, Good, Powerful, True, there's no need of ſuch extraordinary Methods to confirm Men in an opinion of his Veracity; if he be of a different or leſs perfect Nature, a thouſand ſuch Strategems can give us no ſufficient reaſon of Confidence in him.* We find indeed the Ancients, upon Leagues or Compacts between them, offering Sacrifices to their Gods, and with their Hands laid upon the Victim's Head, calling their Gods to witneſs their Sincerity in ſuch Leagues, and making their *ſolemn Proteſtations* one to another to obſerve *propounded Articles*; the deſign of that Ceremony ſeems to be onely to intimate the agreeing Perſons ſerious Imprecation, that *their own blood might be ſhed in the ſame manner as that of the dying Victims, in caſe they falſified that Contract then made*; but we can imagine nothing

of this nature to have paſs'd between God and man in the Death of Chriſt; Men were ſo far conſenting indeed as to ſhed the blood of Chriſt, but far from promiſing Faith and Obedience to their God at the ſame time; no, they acted in plain defiance to thoſe Revelations God had made of himſelf, and thoſe very Perſons, who pretended to the moſt *immediate Dependance* upon Chriſt, had very little Confidence in him, till ſuch time as his *Reſurrection from the dead* reconfirmed their fading Hopes, and made them believe he was capable of being their Saviour and Redeemer. But if, at laſt, it were neceſſary that Almighty God ſhould ſo ſeal the aſſurance of his Pardon to Mankind, a *meaner Victim* might have ſerv'd than that of his onely Son; ſince nothing could poſſibly create in guilty Men a greater Diffidence in God's Mercy, than ſo ſevere a procedure on ſo very ſlight and impertinent a Reaſon, with that Son, concerning whom he profeſt, that *he was well pleaſed with him*: After all, the *Socinians* would ſlamm us off with a *metaphorical Redemption*, the Conſequence of which, I fear, muſt have been but a *metaphorical Pardon* of our Sins, in ſpite of which we might ſtill be *really and properly damn'd*; St. *Peter*, drawing the parallel between *ours* and a *proper* Redemption, teaches us to believe, that our Redemption is *proper* too, foraſmuch as *we were not redeem'd with corruptible things, as Silver and Gold,* the

the ordinary means of redemption for Criminals or Captives, *but with the precious Blood of Chriſt, as of a Lamb without blemiſh and without Spot*; which precious Blood, being of infinitely more value than Silver or Gold, could and did effect as *proper a Redemption* for them, for whom it was offer'd, as the greateſt Summs of Treaſures, paid down for their Ranſom, poſſibly could. 1 *Pet.* 1. 18, 19.

To convince us yet further of *Chriſt's Satisfaction for our Sins*, the Scripture repreſents him to us as *a Mediator*; but our Adverſaries reply to this, that *Moſes* is called *a Mediator* too, yet *Moſes* never ſatisfied for the Sins of *Iſrael*; to prove that *Moſes* is ſo called, they allege that of the Apoſtle, *That the Law was ordained by Angels in the hand of a Mediator*; yet it's well known that Ancient Writers and Interpreters generally underſtand that Paſſage of Chriſt, whom they certainly and truly conclude to have been *that God*, more particularly appearing to the *Iſraelites* in their paſſage from *Ægypt* to *Canaan*; and ſo he delivered the Law to them by his own power, or with his own Hand, as we may well expreſs it, the Decalogue, the great binding part of the Law, being written with the *Finger of God*, as *Moſes* informs us, and ſo put into the Hands of *Moſes*, and the bleſſed Angels, as miniſtring Spirits, attending their Lord in the Solemnity, and this Interpretation is not eaſily to be e- *Gal.* 3. 19.

luded. But if by μεσίτης, *a Mediatour*, we only understand, with *Suidas*, one that is εἰρηνοποιὸς, *a Peace-maker*, it then is applicable to *Moses*, or to any other, who *goes between contending Parties*, to make up any quarrel or breach that may be between them. But in this case we must always consider the Persons between whom matters are to be rectified, their Natures, and the nature of that Offence which may have caus'd a breach between them, and he who undertakes such a Work had need to have a considerable Interest in both the Parties who are at odds; for an *Undertaker*, in such a case, who is liable to any exception on either side, is like to mediate to very little purpose. Now, it's no very hard Task to find Persons fit enough to take up quarrels between Men and Men, all Men agreeing in one and the same Nature, and Offences between them generally arising from both sides; but that breach there is between God and man, is not so easily made up, their Natures are infinitely different, one absolutely pure and unchangeable, the other miserably corrupt and humourous; man continually offending, God continually obliging; man proud, haughty, disdainful, insensible; God kind, condescending, essential Love and Goodness: yet a Mediator, such as should be able to procure Peace between God and man, must have a very great Influence on both sides, to which purpose, it's

it's indiſpenſibly neceſſary he ſhould be compleatly Innocent: *Moſes* was uncapable of ſuch a Mediation, though he interceded for the People of *Iſrael*, by his Prayers, and was earneſt and importunate with God, to turn from that fierce Anger he had juſtly expreſs'd againſt a ſtubborn and ungrateful Generation; but *Moſes* himſelf, at the very time of his zealous Interpoſition for *Iſrael*, was, as other Men, obnoxious to God's anger, and felt the effect of it, when, for his Tranſgreſſion at the Rock, he was deny'd entrance into the Land of *Canaan*; ſo that in effect he did no more than what's particularly incumbent on God's Prieſts in all Ages, *i.e.* to offer Prayers and Supplications for the People they live among, and by ſuch means, to the utmoſt of their ability, to ſtand in the Gap, and to divert threatning Judgments from guilty Heads. Our Saviour, as neceſſity required, was *Holy, Harmleſs, Undefiled, ſeparate from Sinners, one that needed not firſt to pray for Pardon for his own Sins, and afterwards for the Sins of others*, and therefore he might be, and is, properly called *the one Mediator between God and Man*, excluſively of all others; as we are told in the ſame Text, *there is One God*, excluſively of all other Deities; which could not be, if *Moſes* had been a Mediator of the ſame kind and in the ſame manner, as Chriſt was: and it's further added of our Mediator, *That he gave himſelf a ranſom*

1 *Tim.* 2. 5.

ſom for all, which *Moſes* never did; and tho', in the heat of his charitable Zeal, he was willing to have been blotted out of the Book which God had written, that God, by that means, might have been reconciled to his People, that Offer neither was nor could be accepted, becauſe it could be no Satisfaction to Divine Juſtice, to puniſh one Sinner, and, on account of that puniſhment, to pardon another; for why ſhould I pretend to ſatisfie that Juſtice, on behalf of another, which, ſhould it proceed ſeverely, would paſs upon me without any ſuch pretence; but he who conſcious of his own Innocence, is ſecure from any legal Danger, may, with reaſon, interpoſe vigorouſly for another. In our preſent Caſe, our Lord endeavours to put an end to that difference there is between God and Man, ariſing from Sin; God is the Supreme Law-giver, and has, in his own hand, the uncontroulable Power of puniſhing Treſpaſſers upon his Laws; Man is the continual Tranſgreſſor, having, by that means, wholly forfeited all pretences to Grace and Favour; therefore his Caſe, being it ſelf deſperate, the Mediation begins on God's part, our Lord not being ſtil'd, *the Mediator between man and God*, but *between God and man*, the whole Mediation ariſing not from man's hopes, but from God's mercy and goodneſs, which found out the means of reconciling us to himſelf, by his Son. Perhaps a *Socinian* would find it difficult

difficult to give a ſatisfactory reaſon why, ſeeing the firſt Covenant, or that between God and *Iſrael*, could be made by the Mediation of *Moſes*, and confirm'd with ſhedding the *Blood* onely of *ordinary Victims*, the Evangelical Covenant managed by the Bleſſed Jeſus, a Perſon very much ſuperiour to *Moſes*, could not be confirm'd with *Blood* of like Sacrifices as the former? We'll own freely, the Covenant of the Goſpel is a *better Covenant*, the Promiſes in it more *plain and numerous*, the Hopes rais'd in Men by it *ſtronger and more vigorous*; but all theſe things are accounted for in the Dignity of the Undertaker; and why Chriſtians ſhould not confide in God, upon the ſame terms, on which the Jews did, is not eaſie to determine; I am ſure they are generally repreſented as the moſt tractable Perſons. Beſides this, there appears a *vaſt Difference* between the Mediatorſhip of our Lord and *Moſes* on theſe accounts; our Saviour, by virtue of his Mediatorial Power, was able *to remit ſins*, was able to *give eternal Life* to Believers; but *Moſes* could do no ſuch thing; he was only a Suppliant to God for Pardon for *Iſrael*; and *Socinians* will ſcarce allow, he gave them ſo much as a Promiſe of Eternal Life, throughout the whole Syſteme of his Laws, ſo that though we allow there ought to be ſome reſemblance between the Type and the Anti-type, yet we muſt allow a mighty diſtance between a *Common Man* and

and one on whom the Title of the *Son of God*, his *onely begotten Son*, was fixt, and the reſemblance muſt be between Circumſtances capable of being repreſented, and not between thoſe which are incapable of it. The Death and Paſſion of our Saviour, as an *external Accident*, attending his Humanity, might be repreſented by the Death of thoſe Creatures offer'd in Sacrifice frequently to God; the Interceſſion of our Saviour with his Father for a *ſinful World*, by the Interceſſion of *Moſes* for a *ſinful Nation*; but that Satisfaction by Chriſt given for Sinners to his Father's Juſtice, was ſo great a thing, as nothing could make any proportionable adumbration of it; the Confeſſion of the Peoples Sins over the Victim's head, and laying their Iniquities on the Head of the *Scape-Goat*, as a devoted Creature, might keep up ſomewhat of an Idæa of what the *Meſſias* was afterwards to do and ſuffer, and the manner how; but the Symbol was ſo dark, that even the prophecy of *Caiaphas* pointing at the Anti-type, made very little Impreſſion upon the Jews, and made them expect very little from Chriſt, though they ſaw frequent evidences of his Divine Miſſion, and his Death (as a Perſon devov'd and *made Sin*, as the Apoſtle expreſſes it) for the ſafety of the Nation. But there's another Fetch, as ſubtle as the reſt, that ſuppoſing a Mediator ought to partake of the Nature of both the Parties, between whom

he

he is to make peace, yet this touches not our Saviour; for his Mediatorſhip was only to be employ'd *in reconciling men to God*, for ſo ſay they, we find *God reconciling the world to himſelf in Chriſt*, but there's no mention of *reconciling himſelf to the World*, ſuppoſing this aſſertion true, is it therefore impoſſible that God ſhould be angry with a ſinful World? If ſo; how comes it to paſs he ſends ſo many Judgments, particular and general, upon Men, Cities and Countries? does he lay his Rod on Mens backs at randome? without any diſpleaſure againſt their Crimes, or without any reſpect to their Demerits? did he drown the old World without being angry with them? burn *Sodom* and *Gomorrha* with their neighbouring Cities, and yet not diſpleaſed with them? theſe things are incredible: That he was often angry with the People of *Iſrael*, we find frequently atteſted in Scripture; that, as an evidence of his Anger, he puniſh'd them ſeverely too, we meet with upon record there: If he could be angry with the Sins of a particular People, he may certainly be angry with the Sins of the whole World; for Sin loſes not its odious Nature by being more diffuſive: If God be angry with their Sins, he muſt be angry with the Sinners too, eſpecially if they be active and obſtinate in their Sins; for tho' Man, as created at firſt in *the likeneſs or in the image of God*, be good; yet Man, where-

in

in that ſacred Image is defaced by Sin, is odious and deteſtable, a proper object of God's Diſpleaſure, and, of himſelf, incapable of avoiding it; but if God may be diſpleaſed with Sin and Sinners, and if (his Nature being pure, and his Laws holy, juſt and good) he muſt be ſo, then he muſt be reconciled to Man, or Man muſt be eternally miſerable; and though we find God frequently in Scripture calling upon Men to *turn to Him*, as if all the Work lay on their hands, yet he promiſes withal, that *Mal.* 3. 7. *He will turn to them*; and thoſe kind repeated Calls are only evidences, that He, who has a great deal of reaſon to be averſe to it, will yet be as ready to be reconciled to them, as they can be to return to their Obedience to him; and he is ſaid *to reconcile the World to himſelf in his Son*; becauſe He, in concert with his Son, determined on that *means of Pardon and Remiſſion*, to be granted to Sinners, which Sinners themſelves could never have pitched on, and becauſe Man was naturally backward to his own good, but God ever ſeeking it: Yet when we conſider καταλλάσσειν, as a word of Eccleſiaſtical uſe, and ſignifying particularly ſuch a Reconciliation as is of Penitents to the Church, by which, for their Crimes, they had been before excommunicated. We look upon our Saviour, as our great High-prieſt, making that Peace for us; and as Penitents are not required to *forgive the Church*

Church which they have offended, but the Church kindly *forgives them, though Offenders*; ſo the World, reconciled to God, do not *forgive God*, or reſtore God to their Favour, but God, by the Sacrifice and Interceſſion of their High-prieſt, *forgives them* and reſtores them to his Favour; to which end the *Doctrine of Reconciliation, i.e.* the Doctrine of Repentance is committed to God's Miniſters, and we, as *Ambaſſadours from Chriſt, entreat Men that they would be reconciled to God*, that is, that they would turn every one from the Wickedneſs of their Ways, and ſo be re-inſtated in his Favour. 2 *Cor.* 5. 19, 20.

It might ſeem not very eaſie to pervert the meaning of Scripture, when it calls our Saviour *a Propitiation for our ſins*; ſo St. *John, If any man ſin we have an Advocate with the Father, Jeſus Chriſt the righteous*, καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν, *and he is the Propitiation*, or the propitiatory or atoning Sacrifice *for our Sins*; and again, *In this is Love, not that we loved God, but that he loved us, and ſent his Son a Propitiation for our ſins*; and ſo St. *Paul, God hath ſet forth Chriſt to be a Propitiation through Faith in his Blood*, &c. Now would I fain be ſatisfied what is the Benefit of our Faith in the Blood of Chriſt, a Faith peculiar, extraordinary and indiſpenſibly neceſſary to Salvation, if the ſhedding of that precious Blood had no effect, with relation to atoning 1 *Joh.* 2. 1, 2. 4. 10. *Rom.* 3. 25.

or

or ſatisfying God's Diſpleaſure, juſtly expreſt againſt our Sins? That Chriſt's Blood had a *real intrinſic Value*, it would look ſomewhat harſhly to deny; yet it was not neceſſary it ſhould have any *ſuch Worth*, to render it capable of *confirming* the new Covenant; mutual Compacts made, among the Ancients, with the Solemnity of a Sacrifice, depended not at all on any inherent worth in the Blood of that Sacrifice, nay, *Cataline*'s Conſpiracy, though confirm'd with *Humane Blood*, was not ſo confirm'd becauſe *Humane Blood* was of a greater value in it ſelf than that of other Creatures, but that, by joining at firſt in ſo horrid an Action, they might deſperately conclude it to no purpoſe to ſtand out at any Wickedneſs whatſoever; but our Saviour's Blood is particularly preferred in *its Worth* to Silver and Gold and any corruptible Riches whatſoever, therefore muſt be in it ſelf of *infinite or tranſcendent Worth*, and that *infinite Worth*, could not but effect ſome mighty good for us, on account of which we were to depend on *that Blood*; nor could *the Blood* of our Redeemer, or *his* Sufferings be leſs Satisfactory, becauſe God is ſaid to have *given him*; for ſo he might, though our Lord's Humiliation was *voluntary*: the perfect agreement of the Divine Will in the Father and the Son, neither detracting from the Father's Bounty, nor the Son's Willingneſs or Freedom; ſo *Iſaac*, who was a Type of

of our Saviour, must have been able to have resisted his aged Father, when he was preparing to sacrifice him, but he did not, imitating the Antitype, in that very particular, of being *led as a Lamb to the slaughter*; yet *Isaac*'s Willingness did not hinder, but that, had the Solemnity gone on as begun, he would have been his Father *Abraham*'s Sacrifice, or his Gift to Almighty God, as would *Jephtha*'s Daughter too, notwithstanding her ready complyance with the Import of her Father's Vow. But it's objected, That the Covering of God's Ark, appointed to be made by *Moses according to the Pattern in the Mount*, is called *the Propitiatory*, which we translate the *Mercy-seat*, the *Septuagint* Ἱλαστήριον, the same Title by St. *Paul* affixt to our Blessed Saviour, the כַּפֹּרֶת was certainly in its *original Signification* no more than what answered to its position about the Ark, that is, a *Covering*, or that which clos'd it up on the Top, translated by the Word which signifies *a Propitiatory*, on account of that *immediate Residence* which God promised to keep *there*; from the Cherubims placed on which Covering he gave Answers to the Petitions of his Supplicants, thence called emphatically, *That God who dwelt between the Cherubims*; from whence it may appear, that when the Apostle applies that Word to our Lord, of whom that *Propitiatory* or *Mercy-seat* was always accounted a Type, he means, *that the Man Christ Jesus was the*

Exod. 25. 22.

peculiar Reſidence of the Deity, or, as he expreſſes himſelf, that Perſon in whom *dwelt the fulneſs of the Godhead bodily:* from which Body of his, God himſelf gave his anſwers of Mercy and Compaſſion to Mankind; and this muſt neceſſarily have been, if he inform'd his Diſciples rightly when he told them, *He and his Father were One*, and that *whoſoever had ſeen Him had ſeen his Father alſo.* The *Socinians* ſeem very willing to own that our Saviour's Paſſion ſerv'd *to expiate our Sins*, *Cum Joannes eum Propitiationem pro Peccatis noſtris appellat, ſignificat per eum Peccata noſtra expiari*, when St. *John* calls him *the Propitiation for our Sins*, he means, that our Sins are expiated by him; but nothing can *expiate Sins*, but what is *ſatisfactory for Sins*, or what bears that Puniſhment for Sinners, which Sinners themſelves ſhould have born; hence *Expiation* is often explained by *Satisfying*; ſo the Beaſts offer'd in Sacrifice were put to death, to intimate the Demerits of the Offerers, who ought to have died for their own Tranſgreſſions; hence thoſe Offerings made for the Sins of Men were ſtiled *Expiatory* or *Purging:* not as if the Beaſts, offer'd by Men to Almighty God, had any thing *expiatory* in themſelves, but they were call'd ſo, on account of that relation they had to the great Sacrifice of our Saviour, which really did what they only ſhadowed out, *i. e.* made a ſufficient Satisfaction for the Sins of the World,

Cat. Rac. §. 6. *c.* 8. *p.* 153.

World, otherwiſe why ſhould the Apoſtle tell us, *that it's impoſſible the Blood of Bulls and of Goats ſhould put away Sin*, ſince they were appointed by God himſelf to be ſacrificed as *expiatory for Sin*, but that their *whole Effect* depended on their *relative Nature*, and their *Præſignification* of that glorious Offering to be made for Men at laſt? it had been only to put a Sham upon miſerable Wretches, to tell of *expiating their Sins* by thoſe Means by which it was *impoſſible* they ſhould be *expiated*; and to put them to extraordinary Troubles and Expence for thoſe things, by which, in themſelves, they could reap no good, and which further had no reſpect to any thing that could advantage them: the Jewiſh Rabbins therefore always underſtood by ſuch Expiations *the Transferring of that Puniſhment due to One upon ſome Other to whom it was not due*; whence that Wiſh, *May thoſe Chaſtiſements which I undergo be expiatory or ſatisfie for Rabbi ſuch a one, and his Children*; and again, *Let thy Expiation be upon us, and let us ſuffer in thy room, whatſoever thou oughteſt to ſuffer*; and *Rabbi Moſes ben Maimon*, commenting on that Phraſe uſed by one, *May I be an Expiation for them*, tells us, it's as much as to wiſh, *that He might be a Redemption, or the Redemption-Price, or the Ranſome for them: and it's a mode of Speaking, whereby is expreſs'd an extraordinary Love*; to this the Apoſtle St. *Paul* alludes, when he wiſhes he

Vid. Buxtorfii *Lex. Talmud in voce* כפר.

Oughtr. *de Sacrif. l.* 2. *c.* 6. *p.* 336.

Rom. 9. 3. *Gal.* 3. 13. might be *Anathema*, *for or in the room of his Countreymen*, and our Lord really *was made a Curſe for us*, *or in our ſtead*, and ſo became indeed an Expiation, or *a Propitiation for our Sins*. We allow it may be true, that He who is once reconciled may remit what he pleaſes of his Right; but he muſt *be reconciled firſt*, now that *infinite Juſtice*, eſſential to Almighty God, could not be *reconciled to Man*, without a compleat Satisfaction, and yet he may be ſaid juſtly to abate of the Rigour of his Right, who will accept of a Satisfaction offer'd, which he's not bound to do; as among Men it's wholly at the determination of the Supreme Power, whether they will execute the Malefactor himſelf, or accept of the Puniſhment of ſome other, who voluntarily offers himſelf to die for the Malefactor; Juſtice may if it pleaſe inſiſt on the One, and it's no Injuſtice to accept the Other.

What the *Socinians* at laſt endeavour to avoid, is, that Agreement between the *Legal expiatory Sacrifices*, and *that of our Redeemer*; where they would fain impoſe on us a new Fancy of their own, *i. e. That our Saviour's Sacrifice was not compleated, till he aſcended into Heaven to preſent himſelf there before his Father*; and this they conclude from the cuſtom of the High-prieſt's entring into the Holy of Holies, with the Blood of the yearly Sacrifice, offer'd for the Sins of the People: We muſt certainly

own,

own, that the High-prieſt did enter that *Sacred place with Blood*; but we are to conſider, that there were *other expiatory Sacrifices* beſide that which was offer'd *once* a Year, and which prefigured the Suffering of our Lord, in which no ſuch Ceremony was uſed: as all thoſe Sacrifices offered by particular Offenders for thoſe Sins they were perſonally guilty of, they endeavouring, by ſuch means, to make *an Atonement for their Sins*, and theſe *particular Sacrifices* were compleat in themſelves, and procured *Remiſſion of Sins* for the Offerer, and were certain Types of that great Sacrifice, afterwards to be offered; and the Paſchal Lamb it ſelf, of all others the moſt lively repreſentation of that Lamb of God who, in fulneſs of time, was to die for the Sins of the World, was killed and eaten without any ſuch Circumſtances, as carrying the Blood of it into the moſt Holy place, and the Annual Sacrifice was really offered, when it was kill'd, and afterwards burnt without the Camp: the End and Deſign of *ſprinkling the Blood of the Goat and of the Bullock upon and before the Mercy-ſeat*, was, *to make an atonement for the Holy place it ſelf, becauſe of the Uncleanneſs of the Children of Iſrael, and becauſe of their Tranſgreſſions in all their ſins*, as the Text teaches us, *i. e.* though the Holy of Holies were the place of the more *ſpecial Preſence* of God, which render'd it venerable and glorious, yet, it being *among* Levit. 16. 16.

Men who were very diſobedient and rebellious, it contracted ſomewhat of Uncleanneſs and Pollution from them, a Pollution ſo infectious, that it made God *forſake his Tabernacle in Shilo, even the Tent which he had pitched among Men*; it was on account of ſuch Pollutions, that God threatned *Iſrael* afterwards, to *deſtroy that Houſe which was called by his Name*; and commands them, *Go ye now unto my place which was in Shiloh, where I ſet my Name at the firſt, and ſee what I did to it for the Wickedneſs of my People Iſrael; therefore will I do unto this place which is called by my Name, wherein ye truſt, as I did to Shiloh*, i. e. *I will make it a deſolation*, for ſuch was *Shiloh* made on the ſame reaſon: This was then the caſe of the Holy of Holies, and it ſtood in need of a formal Sanctification, in the ceremonial way, for the Wickedneſs of thoſe who were concern'd about it; now this *Expiation of the Holy place*, had no relation to the Remiſſion of Mens Sins, as the devoting, and killing, and burning the Sacrifice had; but the great Sacrifice there offered by the High-prieſt was that of Prayer and Supplication, ſhadowed out in that, *That he was to take with him into the moſt Holy place a Cenſer full of burning Coals of fire from off the Altar of the Lord, and his hands full of ſweet Incenſe beaten ſmall, and to put the Incenſe upon the fire before the Lord, that the cloud of Incenſe might cover the Mercy-ſeat, that was upon the Teſtimony,*

Pſal. 78. 60.

Jer. 7. 12, 14.

Levit. 16. 12, 13.

ſtimony, that he might not die: by all this, ſignifying that Sinners, appearing even before the *Seat of Mercy*, without offering an Atonement to Heaven in the moſt humble and ſolemn Devotions, can expect nothing but Ruines and Deſtruction; and as we rationally conclude, that the Prieſts were not wont to offer Sacrifices without Prayers in general, ſo we conclude, that even this Symbolical Ceremony was not perform'd without ſome Prayers and Ejaculations at leaſt, God's Prieſts being appointed, under the Moſaic Law too, not only to offer Sacrifices of ſeveral kinds, but to offer up Prayers and Praiſes to God, in the name of that People over whom they preſided in Religious matters. But now, though we commonly look upon the Holy of Holies, whether in the Tabernacle or in the Temple, as an Emblem of Heaven, being guided by the Apoſtle in the Epiſtle to the *Hebrews*, yet we know that Heaven can be the Receptacle of nothing defil'd or impure, therefore it can contract no Impurity from any thing in it or about it; therefore our Saviour's Sacrifice was compleat in dying on the Croſs for our Sins; but *by his own Blood he entered into the moſt Holy*, that is, into Heaven, in his *humane Nature*, or that Body in which he had ſuffered on Earth; his *free offering himſelf*, and *freely ſacrificing himſelf*, he being our Prieſt and Sacrifice both at the ſame time, opened him that entrance into *Heb.* 9. 12.

Heaven; but there, as our *great and never-dying High-prieſt*, he makes Interceſſion for us to his Father, he preſents to his Father's view thoſe mighty Sufferings he had undergone on our Account, which ſerving as a Memorial of that eternal Determination of the Deity for Man's Redemption, has the ſame and greater Efficacy on our behalf, than a Plea from divine Truth and Juſtice it ſelf; he being inveſted with that Almighty Power of beſtowing thoſe Bleſſings he has purchas'd for us, and the Demonſtrations of his Merits, his Will, and his Goodneſs being all one Act. It's true, the Author of
Heb. 9. 7. the Epiſtle to the *Hebrews* tells us, that *the High-prieſt went not into the Holy place without Blood, which he offered for himſelf and for the Errors of the people*; but how that was we have explained before, ſince that Blood was made uſe of for *purifying* even *the Holieſt Place*, render'd *impure* by the Sins of the High-prieſt himſelf, and by the Errors of the People. Perhaps it would not be amiſs, to take ſome notice of thoſe *different Expiations of Sins* in the Old and in the New Teſtament, which the *Socinians*, in their diſcourſes concerning Chriſt's Prieſthood, tell us of, *i. e. That Legal Sacrifices were only appointed for ſuch Crimes as were committed by Imprudence or Infirmity, greater Offenders not being directed to make uſe of any, but were doom'd to die for their Crimes*; *whereas, as they ſay, the greateſt of Sins, provided Men perſevere*

perſevere not in them, but are truly penitent, are expiated by the Sacrifice of Chriſt; and this they prove from that of St. *Paul, Be it known unto you, that through Chriſt is preach'd unto you the forgiveneſs of Sins, and by him all that believe are juſtify'd from all things, from which ye could not be juſtified by the Law of Moſes:* But here we are to conſider, that the Political as well as the Religious Laws of the *Iſraelites*, being given at one time by Almighty God, they are ſo blended together, and made Dependents on one another, that where *an ordinary Sacrifice* could not, there the *Death of the Offender* himſelf might ſatisfie for the Crime committed: A Sacrifice offer'd, though by its Inſtitution it were *expiatory*, yet if the Sinner, however ignorant or weak, perſiſted in his Sin, or approach'd the Altar of God without true Humility and Repentance for the Sin committed, his Sin could not be pardoned on account of the Sacrifice offer'd, but if ſuch a Sinner did truly repent and amend his Errors, his Offering was then accepted, and not only temporary but eternal Judgments diverted from him; for ſuch Sacrifices typified the *Sacrifice of Chriſt*, which was powerful to ſave us from both Worldly Puniſhments and the Damnation of Hell; and as we have before obſerved, the Virtue of thoſe Sacrifices conſiſted wholly in that relation the Types had to their Antitype. Now, where the Jewiſh political Laws

Act. 13. 38, 39.

reach'd

reach'd the Life of the Delinquent, and took his Blood, there it would have been an Impertinence to offer the Blood of other Creatures for him; but it follows not, but that the same Conditions of hearty Repentance, and true Resolutions of amendment, might procure the Offender's pardon from God, though he suffered under the Rigour of the Sanguinary Laws; and the *daily Sacrifices* were of some import, with respect to such Criminals; and the Blood of Christ, though to be shed afterwards, was available to the Salvation of such; so a Terrour was struck upon Others by the Delinquent's *outward Sufferings*, and Encouragement was given to the *greatest Sinners to repent* by the reasonable Hopes of *their* being pardoned by Heaven, who yet were to suffer upon Earth. And so we find among Christians in Christian Governments, the Laws take notice of and animadvert upon notorious Sins, some are punished by lighter Penalties, some by Death it self; yet the Prayers and Intercessions of the Church offer'd to God, in the name of Christ, may be, and frequently are effectual to the Eternal Salvation of such Persons, so justly suffering for their Crimes; but for the Text alledged, the *Import* of it is this, That by the Sacrifice of Jesus Christ we are *really and effectually* freed from all Sins, whereas the Ceremonies of the Law had no such *intrinsic purging Power* of themselves, all their Validity depending wholly

wholly and onely on their Relation to this *All ſufficient Sacrifice* of the Son of God.

But we are taught by theſe Innovators, that *this Sacrifice was not compleat till our Saviour enter'd Heaven, nor he poſſeſt of his High-Prieſthood till that time*; yet at the ſame time they own, *Chriſt was a Prieſt when hanging on the Croſs*; if he were a Prieſt he muſt be our High-prieſt, for we meet with no Gradations in that Office of his in Scripture, nor that by executing the Office of an inferiour Prieſt very well, he purchas'd a title to an higher Dignity: If he were an High-prieſt, he was compleatly ſo, elſe *he was and he was not the High-prieſt at the ſame time*; but the *Socinian* Error, in this matter, lies in not diſtinguiſhing rightly of the Prieſts Offices: the Apoſtle teaches us, *That an High-prieſt, taken from among men, is ordained for men in things pertaining to God:* Now, *things pertaining to God* are not only *external Gifts and Sacrifices*, but thoſe that are *internal and Spritual too*, ſuch as are Prayers and Supplications, with reſpect to which, it's neceſſary *an High-prieſt ſhould have compaſſion on the Ignorant, and on them who are out of the way, for that he himſelf alſo is compaſſed with Infirmities*; a Senſe of his own Wants is apt, in any Man, to raiſe a ſympathizing Tenderneſs for others; ſo that when he begs of God *Pardon for his own Sins*, he may at the ſame time implore *Divine Mercy for the Sins of others*: now, the

Cat. Raco. §.7.p.173.

*Heb.*5.1,2.

the High-prieſt is compleatly ſuch in doing *both* or *either* of theſe; ſo upon the Croſs, our Saviour was our High-prieſt, and his *external expiatory Sacrifice* was compleatly offered; in Heaven, interceding for us with his Father, he there preſents *that Sacrifice*, ſhadow'd to us by what we commonly underſtand to be the meaning of Prayers and Supplications, *i. e. Chriſt, in Heaven, intercedes as powerfully and effectually for us, as if he really did pray and ſupplicate as preſent on our behalf*; but that he ſhould *literally* do ſo is unneceſſary, and not to be underſtood by his *Interceſſion for us*; for he's an *Interceſſor*, not only who prays and ſupplicates immediately for another, or on his behalf, but *He's one* who, by ſome *extraordinary Action*, pleaſing to him with whom he intercedes, purchaſes a Power of doing that thing, or ſhewing that Kindneſs to his Friends at all times by himſelf, which, without that purchace, he muſt make continual and repeated Intreaties for; ſuch a Power has our Lord purchaſed for himſelf, by offering himſelf a Satisfaction for the World's Sins, in his Sufferings, compleated by thoſe particular Sufferings upon the Croſs; for his Father accepting *that Price ſo paid down*, Chriſt, as Man, acquired that Power, as to be *able to ſave, to the utmoſt, all thoſe that come to God by him*, and therefore his humane Nature *is immortal*, that he may *always* be capable of exerting ſuch a Power. But the *Socinian* would

Heb. 7. 25.

would prove their poſition by that, *That if Chriſt were on Earth he ſhould not be a Prieſt, ſeeing that there are Prieſts which offer Gifts according to the Law*; but here they are vaſtly wide from the Apoſtle's meaning; for the Apoſtle, writing there to Jews, and arguing the matter with them concerning the Meſſiahſhip of Chriſt, ſhows them, that though he aſſerted Chriſt's High-prieſthood, yet he pretended not that he was any Succeſſor of *Aaron* or the Legal High-prieſts; for, ſays he, *it is evident that our Lord ſprang out of Judah, of which Moſes ſpake nothing concerning the Prieſthood*, therefore *our Saviour was a Prieſt*, according to Prophecy, *after the order of Melchiſedech*, and not only after that Order, but *for ever* ſo, a High-prieſt never to die, never to be ſucceeded in that ſacred Office by any other: now, being after that Order, and under a neceſſity of having ſomewhat to offer as a Prieſt; for ſo we are taught (and, as a Prieſt, having no right to offer any Jewiſh Sacrifices or Gifts, the Order of *Melchiſedech* not having any relation to them) Chriſt offered himſelf, the greateſt, the nobleſt Offering in the World: having made that glorious Offering, he ſoon left Earth, having there no further immediate concern, for could he have made his Title to Prieſthood never *ſo plain*, and offered himſelf never *ſo freely* among the Jews, to execute the Prieſtly Office, it had been to no purpoſe, they

Heb. 8. 4.

7. 13. 14.

8. 3.

they having Priests of their own, of the *Aaronical* Line, of whom by Divine prescription they were to make use in things pertaining to God, those Priests *properly* officiating so long as Sacrifices were *legally* necessary, and when they were render'd unnecessary by the perfection of our Saviour's Sacrifice, there being no need of any Priests at all to offer such external Sacrifices or Gifts, the Apostles of Christ, and their Followers, succeeding their Master onely in the Instructing, Governing and Interceding Parts of his Sacerdotal Function. As for some part of their Argument, to prove that Christ was not a compleat High-priest till his Entrance into Heaven, it's more *dark and unintelligible* to me than all those Mysteries in Religion which they pretend to explode: *for*, say they, *since the Apostle asserts, that he ought in all things to be like his Brethren, that he might be a compassionate and faithful High-priest in things pertaining to God, and for expiating the Sins of the People*, it's plain that, so long as he was not *like to his Brethren in all things*, *i. e.* in Afflictions and in Death, so long he was not a *compleat High-priest*: well, is the Consequence from all this, therefore he was not a *compleat High-priest* till he appeared in Heaven before his Father? nothing less: It will only follow, on their own Principles, that, upon his Death, without that Consequence, the *expiatory Sacrifice* was compleated; for there was no need

need of *ſanctifying the higheſt Heavens with his own Blood*; nor does this at all abate the neceſſity of Chriſt's Reſurrection or Aſcenſion into Heaven, ſince, without theſe, that Faith fixt in one who had been falſe to his own Promiſes concerning himſelf, who could neither have *rais'd himſelf nor others*, who could neither have poſſeſt thoſe *eternal Manſions* in his own Perſon, nor have prepared them for his Followers, who could neither have protected nor aſſiſted them to *the end of the World*, could have been no way juſtifiable; but Chriſt's *aſſimilation to his Brethren*, could proceed no further than to the end of his Sufferings, which ended with his Death upon the Croſs; ſince none of his Brethren had been ſo glorified, or had ſo riſen as *he did*, or ſo aſcended into the preſence of God to make Interceſſion for Sinners; but indeed Death it ſelf was not ſo eſſential to that Reſemblance as they imagine; for whoſoever is liable to *common Infirmities*, and obnoxious to Sufferings, muſt of neceſſity be obnoxious to Death on the ſame reaſon, though he ſhould actually be *tranſlated* with *Enoch*, or *carried up into Heaven* with *Elijah*; for though thoſe holy Men, after ſuch a *Tranſlation*, were no more in a *mortal ſtate*, yet all that was no greater Privilege than all are Partakers of, who after their *final Reſurrection* die no more; or than thoſe who ſhall *be found alive at the day of judgment*; for though ſuch ſhall only be

ſubjected

subjected to a change, and not really die as others, yet that hinders not but that, in their own Natures, they shall be *mortal*, and as *liable to Distempers*, so *to Death*, as well as others. To say truth, our Saviour, during the whole course of his Life, and in all its particulars, liv'd as Men do, and being a Partaker of *real*, and not *fantastical Flesh and Blood*, it was not probable he should live otherwise, only in his *exemption from Sin*, he was beyond that general Rule, the Deity not being capable of an Union with any thing imperfect or impure: But having liv'd as *real Man*, and suffer'd as *such*, and having by himself *throughly purged our Sins, he sat down at the right hand of the Majesty on high*; the *Socinians* indeed seem to point at somewhat of an Interstice between his Ascension and his Session at the right hand of God that's not at all grounded upon Scripture: for though we know he convers'd some time with his Disciples before he left them, that was not the time of presenting himself before his Father, and for any thing of a *formal presenting himself before his Father*, as a Suppliant, with his own Blood, it's an *irrational Dream*, neither becoming Men pretending to *Scriptural* nor to *Philosophical* Reason; for since we must, to please their Fancies, make an exact Parallelism between the *Annual Sacrifice and that of Christ*, we must consider, that the High-priest, entring into the Holy-of Holies, had really with him

Heb. 1. 3.

him the Blood of the *Victim already dead*, and in that ſtate of Death to continue, till conſumed *by fire without the Camp*, and ſo never capable of a Reſurrection: but our Saviour *roſe again from the dead*, and though thoſe of *Rome* would perſuade us, ſome of his Blood was gathered from under the Croſs, and preſerv'd as a *venerable Relick* by ſome very Pious and Devout Perſons, and may be ſeen at this day by thoſe who have Faith enough; yet we doubt not but that *Blood ſo ſhed was re-united to his Body*, being eaſily gathered, by Almighty Power, from that Diffuſion it had ſuffer'd at his Crucifixion: ſo that though our Lord had *died*, yet his Blood, after *his Reſurrection*, exiſted only as in *a living Body*, therefore it could be preſented before God only as in ſuch a Body; therefore it could not be preſented ſo as the Blood of the *Annual Sacrifice* was by the Jewiſh High-prieſt; nor could the Blood of Chriſt be ſo ſprinkled, as that was, towards Heaven, or toward the Mercy-ſeat; but our Lord's *Aſcenſion into Heaven, and ſitting at the righ-hand of God*, were one continued, uninterrupted Act, and that Blood, which had been once offer'd upon the Croſs, needed not to be offer'd again; he was made a *perfect Meſſias*, a *real Saviour through Sufferings*, a Saviour every way ſufficient for thoſe who ſhould believe on him: and having, through his *own Blood*, made way to the Exaltation of his Humane Nature, he

had no more to do, but to satisfie his Followers in the truth of his *Resurrection*, and to give them proper Instructions, with respect to their future Employs, and so immediately to *ascend to*, and *to sit on the right hand of the Majesty on high*, *i. e.* to exercise that absolute Dominion and Soveraignty over Believers, as Man, which, as Man, he had purchas'd at the deerest rate; and, as such, we find him appearing in Apocalyptical Visions, though at the same time bearing that Title, *King of kings, and Lord of lords*; and thus have we cleared those Proofs, justly alledged for our Saviour's Satisfaction for Humane Sins, from *Socinian* Glosses, and irrational Interpretations.

I shall now add only some short *positive Evidence* of the same Truth, from particular Circumstances attending his Death, and so conclude this particular. It must therefore be remember'd, That one End of our Saviour's exact fulfilling the Law, was, that he might be an example of Holiness and Obedience to us; but if our Saviour's Sufferings were of such a nature, as to import a great deal more than barely such an Example, then it was really to be considered further, and the Reasons of that Import to be enquired into. Holiness includes all sorts of Vertue, amongst the rest, Patience, Fortitude, Courage, and the like; supposing our Saviour to have satisfied our Heavenly Father

Father for our Sins, to have atoned that Anger justly excited against a Rebellious World, these Vertues were *prodigiously eminent* in him: the weight of God's Wrath against Sin and Sinners was enough, had it been permitted to take its course, to have crush'd a world of miserable Wretches; therefore it had been impossible for a *meer Man* to have struggled with, and to have averted that *terrible Indignation* from us; but if we take away this particular Consideration of his *treading the wine-press of his Father's Indignation alone*, nothing seems more mean, among the various accounts of the Sufferers for Truth, than the Carriage of our Blessed Saviour; that Man, whom yet *Socinians* themselves acknowledge to have moved in a Sphere superiour to the rest of *Adam*'s Race. If we look upon that Death our Saviour dy'd, it must be own'd, it was *grievous and painful*, yet when we consider it duly, the *Shame and Ignominy* in it, was the heaviest Circumstance attending it: otherwise, when we come to compare his Death, as to its outward Circumstances, with *the Sufferings of Prophets and Martyrs of old*, they were meerly Trifles and inconsiderable: The Apostle tells us, among Faith's ancient Heroes, of *those who were sawn asunder*, so we are told, in particular, that great Prophet *Isaiah* was sawn with a wooden Saw, the more dull, the more lingring, the more tormenting; so the three Children

were cast into the *burning fiery Furnace* by *Nebuchadnezzar*, and *Daniel* into the Lions Den, to have been torn in pieces under the cruel Paws of ravening Beasts; where we are not to look upon the *Miraculous Deliverance* those illustrious Sufferers met with, but upon the *barbarous Cruelties intended* against them: but if, from them, we come to view the cruel Subtilties of Heathen Persecutors, there we find all the variety of Tortures exquisite Malice could invent, executed upon poor Christians; the terrible Racks stretching their disabled Limbs, and leaving no sound Joint in their Bodies, a Torment terrible indeed to the strongest natural Constitutions, they out-living their Pains, and recovering Strength only to enable them for renewing Miseries; some broken upon the Wheel, dying piece by piece, and Nature, in the mean time, sustain'd by Puddle-Water and Excrement; some burnt alive in scorching Flames; some broiled or roasted before lingring Fires; some worried to Death by enraged Wild Beasts; others cloath'd with Pitchy Vestments, and so set on fire, to fry away in inexpressible Pains, meerly to make sport, or to serve for Flambeaus to midnight Wanderers: What, should we descend lower to the poor persecuted Protestants in *Merindol* and *Chabrieres*, or the unhappy *Piedmontese* of late Years? to see Mens Mouths and Womens Privities stufft with Gun-powder by barbarous

rous Villains, and so their Bodies or their Heads blown in pieces by that murdering Artifice, to name no more of those *inhumane Cruelties*, managed so, that Holy Men, admirable Christians, have been Days, and Months, and Years a dying; and beside all this, it was oft-times the Aggravation of their Sorrows, to see their Friends and neareſt Relations murder'd first before their Eyes, to have all the unjust and scandalous Reproaches in the World fixt upon them; for Women to see their sucking Infants thrust through with Swords, their *own Blood*, and their *Mothers Milk* flowing from their bleeding Wounds together; to see them tost and carried triumphant upon their Spears, torn from their dying Mothers ript up Wombs, and thrown immediately into consuming Flames; these Sights, such as might rack the most resolute Soul, and almost squeeze sympathizing Tears from brute Beasts or insensate Rocks; the very reading those dismal Tragedies are enough to make Men shiver with Horror, and survey the Bloody Scene with Amazement and Consternation; yet, after all, we find those glorious Martyrs so far from Fear or Apprehensions of their approaching Fate, that never Happy Pair went, with more cheerful Looks, to the *Bridal Bed*, than they went with to Racks and Wheels, to Flames and Gibbets, or whatever else their angry and malicious Enemies could inflict

upon them; nay, they were ſo far from being daunted with the cruel Executions of their Fellow Saints, that ambitious Princes were not more active to graſp at Crowns and Sceptres, than they at the more ſplendid bloody Crown of Martyrdome; nay, ſo deſirous were they of that Honour, that whole Multitudes, made up of Men, Women and Children, readily, without being ſought for or accus'd, offered their Throats voluntarily to Pagan Governours, to the Amazement and Confuſion of their moſt violent Perſecutors: If we obſerve the Behaviour of thoſe admirable Perſons under their Sufferings, their Management is all of a piece, *though they were all the day long as Sheep appointed to be ſlain*, though they found their Portion in this World never ſo ſevere or uncomfortable, yet *in all theſe things they were more than Conquerours, through Chriſt who loved them*; they fear'd not the Cruelty of their Enemies, but the Kindneſs of their Friends, leſt, out of Compaſſion to them, they ſhould find out any means to rob them of that Crown they long'd for, Death, though in its moſt dreadful ſhape, was never half ſo terrible to them as ſuch a Diſappointment: in the midſt of all their Pains, not Victors in the fam'd Olympick Games, not young Generals after mighty and unexpected Victories, were poſſeſt with a more exulting Joy, than thoſe triumphant Saints on their Natalitial days, for ſuch they

they accounted thoſe times of their Sufferings; then happy Viſions pleas'd their parting Souls, and an expiring *Stephen* could ſee the Heavens opened, and the Son of Man, his glorious Redeemer, ſitting at the right-hand of God; Flames were to them ſo many Beds of Roſes; Racks and Wheels like yielding Down, or ſoft as Fanning Briezes on a Summer's Evening; no Mournings, no Complaints were heard, no Tears were ſeen among them, but Songs of Joy, and Praiſe, and Triumph were the Exerciſe of their ſuffering Hours, and their aſpiring Souls mounted on them, as on Seraphic Wings, to *Abraham's Boſom*; and what was the original Ground and Reaſon of all theſe Joys, but only the *certain Goodneſs* of their Cauſe, the *extraordinary Aſſiſtances* of their King and Saviour, and an infallible Aſſurance of God's Love to them, and conſequently of their future and eternal Happineſs; *They reckoned that the Suf-* Rom. 8. 18.
ferings of the preſent time were not worthy to be compared to the Glory which ſhould be revealed in them; and therefore, though *they were* Heb. 11.
tortured, yet they accepted not of Deliverance, 35.
that they might obtain a better Reſurrection; and all this was agreeable to the Doctrine of the Croſs, as laid down by the Apoſtles in Scripture; here then was the Faith and Patience, the Courage and Reſolution of the Saints; theſe were indeed to be imitated, the Spirit and Power they acted with

was wholly Divine and irreſiſtible; but if, after all this gallant Proſpect of the noble Army of Martyrs, we turn our Looks upon the dying Jeſus, or his behaviour of himſelf under his Sufferings, things will look very differently; we find in him all the evidences of Fear, and Sorrow, and cruel Apprehenſions of that Death he was to undergo; *His Soul was exceeding ſorrowful even to death*, he beg'd of his Father, *if it were poſſible, that that bitter Cup might paſs from him*, and though he concluded his Prayer with that reſigning Expreſſion, *nevertheleſs not my will but thy will be done*, yet he repeated his deprecatory Prayer three times, to ſhew how earneſt and real he was in his Requeſts, his Fear and Earneſtneſs produced that *Bloody Sweat*, and brought down *the Angel from Heaven to ſtrengthen him*, all theſe were Prefaces to his Sufferings of a very diſagreeable Nature to the ſacred Ambition of his own martyr'd Followers; when he was in the Agonies of Death, he was ſo far from any Triumphant Expreſſion on the occaſion, that he vented his ſorrowful Spirits in that deſpondent Cry, *My God, my God, why haſt thou forſaken me!* we cannot pretend the Bleſſed Jeſus, at this time was under *any alienation of Mind*, under any *diſtraction of Spirit*, by reaſon of the extremity of his Pains; we have ſhewn before, that many ſuffered much *greater Cruelties* for his ſake, than the pains of the Croſs

Cross amounted to; consider it only as the *Roman* Method of putting Slaves to death, and even Pagan Philosophers have suffered much more to the World's eye, *voluntarily* and *involuntarily*, without any such inward distemper, as *Anaxarchus* and *Calanus* the *Indian*, the former being beaten to pieces in a Mortar by *Nicocreon* the *Cyprian* Tyrant, the latter walking gravely into the Fire, prepared for that purpose before *Alexander* the Great, and there Philosophizing seriously and rationally, till his Breath was stopt by Smoke and Flames; and our Saviour shew'd as great a *Mastery of his own Thoughts*, and as *undisturbed Apprehensions* of things, when upon the Cross, as at other times; as in refusing Gall and Vinegar, in discoursing with the penitent Thief, in taking care for his blessed mourning Mother, *&c.* we cannot pretend it was the *Delicacy* of our Saviour's Body, who being conceiv'd in an extraordinary Manner, was accompanied with a *preternatural Tenderness*, for we know its the Soul that sees in the Eyes, feels in the several Members, hears in the Ears, suffers in every bleeding Wound, the Body, without its Activity being only a *stupid and insensible Lump of Earth*, and the Soul of our Saviour being, according to the Confession of all, of a Nature far exalted above the common Standard of Mankind, having no Guilt to clog it, no Sin to render it uneasie, and therefore could not be but far above any groveling

groveling Earthy Thoughts, infinitely ſenſible of the Advantages of Death, to thoſe that died in God's Favour, and therefore would more perfectly deſpiſe all the Effects of humane Rage or Malice: we cannot ſay our Saviour was the firſt that ſuffered under the *Inhumanity of Perſecutors*, ſo many of the Prophets had been brought to *violent Deaths* before, not to mention that Perſecution the faithful Jews underwent from the Tyranny of *Antiochus Epiphanes*; it cannot be alledged that Sufferings were the more heavy and inſupportable to our Saviour, becauſe he was conſcious of his own Purity and Innocence, ſuch *a Conſcience of inward Integrity* muſt needs be the moſt comfortable Circumſtance in the World for a dying Man, ſuch an Innocent being infallibly certain of eternal Reſt and Happineſs in a future World; and it was, among other things, a clear Senſe of their peace being made with God, (which thoſe who are holy and harmleſs can never want) that made thoſe eminent Servants of God ſo eager to be Martyrs, knowing *it was better for them to be diſſolv'd and to be with God*, than to linger upon Earth, though compaſſed about with all the Grandeur and Felicity a ſtate of Infirmity can be ſuſceptible of: nor can it be ſuppoſed that the Ingratitude and Baſeneſs of the Jews, among whom he had preached, and for whoſe Conviction he had done ſo many mighty Miracles, could work upon him

him ſo much as to preſs him with ſuch *exceeding Sorrows*; it's true indeed, Ingratitude to Benefactors is a Crime, it's a very pungent Thought to Men in Adverſity, to ſee thoſe, on whom they have laid the greateſt Obligations, ſtand among their Enemies and promote their Ruine; and it's further true, that never were any Generation of Men more unworthy, or more inſenſible of the moſt powerful Obligations, than the Jews contemporary with our Saviour; but, after all this granted, why ſhould our Lord at that time more particularly pray to his Father, that *the bitter Cup might paſs from him*, when he had all along, through the whole courſe of his Life, found the Jews as ill inclin'd to him as then, but only wanting proper Opportunities to ſhew it? or why ſhould the Bleſſed Jeſus cry out, *My God, my God, why haſt thou forſaken me!* only becauſe the Jews had repay'd his Goodneſs with Ingratitude and Cruelty? beſides, this was the Caſe of our Lord's Diſciples and Followers, as well as of himſelf; they preached among both Jews and Gentiles *the glad Tydings of Salvation*, they, aſſiſted by the Influences of the Holy Spirit, did a great many Miracles among them both; yet, where they were moſt venerable for their Miracles, where moſt zealous to ſpend and to be ſpent for the propagation of the Goſpel, they met with very unkind Returns, and commonly ſeal'd thoſe

ſaving

saving Truths deliver'd, with their own Blood; so that when we have turn'd our selves which way soever we can, we must of necessity conclude, either that the Martyrs were abundantly more exemplary in their Deaths, than Christ himself, their Lord and Master, which is either Blasphemy or very like it; or else we must conclude, there was somewhat distinct from any thing yet mentioned in the Death of *that Lamb of God*, which made it more *terrible and heavy* than all those exquisite Tortures expiring Martyrs underwent; for, is it possible, that, without any such Circumstances, He, who was emphatically stiled *the Son of God*, *the Son of his Love*, *that Son in whom he was well pleased*, He, who was *One with his eternal Father*, should be afraid of Death, of Humane Cruelties, or complain of Dereliction? is it possible he should be able, at any time, to send such Assistances to those who believed on him, as should make them despise all the Terrors and Furies of a malicious World, and yet himself be weak and timid, start at the *sting of that Death*, which dying Martyrs smiled at? is it possible that *He who knew no sin, nor had any guile found in his Mouth*, should tremble before that *King of Terrors*, over whom his own Followers, and only by Faith in him, so gloriously triumph'd? these things are incredible. But let us again consider our Dearest Lord as appearing as our Pledge and

and Surety before his Father, as paying in his Death a *satisfactory Price* to his incensed Father, for the Transgressions of Mankind; let us consider him as dying for our Sins, as being made a Curse for us, therefore apprehensive of Divine Displeasure, on our behalf; as *being made Sin for us*, as being made by God Justification and Redemption for us, as *having redeem'd us by his most precious Blood*, as having reconciled us to God by his Death; let us remember that he is a *Propitiation* for us, through Faith in his Blood, that *He bore our Sins in his Body upon the Cross*, that he was sacrificed for us to take away our Sins, for all which Considerations we have the undeniable Warrants of Scripture; in short, let us consider our Saviour as undergoing those *bitter Pains*, in his last Sufferings; which, for the *Quality* of him the Sufferer, and for the *Immensity* of the Sufferings themselves, being *internal* as well as *external*, were equivalent to those *eternal Punishments* prepared for Impenitent Sinners; let us but seriously weigh these things, and that the Humane Nature of him who was the *Son of God* himself, should startle and recoil, can never be incredible; if we look'd upon him as engaged in this dismal work, how *prodigious was his Patience*, how *inexpressible*, *inconceivable his Charity!* for him that was originally *undefiled* to be *made Sin*, him that was the *well-beloved Son* to be made a *Curse*, him,

whom

whom an ungrateful World rejected, to become an *expiatory Sacrifice* for that World; for him, who had never done any Sin, nor deserv'd any Punishment, to undergo the severest Agonies, and Death it self, for the sake of obdurate and unconsidering Sinners; these are the stupendous Effects of inscrutably mysterious Love; such as, the more a pious Man meditates on, the more he is rapt into Amazement, and the more closely he reflects on Humane Demerits, his Astonishment grows the more profound; that Man, so miserable, should be consider'd, that the Son of Man should be so mercifully visited, these things observ'd, the *sufferings of Martyrs*, were not worth the naming on the same day with the *Sufferings of the Son of God*; *their Agonies* were sports compared with *his*, and he dearly purchas'd, by taking off that bitter Cup, all those Comforts, and Joys, and Triumphs, which they afterwards pretended to; He, in his own Person, conquer'd first those gigantic Monsters, Sin and Death and Hell in open field, he triumph'd over them upon the Cross, *He led Captivity captive*, and how easie was it then for the Sons of Faith to follow the Captain of their Salvation, and to wear those *Crowns of Righteousness* which he had purchas'd for them, with his own most precious Blood? when they knew God's Anger was aton'd, that they had *One able to save*, continually sitting on the Right-hand

hand of God, as an Interceſſor for them, when they were infallibly aſſur'd, thoſe Perſons were bleſſed who were *perſecuted for Righteouſneſs ſake, for that theirs was the Kingdom of Heaven*; it was no wonder that they *rejoiced and were exceeding glad*; nor was it ſtrange, that thoſe who ſuffer'd for the ſake of Truth, before the Incarnation of our Saviour, ſhould expreſs the ſame Courage, they being Partakers of the ſame Faith, and depending as unmoveably upon God's Promiſes made to them, as if they liv'd upon Earth to ſee their utmoſt accompliſhment; ſo that they too had the ſame Mediator, the ſame Redeemer, the ſame Saviour, the ſame glorious Hopes and Expectations.

Having thus largely inſiſted upon ſome reaſons why it was neceſſary that God, and particularly God the Son, ſhould be incarnate, and conſequently ſuffer for the Salvation of Mankind; we are now to conſider the Force and Import of thoſe Arguments, as laid together. That a *Meſſias* was to be ſent, and on ſuch a ſaving Errand, is a Truth queſtioned by none, but that in a *meer Man* ſuch things ſhould be made good, as were foretold concerning him, was impoſſible: for in *a meer Man all the Families of the earth could never have been bleſt*, though they were all ruin'd in one that was no more; for the *Repairer of Breaches*, the *Reſtorer of Ruines*, the *Raiſer to Life*, ought to be greater

and

and more powerful than the *ordinary Inſtruments* of procuring one, or taking away the other; for we ſee how every little Creature can do miſchief, where it requires a greater Care and extraordinary Induſtry to repair that Miſchief when once done; it was no *meer Man* who ſhould *reign for ever, and of whoſe Kingdom there ſhould be no end:* for ſuch a Kingdom requires Eternity in the Adminiſtration; the ſtory of Scripture tells us, that, when *Solomon* had finiſhed and dedicated his Temple, and the Ark was carried into the *Holy of holies*, upon the Prieſts coming out from thence, *the Cloud filled the Houſe of the Lord, ſo that the Prieſts could not ſtand to miniſter becauſe of the Cloud, for the Glory of the Lord had filled the Houſe of the Lord:* We meet with no account of any ſuch Glory filling the *Second Temple*, built after the return from *Babylon*; yet the Comfort given by the Prophets to the mournful Elders of *Iſrael*, when they were dejected on account of the Meanneſs of that Second Building, was, *that the Glory of the Second Houſe ſhould be greater than of the Firſt*; which yet could not be true, if God did not afford his more *immediate Preſence* to the Latter than to the Former; but we read in the Goſpel of no ſuch Preſence, unleſs in the Preſence of Chriſt, which he frequently afforded to that Temple, during his Converſe upon Earth, and the Text it ſelf was always applied by the ancient Jews to the

1 *King.* 8. 10, 11.

Coming

coming of the *Meſſias* into that Temple, nor did they pretend to a contrary Opinion till after their deſtruction by *Titus*, as even *Grotius* himſelf aſſerts on that Prophecy; therefore the Jews themſelves could not but acknowledge God more eſpecially preſent in the *Meſſias*, than in that Glory which appear'd in *Solomon*'s Temple, which could not have been, had not *the Fulneſs of the Godhead liv'd bodily in him*, according to the Apoſtle's Phraſe; or been eſſential to him, which it was not to *that Cloud* appearing in the Temple: nor could our Saviour have been *God with us*, if he had not been *God at all* while he was with us, nor God at all, truly or properly ſo called, if he had not been ſo from Eternity: nor could he have done Miracles in his *own Name*, nor have *forgiven Sins in his own Name*, &c. had he not been God: or have been the *proper Subject* of thoſe *glorious Titles* given him by the Prophets, had he not been *literally and properly Partaker of the Divine Nature*. Again, the World's Saviour was *to deſtroy the works of the Devil*; to diſpoſſeſs the ſtrong Man armed he muſt be ſtronger than he, it's our Saviour's own Argument: now God, we know, is *ſtronger than the Devil*; Man, we know, is *weaker* when in his beſt Condition, the ſtrength of good Angels we only gueſs at; but we are ſure our Saviour appear'd *as a Man*, and really and truly was *ſuch*, we

Grotius *in Hagg.* 2. 8.

are ſure that he was no Angel, we are ſure that he did *deſtroy the works of the Devil*, for he did not loſe the end of his Coming, therefore we are ſure he was God, as well and as really as he was Man; and though we find, among Prophetic Miracles, ſome going ſo far as to heal Bodily Diſtempers, nay, as to *reſtore Life to the dead* by their Prayers; yet we meet with no pretences among them to caſt the Enemy out of their Souls, or to work upon their Inclinations ſo as to *change their Natures by a word's ſpeaking*, or knowing and underſtanding the Thoughts and Hearts of Men: Further yet, the Law of *Moſes* being to be repealed, ſo far as it was his, and not *natural* or of *eternal Obligation*, it was neceſſary the *Repealing Power* ſhould be as great as that which gave its firſt Sanction: now this, if we look upon our Saviour as a *meer Man*, he was no way qualified for; *Moſes was a King in Jeſhurun*, authoriz'd, in a manner miraculous and extraordinary, to be the Leader of God's own People, taking him for his inward Qualification, he was the *meekeſt Man upon Earth*, a Perſon of wonderful Love, Condeſcenſion, Charity, one of a peculiar Intimacy with God, ſo that God declares of himſelf, that *he would not ſpeak to him by Dreams, or Viſions, or Revelations, as he did to other Prophets, but he would ſpeak with him face to face, as a Man ſpeaks to his Friend:* beſides, he deliver'd the Law to the Jews with a great deal

Numb. 12. 6, 7, 8.

deal of Majeſty and Terror, after long Converſe with God, ſo plain and evident as was undeniable; and he had evidence of that *Familiarity with Heaven* in his glorious Countenance, ſo *bright and terrible* that the People were afraid to look upon it, till he put *a Veil upon his Face*, and, while he was in this mighty employ, none could ſo much as murmur againſt him or repine at his Authority, though it were *Miriam* his Siſter, and herſelf a Propheteſs, but immediate Vengeance from Heaven vindicated him; all theſe Circumſtances were enough to confirm the ſacred Nature of that Law he deliver'd, and the Danger that might ariſe from treſpaſſing upon it. But if we come to our Saviour's ſtate and condition in the World, it was ſuch as could procure him no *Veneration*, nor pretend to get him any Authority in the World; nothing, to outward view, could be meaner or more contemptible than He, and though his Life were, beyond that of *Moſes*, *abſolutely blameleſs*, *and indeed impeccable*, yet the Obſcurity of his Birth, and manner of Living were ſuch as could conciliate no Reputation to him among the Jews; and yet, even in that *lower Sphere* wherein he moved, they could pick quarrels with him, and charge him as if he had been ſome very obſtinate and daring Sinner: He never pretended to any exteriour Dignity among the Jews, but declin'd it, and, though he were ill uſed by a

malignant World on every hand, there was no *ſudden Vengeance* executed on his *Abuſers*; but he ſubmitted with that Patience and Unconcernedneſs to all Wrongs offer'd him, that it ſeem'd to the Jews like ſomewhat of a Conſcience of his own Guilt that made him ſo ſilent: we have no account in Scripture-Story of any *particular Familiarity* he had with Heaven, by aſcending Mount *Sinai*, by receiving his Goſpel with Thunders and Lightnings, and all thoſe Terrors that ſtrike an aw upon mean Souls, nor was he, at any time, withdrawn from *ordinary Converſe*, but only when he was *tempted in the Wilderneſs* by the Devil, or when, ſometimes for a few Hours, he went apart by himſelf to pray; for as for the *Socinian* Dream, of *his bodily Aſcent into Heaven, as a School where to learn his Leſſon*, we have exploded that before; and his ſeveral withdrawings from Company were ſo very private, that the World could take no notice of him on that account; nor do we hear of any *Radiancy in his Face*, any awful Glory in his Aſpect, unleſs when he was *tranſigured on Mount Tabor*, of which there were but *three Witneſſes*, and they forbidden to divulge it, and even then he held Communion but with *Moſes* and *Elias*, *not face to face with God himſelf*, as *Moſes* had done; now, compare theſe two Law-givers together *as meer Men*, and *Moſes* has in every reſpect the advantage of our Saviour, he carries

carries more of Luſtre and Authority with him in his Perſon and his Actions, and therefore that Law given by *Moſes* muſt be more authoritative and obliging than any thing deliver'd by Chriſt could be, therefore nothing *given* by *Moſes* could be *diſannulled* by Chriſt, as being every way an *Inferiour Perſon*; and therefore the Jews could not have been reaſonably condemn'd for adhering to *Moſes* in all particulars againſt Chriſt: nor could Almighty God have been lookt upon as ſo equitable and merciful to that unhappy People as he really was, had he ſent one who was *a meer Man*, and ſo ill accoutred externally as our Lord was, on ſo weighty and ſurpriſing an Errand, as aboliſhing the *Moſaic Law*. But after all, ſtate the matter rightly, acknowledge our Saviour to *be God as well as Man*, all the difficulty vaniſhes at once, his Perſon was more auguſt, his Power and Authority greater, his Will uncontroulable, his Holineſs and Dignity incomparable. *Moſes* was but *the Servant*, he *the Lord*, and therefore, without any Impeachment to the Fidelity and Honour of *Moſes*, he might reverſe every Inſtitution of his as he pleas'd, ſince he, as God, was able *of himſelf*, without any circumſtantial Delay, to give the World a more compleat and perfect Rule, whereby humane Happineſs and God's Glory, the great ends of all divine Inſtitutions, might be more directly promoted; the great work

he undertook was proper to the Deity it ſelf, but ſuperiour to any humbler Being: this requiring ſo much, the Satisfaction of God's Anger, rais'd againſt a ſtupid ſinful World, cannot be ſuppos'd more eaſily brought about; for the weight of God's Anger againſt Sin being *inſupportable to meer Fleſh and Blood*, Help muſt of neceſſity be laid upon *One mighty to ſave*, or elſe Mankind, who had ſo long ſubſiſted upon the lively Hope of a *glorious Deliverance*, muſt have periſh'd without Remedy at laſt; and finally, the *Juſtification of our Faith*, *Pardoning of our Sins*, and the *beſtowing upon us Everlaſting Life*, are things compatible only with God, yet *really and properly* aſcribed to our Saviour, therefore *He muſt be God*, therefore *He that was incarnate or made Fleſh for our Salvation muſt be God.* But now, if we obſerve the Nature of this great Work for which *God was manifeſted in the Fleſh*, we ſhall find it was wholly the effect of Immenſe Love and Pity to Mankind; and of extraordinary Intereſt and Power with the great Father of all things, therefore an Undertaking more peculiarly proper to God the Son, than to any other Perſon in the Trinity.

1. *Man's Redemption was an Effect of the Father's Love*, the Deity it ſelf is Love, the Deſign of ſaving ſuch Sinners as ſhould make uſe of Means to be offer'd, in due time, to that purpoſe, was an Effect of Love;

Love; the Father, the Son and the Holy Ghoſt, were all conſenting in the Deſign; from the Father, as the beginning of Order, muſt the firſt motions of Eternal Love, and Goodneſs, and Will take its Original: not as if there were any Interſtice of time between the Actions of Eternal Minds, (for Time can have no place or conſideration in Eternity;) but we muſt ſpeak of ſuch things ſuitably to Humane Apprehenſions, by which kind of Expreſſions, tho' our Idea's of God's Acts, cannot be *adequate or proportionable*, yet they may be *true and ſafe*; ſo we ſpeak of God the Father as *propounding*, of God the Son as *declaring* his readineſs to execute what's *propounded*, of God the Holy Ghoſt as *conſenting* ſo to influence the Objects of Love and Mercy, that neither the Propoſal nor its Proſecution ſhould be fruſtrated; all theſe, though the diſtinct Acts of Three diſtinct Subſtances, are yet all one uninterrupted Act, and Determination of one Infinite and Eternal God; for where *Infinity*, or *Eternity*, or any other Attributes peculiar only to God, are given to *Three diſtinct Subſtances*, yet thoſe *Subſtances*, which are *infinite*, howſoever really diſtinct, muſt of neceſſity be *inſeparable*, therefore they muſt of neceſſity be *One*; for be the Subſtances never ſo much diſtinct, and never ſo perfect in themſelves, yet *Unity muſt follow upon Inſeparability*: But, according to our common way of ſpeaking, God the Father, deſigning the

greatest Goodness to Men, could shew that Love and Pity to them by no other effectual Means, than by giving them his onely Son, the very *relative Term* of Father and Son implies the greatest Nearness and Love in the World; and the kinder and more loving a Father is to his Son, the greater, of necessity, must that Favour and Love be, which can be content to part with a Relation so dear, for the Advantage or Satisfaction of another; hence God accepted it as an Effort of compleat Love and Obedience in *Abraham*, that *he had not with-held his Son his onely Son from him*, but was ready, without any murmuring, to sacrifice him at his Creator's Command; and if our blessed Redeemer was *the Son of God*, *the Son of his Love*, *the Son in whom he was well pleased*, the Apostle urges it home and excellently,

Rom. 8.32. *He that spared not his own Son but deliver'd him up for us all, how shall he not with him give us all things?* the *Gift of his Son* was the greatest Effort of Tenderness that was possible, therefore when Men had receiv'd that *Gift* from the Father's hand, there could be no reason of doubting whether they should receive any thing else that was fit for God to bestow, or for Man to receive. Indeed, when the Father had determined to express the greatest Love and Pity to his Creatures, there did remain nothing else to be done, *but to send his Son into the World* upon that Occasion; for he was still to move so as not

to

to impeach his Juſtice, Juſtice could not be free and univerſal without Satisfaction in every reſpect; Man was, ſo ſoon as fallen, a continual Criminal, therefore Man was the Object of that irreſiſtable Juſtice; the acquitting him from the ſtroke of Juſtice, was the effect of the greateſt Love, yet Juſtice, not being perverted, muſt be, and was ſatisfied on that particular account, therefore it muſt be, and was ſatisfied by the grant of God the Son, to put himſelf into a paſſible ſtate, and to ſuffer a Puniſhment equivalent to that due to Sinners, and this could be effectually performed by none other but the only Son of God; for,

2. *The Redemption of treſpaſſing Mankind from the ſtroke of Juſtice, according to the Father's Intention, required the moſt abſolute Obedience, the greateſt Intereſt, and the moſt extraordinary Compaſſion and Tenderneſs towards Mankind:* Now, theſe things were all moſt naturally to be expected from the Son; for Identity or Sameneſs of Will in God the Father is Command and Determination, in God the Son is Submiſſion and Obedience, in God the Holy Ghoſt is Concurrence and Aſſiſtance. Now, if we conſider the Severity of the Condition, on which Man was to be redeem'd from ſinking under Wrath to the utmoſt, and without which it was impoſſible Man ſhould be redeem'd at all; if we reflect upon the *weight* of God's Diſpleaſure due to Sin, the *infi-*

nite

nite Power of the Being diſpleas'd; the *extream Provocations* whereby it's continually exaſperated; theſe Conſiderations muſt convince us, that it required the greateſt Obedience poſſible in the Undertaker, ſuch an Obedience as could be ſtartled by no Difficulty, diverted by no Temptation, nor conquered by any Extremity it could engage with. Of ſuch an Obedience *Iſaac* was a conſiderable Type, who, though ſo dear to his Father, ſo vigorous and ſtrong, as he might have been able enough to have ſecured himſelf from the violent Zeal of his Aged Father, though Nature muſt have had ſome Reluctance againſt Death, againſt Death by the hand of his own Father, by his hand from whom he had deſerv'd all Kindneſs and Love by his habitual Obedience, yet he ſtopt upon none of theſe Conſiderations, but was, for ought we can find by the Sacred Story, as ready to be offered as his Parent was to offer him; now, ſuch a kind of Obedience cannot reaſonably be expected from any but a Son, nor from any but the beſt of Sons, ſuch was *Iſaac*; but as the Burden the Son of God undertook was infinitely greater than what *Iſaac* was concerned in; the *Eternal Determination* of Heaven in reſpect of Man, infinitely harder to comply with, ſo it required a Son more Powerful, more Obedient, more united with his Father than any *Earthly Son* could be with the moſt *obliging Earthly Parent*; there-

therefore, there being that Eternal Unity of Will between God the Father and God the Son, it was impoſſible there ſhould be the leaſt Reluctance in the Son, againſt what was reſolv'd on for the reſcue of Sinners from the Wrath to come; and therefore that declining the terrible Hour which appears in his Prayer before his being ſeiz'd on by the Jews, was purely the Effect of *Humane Nature*, neceſſarily *infirm*, but clearly underſtanding the *Terror of the approaching Conflict*, and therefore ſhewing the *reſult of the pureſt Fleſh and Blood*, yet without Sin. Again, when we reflect on the Relation between a Father and a Son, as it's very cloſe, ſo their mutual Loves and Affections muſt needs be very extraordinary and tender; this is obſerv'd and expected among earthly Parents and Children, and it's what Nature commands, and Religion, ſo far as true, obliges to: this then muſt be much more eminent between God the Father and the Son, and ſo our Lord himſelf teaches us, *The Father loveth the Son*, and, as the greateſt evidence of that intenſe Love, *he has given him all things into his hand*; he aſſerts the ſame again, *The Father loveth the Son, and ſheweth him all things that he doth*, which is an Expreſſion of the greateſt Intimacy and Unity; the ſame Jeſus declares, that *his Father hears him always*; and the Palmiſt, in the Perſon of the Father ſpeaking to the Son, ſays, *Ask of me and I will give*

John 3. 35.
5. 20.
11. 42.
Pſal. 2. 8.

give thee the Heathen for thine Inheritance, and the uttermoſt parts of the Earth for thy Poſſeſſion; and on aſſurance of this, Chriſt, when he reproves St. *Peter* for uſing his Sword againſt thoſe who came to take him, tells him, *he could pray to his Father, and he ſhould preſently ſend him more than twelve Legions of Angels*; from all which Circumſtances we may be aſſured, that the Intereſts of an *infinitely Obedient* Son with an *infinitely Loving* Father, muſt be *infinite*; therefore, whereas Mens Sins were *infinitely odious*, and that *Vengeance infinite*, which was by conſequence to fall upon Men for thoſe Sins, there was nothing but an *infinite Intereſt* that could poſſibly, by any means whatſoever, divert that Vengeance, and this *infinite Intereſt* was proper to God the Son, that is, to ſuch a Son as was at Unity, nay, was *One with his Father*; from whence it is that we are taught by the Rules of Chriſtianity, and a *Socinian* himſelf will ſcarce contradict it, *to preſent all our Prayers to God in the Name of his Son Jeſus Chriſt*; ſo, whereas our Lord teaches his Diſciples,

John 14. 13, 14. 16. 23, 26. *Whatſoever ye ſhall ask in my Name, that will I do, that the Father may be glorified in the Son; if ye ſhall ask any thing in my Name, I will do it*; he afterwards varies thus, *In that day ye ſhall ask me nothing; Verily, verily I ſay unto you, whatſoever ye ſhall ask the Father in my Name he will give it you; Hitherto ye have askt nothing in my Name, ask and*

ye

ye ſhall receive, that your Joy may be full; which two Texts compared together, ſhew the abſolute Prevalency of the Name of the Son of God with our Heavenly Father, and the abſolute and indiſſoluble Union of the Father and the Son; ſo that it may *properly*, and without any thing like a Contradiction, be aſſerted, that what *One* does the *Other* does, and what the Father grants for the Son's ſake, that the Son grants; nor can any thing of an Heavenly Nature be granted to Mankind but by the Deity ſo united in it ſelf; by which Conſideration all inferiour Interceſſors between God and Man are excluded from being in themſelves the Objects of our *Religious Adorations*, becauſe there can be no ſuch adequate Unions of Perſons between them, nor any ſuch abſolute Power, or immediate Intereſt in ſuch *inferiour Beings*, as there can be no *reaſonable Competition of Intereſts* between a Son *adopted* out of Commiſeration, and an *onely begotten, and univerſally loving and obedient Heir*; as then the Intereſt of a Son with the Father was neceſſary for *Humane Redemption*, ſo it was neceſſary, that God the Son, particularly, ſhould aſſume our Nature, to do and ſuffer for us, in ſuch a meaſure as we might be redeem'd, upon acceptance of the *proper Conditions*, from Eternal Deſtruction: Finally, the *Tenderneſs* of the Son oft-times ſhews it ſelf, when the *Gravity* and *juſt Severity* of a Father

ſeems

seems inexorable to an Offender; yet even then when the Father seems of himself, and otherwise would be, inflexible to the Criminal, he is pleas'd to see the *Tenderness* of his Son, and will frequently encourage and accept of his Intercession; so, if we may compare small things with great, our Heavenly Father deals with us, in respect of the *Intercession of his Son*; and though Justice cry'd out for Vengeance against Sinners, he was particularly well pleased when he saw *Him cloth'd with Flesh*, for accomplishing that great Work of Mercy and Goodness; he was pleas'd at his Interposition between the Criminals and impendent Punishment; and since the Divine Nature was wholly incapable of *flexible Affections*, nothing but unbounded Love, Mercy, Justice, *&c.* concentring in it, the Apostle teaches us, that our incarnate Lord, our great High-priest was such an One *as could be affected with our Infirmities, could have compassion on the Ignorant, and of them that are out of the way; who, in the days of his flesh, when he offer'd up Prayers and Supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet he learned Obedience by the things which he suffer'd, and, being made perfect, he became the Author of eternal Salvation to all them that believe*; the Assumption of our Nature created in him a sympathetic Tenderness of

Heb. 5. 7, 8, 9.

of *Humane Infirmities*, as appear'd by his Tears over *Jeruſalem*, and at the Grave of *Lazarus*, yet he was free from all Sin in thoſe condeſcending Tears of his; now, he that had ſuch *extraordinary Compaſſion* for miſerable Sinners, could not but exert the utmoſt of his ſacred Intereſts on their behalf, and make a free acceſs for them to the Throne of Grace; where ſuch Obedience, Intereſt and Compaſſion being indiſpenſibly neceſſary for our Good, and thoſe Qualifications being naturally moſt incident to the Perſon who ſtands in the Relation of a Son, therefore it was neceſſary that the *Son of God* ſhould take upon him *our Nature*, and pity us, and plead for us, that how deplorable ſoever our Condition might be in it ſelf, we might be in a Capacity of Eternal Salvation.

3. *It was proper, that He, who firſt gave a Being to all things by his Power, ſhould, when the Work of his hands was decay'd, if he deſign'd Mercy for them, rectifie their Diſorders, and reſettle them in ſuch a ſtate, as might, in ſome meaſure, anſwer the original Deſign of the Creation*; that our Saviour, *the Eternal Word of God*, was the *Maker of all things*, we have formerly prov'd at large from the beginning of St. *John*'s Goſpel, and ſeveral other Scripture Paſſages: and it's a Truth, which even *Arians* themſelves acknowledge. In that firſt Creation, as the wiſe Man obſerves, *Man was made upright*, *Eccleſ.* 7. *but* 29.

but he has now sought out to himself many Inventions; were he but left a little to himself he would need no other Vengeance to be poured upon him but what he'd soon draw down on his own Head: but God, in pity to him, was pleased to determine otherwise; but, as we observ'd before, though an *inferiour Creature* was able to bring one, in a happy state before, into a ruinous Condition, as any *little mischievous Agent* may, yet those Ruines, so *easily procured*, could not be so *easily repair'd* again. We are taught, in the History of the Creation, that *Man was created at first in the Image of God*, that was his Glory and Excellence beyond the other Members of the *visible Creation*; but that *Image of his Maker* was miserably defaced in him by Sin: the Blessed Jesus, the *Eradiation of God's Glory, and the express Image of his Person*, therefore the most proper to renew, in Obedient Man, the blotted Image he had at first created him in, Οὐκ ἄλλῳ ὢν τὸ κατ' εἰκόνα πάλιν ἀνακτίσαι τοῖς ἀνθρώποις, εἰ μὴ τῆς εἰκόνος τὸ πρωτότυπον, says *Athanasius*, whom we may justly alledge now, in a matter little controverted, *It was not in the power of any other but him who was the Image of the Father, to create again or resettle that Image in Men.* It's true, the *Socinians* would persuade us, the *original Image of God* consisted in nothing but *Dominion over his Fellow-Creatures*; but that Dominion over the Creatures, could

Heb. 1. 3.

Athan. *de Incar. T.* 1. *p.* 72.

could not answer that *Perfection* the Wise Man adverts to in Man's *first Creation*, no more than we can prove Kings and Princes the more Perfect because of that Dominion God entrusts them with, or that, among Princes, those who command the largest Empires should be the best and most compleat Men; but the original Image of God in Man, consisted in that Purity and Holiness which Man was adorned with in his first Creation; and in that vast Wisdom and capacious Understanding, whereby he knew every thing that was necessary to his own Happiness; this Purity and Wisdom was ruined by his Fall, and this our Saviour came effectually to restore, by making such as *believe in him* new Creatures, by which they are again renewed in *Knowledge, and in Righteousness, and true Holiness, after the Image of that God who created them*; now, when we speak of an Ἀνακαίνωσις, or a *Renewal of any thing*, we refer to somewhat that *was before*, for that cannot be *renewed now*, that never *was formerly*; but if the *Knowledge, and Righteousness, and Holiness* in the new Man *be the Image of God*, at present, and there was such *Knowledge, and Righteousness, and Holiness* in Man before his Fall, (without which it could not be renewed by him who came to repair the ruines of that Fall) then that *Knowledge, and Righteousness, and Holiness* was originally the *Image of God*, in which Man was created; and we need not fly to Dominion, as the sole In-

Col. 3. 10. *Eph.* 4. 24.

ſtance of God's Image in Man, eſpecially, ſince his Dominion was no more an Image of God's Soveraignty, than the Government of all Princes ſince has been an Image of *that*, for God was *Lord of all things*, Man was not, and yet Princes, as well as others, have had their ſhares in the Miſchiefs ariſing from Man's Fall, though their Governments be as abſolute as ever. To this we may add, that *Regenerate Perſons* being ordain'd to that Title of the *Sons of God*, it was moſt proper, that *he who was the Son of God by Nature*, ſhould be their great Guide and Conducter to that Honour; this we learn from St. *Paul*, who, laying down that myſterious Doctrine of God's Preſcience and Predetermination as to the future ſtate of Men, tells us, *that whom God did foreknow he did alſo determine beforehand that they ſhould be conform'd to the Image of his Son, that he might be the Firſt-born of many Brethren*; where, by the way, we may obſerve, that thoſe Perſons who, by this very Apoſtle, are elſewhere ſaid to be *renewed according to the Image of God*, are here ſaid to be *conformed to the Image of his Son*, therefore the *Image of God the Father* and *of God the Son* are the ſame thing; and thoſe whoſe Image is *the ſame* muſt be One, not metaphorically but *really One*; our Lord became our Brother, by aſſuming our Nature, by ſubmitting to all the Infirmities of Humanity, Sin onely excepted, and he was the kindeſt and the tendereſt Brother, who laid

Rom 8.29.

laid down his own sacred Life to restore a crue of wretched Prodigals to the embraces of their Father, he envied not that, where there were *many Mansions*, repenting Sinners should be admitted to them; but after his Death and Resurrection, he *ascended to his Father and our Father, to his God and our God*, that he might prepare those very Mansions for those who believe in him; *Behold what manner of Love the Father hath bestowed on us, that we*, through the Mediation of his onely begotten Son, *should be called the Sons of God*; that I insert *that* on good reason will appear to any one who considers with the Apostle, That, *when the fulness of time was come, God sent forth his Son, made of a Woman, made under the Law, to redeem them that were in Bondage* in general, and *that they might receive the Adoption of Sons*; this then was the reason of the Incarnation of God the Son, and the reason of his Sufferings we have from an equally authentic hand, the Blessed *Jesus, by the grace of God, tasted death for every Man*; *He was the Captain of our Salvation, being made perfect thro' Sufferings, is not ashamed to call us Brethren*; *Forasmuch then as the Children are Partakers of flesh and blood, he also himself took part of the same, that through death he might destroy him that had the power of death, that is the Devil*; *And deliver them, who, through fear of death, were all their life subject to Bondage*; *wherefore, in all things, it behoved him to be made like unto his Brethren, that he might be*

Gal. 4.4,5.

Heb. 2.9. —18.

a merciful and faithful High-prieſt, in things pertaining to God, to make reconciliation for the Sins of the People, or to atone for them, *i.e.* to reconcile God to People that had ſinned, *for in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.*

There remains nothing more on this Subject to be done, but to draw a practical Inference or two, from our Apoſtolical doctrine, that *God was manifeſt in the fleſh*, or that *He who really and eternally was God, took upon him humane Nature for the Salvation of Mankind.*

1. From hence we ſhould learn a *juſt Admiration of that tranſcendent Love and infinite Compaſſion extended to us by God the Father, in ſending, by God the Son in being ſent to, and condeſcending to come among us. Words* are too weak to expreſs the mighty debt of Gratitude we are engaged in to Heaven, on that account, only *Actions* may, in ſome meaſure, expreſs our Acknowledgments; let us not conceit our ſelves exempt from the Condition of the reſt of Mankind: We loſt our original Innocence, we were precluded from Paradiſe, from taſting the Tree of Life, by Cherubims and a flaming Sword, what could we then hope for? We were created happy, we forfeited it too too eaſily, what could we afterwards pretend to? But God, however provok'd, by the eternal Interceſſion of his Son, had reſerv'd Mercy for us, therefore he allow'd Mankind *a time and ſpace of Repentance*; Repentance was the ſole poſſible Condition of Eternal Happineſs;

Happineſs; Repentance, invalid yet and unfruitful in it ſelf, had it not been render'd acceptable by the Blood of the Lamb ſlain from the Foundation of the World; the Truth of what I do aſſert in this particular appears, from the Song of the four Beaſts and the twenty four Elders, when they adored this Lamb of God, and prais'd him in the name of the Saints, *Thou waſt ſlain, and haſt redeemed us to God by thy Blood, out of every kindred, and tongue, and people, and nation*; thoſe ſo redeemed from all parts, include *all Perſons, dying in the true Faith of God, from the beginning of the World*, ſome of whom we find mentioned and prais'd for our Example in the Eleventh to the *Hebrews*, and therefore, when St. *John* afterwards gives us an account of thoſe who received *the Seal of God* on their Foreheads, he firſt reckons up 144000 of the Tribes of *Iſrael*, a certain for an uncertain Number, but after them, he tells us, *he ſaw a great multitude, which no man could number, of all nations, and kindred, and people, and tongues, who ſtood before the throne and before the Lamb, clothed with white Robes, and with Palms in their hands*; of whom, and what they were, when the Apoſtle enquired of one of the Elders, he received this Anſwer, *theſe are they which came out of great Tribulation, and have waſh'd their Robes, and have made them white in the Blood of the Lamb*; now this *numberleſs Number* of happy Souls, mark'd by Heaven for its own, repreſents all thoſe

Rev. 5. 9.

7. 9, 14.

walking and dying in the Fear of God through all Ages; for Tribulation was the Characteriſtic of a pious Man, *before* God was manifeſt in the Fleſh, as well as *afterwards*; but they had all *their Robes waſh'd in the Blood of the ſame Lamb*, therefore that Blood was *effectual* for Man's Salvation and render'd all their Religious Performances, of which Repentance was a chief, acceptable in the ſight of God, before ſuch time as it was *actually and openly* ſhed upon the Croſs. That Mankind might be apprehenſive of their Duties, and be as certain in their Repentance as they had been in their Miſcarriages, God, who had given them all the Providential Encouragements poſſible to ſerve him faithfully and willingly, was pleaſed to ſend his Meſſengers from time to time to call them to Repentance; ſo *Enoch*, by the *tranſcendent Holineſs of his Life*, which doubtleſs was accompanied with as *edifying Inſtructions*, preach'd Repentance to a World, even ſo early grown old in Sin; ſo *Noah*, for an Hundred Years together, preach'd Repentance to a *periſhing Generation*; after the Renewal of the World again, from that Stock purpoſely preſerv'd in the Ark, Prophets and Holy Men were frequently inſpired by Heaven, and ſent through the World on the Reforming, that too rarely ſucceſsful, Errand; nor were they ſo wholly confin'd to *Iſrael, the Lot of God's own Inheritance*, but that they ſometimes deliver'd Meſſages to the adjacent Gentiles; ſo

Obadiah

Obadiah to *Edom*, *Jonah* and *Nahum* to *Nineveh*, *&c.* this was certainly an Effect of wonderful Compaſſion, that a God, ſo juſtly offended at Humane Crimes, ſhould have any *reſpect* to them, or uſe ſo many *Methods* of bringing them to a Senſe of their own Errors, and that Miſery attending them; but what meaſure did thoſe Meſſengers meet with? the ſame with thoſe Servants in the Parable, whom their Lord ſent to the Huſbandmen to receive of the fruits of his Vineyard, *ſome were beaten, ſome wounded, ſome murder'd, all ſlighted and diſregarded.* Yet, to evidence his Love further, God, when he obſerved how unſucceſsful his Ambaſſadours had been, *He ſent his Son*, the Concluſion was rational, *they will reverence my Son*, but the Event was contrary, even *that Son*, by fooliſh Husbandmen, was caſt out of his own Vineyard, and cruelly murder'd: And was not that ſenſeleſs Barbariſm too much? was it not too much to affront Mercy ſo notoriouſly? would we thus requite the Lord, O fooliſh People, and unwiſe that we are! ill would it become thoſe now, who call themſelves Chriſtians, *to trample under foot the blood of the Goſpel-Covenant, to crucifie to themſelves afreſh the Lord of Life, and to put him once more to an open ſhame:* Did he come down from Heaven to Earth, from Glory to Miſery to ſave us, and ſhall we be ſo much Fools, as, having a Prize put into our Hands, not to have Hearts to make uſe of it? ſhall we refuſe to be ſaved by him? nay,

ſhall we not Love him? ſhall we not Admire him? ſhall we not Adore him? ſhall we not obey him in all things? ſhall we not be ready to ſuffer all that Hell and wicked Men can invent to our prejudice, rather than forſake his Truth or diſhonour his Goſpel? Reaſon would teach us theſe things; for *they who have received the greateſt Favours, ought to repay them with the greateſt Gratitude*; but alas, we generally diſcourſe to ſenſeleſs Walls, or try our Charms on deaf Adders, *for who hath believed our Report, and to whom is the Arm of the Lord revealed?* The Leopard may ſooner change his Spots, or the *Negro* his Skin, than thoſe who are inured to Wickedneſs be perſuaded to relinquiſh it by the moſt cogent Arguments in the world; but how baſe and ridiculous does it look, that Holy Men of old could live upon God's Promiſes of redeeming them, that in confidence of his Veracity, in a full and ſtrong Faith in his Goodneſs, they could account themſelves but *Pilgrims and Strangers here on Earth*, and, by religious Lives and Actions, prove to the World *they were in queſt of a better Countrey*; and yet, We, who have ſeen the Performance of thoſe Promiſes they depended on, their *Obſcurities* all cleared, their *Certainty* vindicated, We, who are beſet with ſuch a *Cloud of Witneſſes*, cannot caſt aſide every Sin, and the Weight that does ſo eaſily oppreſs us, and run, with Joy, the Race that's ſet before us? Were we Bond-ſlaves to Hell, and has the Son of God

ſtruck

ſtruck off our Chains and Fetters, and do we love them ſtill? is Light come into the World, and can we love Darkneſs rather than Light? were we all liable to eternal Vengeance, and has our Lord redeemed us with his own moſt precious Blood from the diſmal ſtrokes of that Vengeance, and ſhall we not believe in him that has alone trod the Wine-preſs of his Father's Wrath for us? We were Sinners; we were Enemies; we were fooliſh and obſtinate Enemies; yet the Son of God, that *great Shepherd of the Sheep*, came *to ſeek and to ſave that which was loſt*; and can we be his Enemies ſtill, who was ſo much our Friend? I'm ſure, whatever corrupt Nature may tempt us to, it would be wretched Policy in us, to reject what he has done for us; the wicked Huſbandmen kill'd their Lord's Son indeed, but it was to their own *Confuſion*; the rebellious Citizens refus'd to have their rightful King reign over them, but it was to their *Deſtruction*; the Firſt or Primary End of our Saviour's *Coming*, was, *that Men might be ſaved*; but if Men fooliſhly neglect *that End*, there is a Secondary Deſign in it, *that thoſe who ſtill continue in Sin may be without Excuſe*, that they may have nothing to plead for themſelves at the great Day; but that the Juſtice of his Wrath againſt Sin and Sinners may appear to Men and Angels. Where an Ambaſſadour of Peace is ſent and ſlighted, the Dignity of the Ambaſſadour aggravates the Contempt; the

the Apoſtle therefore, having, in the firſt Chapter of the Epiſtle to the *Hebrews*, demonſtrated the Dignity of Chriſt, and proved his pre-eminence to Men and Angels, (who yet, after the ſeveral Methods God had formerly taken to reveal himſelf, had in thoſe latter days ſpoken himſelf to the World,) makes this rational Deduction from all,

Heb. 2. 1, 2, 3. *Therefore we ought to give the more earneſt heed to the things which we hear in the name of Chriſt, for if the word ſpoken by Angels was ſtedfaſt, and every Tranſgreſſion and Diſobedience receiv'd a juſt Recompence of reward, how ſhall we eſcape if we neglect ſo great Salvation, which at the firſt began to be ſpoken by the Lord, and was confirm'd to us by them that heard him?* If we repent not at his Call, if we ſubmit not to his Admonitions, nor lay hold on his Grace, we muſt not pleaſe our ſelves with empty Dreams of *entring into his Reſt*, there remains now *no more Sacrifice for Sins*; His indeed is ſufficient to thoſe who believe in and obey him; but *for thoſe who obey not the Truth, there remains nothing but Indignation and Wrath, Tribulation and Anguiſh to every Soul that doth Evil*, let his State and Condition be what it will: this Wo, I hope, all thoſe who profeſs Chriſtianity will endeavour to avoid, and that all thoſe who name the Name of Chriſt, that glorious ſaving Name, will depart from Iniquity.

2. If our Saviour *be the Son of God*, if *he be God himſelf, infinite and eternal*, and yet humbled himſelf,

himſelf, and took upon him the *Form of a Servant* for our Redemption; if it were abſolutely neceſſary, that he, who undertook ſo great a Work, ſhould be *real God as well as real Man*, or elſe muſt have ſunk in that prodigious Attempt; it behoves all thoſe who expect Salvation by his Name, to adhere to this Doctrine, to believe in Chriſt as he is ſet forth to us in Sacred Writ, that is, as *God co-equal and co-eſſential with his Father*; I would to God the Caution were needleſs! There were ſome Hereticks in the Ancient Church, who would needs maintain our Lord was not *true Man*, had only a *phantaſtical Body*, but not *real Fleſh and Blood as we have*; others, as it were to ballance them, would aſſert our Saviour was *a meer Man*, and no more, that he was not *real God*, nor his Love to us, nor his Undertakings for us, ſo great as we are ready to conclude; God's Bleſſing upon the Labours of the Governours of the Church in thoſe days cruſht the growing Hereſies, and they bequeath'd to us a Faith undepray'd, unchanged; nor had the *Trent*-Conventicle an Opportunity to propound their additional Articles of Faith, till beſides the Eaſtern Churches, God was pleaſed to raiſe up Men in theſe Weſtern parts of the World, of extraordinary Piety, and Learning, and Induſtry, who had reſcued the *genuine Chriſtian Faith* from Fraud and Obſcurity, to give it us, ſo as the Ancient Chriſtians had left it, without *Additions*

or

or Alterations: by which Cares they prevented the malignant Designs of the *Roman* Church; but, as the Devil will always be sowing his Tares of Heresies and Falshoods among the good Wheat of Divine Truths; so, with the Reformation of Religion, besides the bloody Severities of *Romish* Bigots, several of the ancient Heresies were reviv'd, and particularly that which denied the Eternal Divinity of the Son of God; which, as it walk'd about formerly under several Names, so it has of late, though, as the Presbyterians and Independents, the other day, in spite of former Feuds, are pleased to give themselves the painted Title of *United Brethren*, so those wretched Hereticks, however at odds among themselves, agreed in the gay Name of *Unitarians*, under which Name *Turks* and *Jews* come as well and properly as they, if they could be true to their own Principles. They unite indeed all in that one impious Error, in denying the Divinity of our Saviour; a Heresie detestable to every sober and intelligent Christian; a Heresie proper only to introduce *Deism* and *Sadducism*, and to thrust true Evangelical Christianity out of doors: This, all those who love their Religion ought to oppose and declare against, with as much Zeal and Care, and more than they would against the foulest Errors of the *Roman See*: for, though there are so many Falsities and Absurdities propounded to us in that Communion, yet there's nothing

flies

flies so directly in the face of Almighty God as this; it's Folly enough to believe the Bishop of *Rome* Christ's *universal Vicar* upon Earth, but it's a greater Stupidity to believe that Christ himself is no more *truly and originally God*, than that pretended Vicar; it's Idolatry to pray to Saints or Angels, and to make them the *ultimate Object of our Adorations*; it's greater yet, to make a *meer Man* the Object of the same Devotions, and to suppose him a *made God*, and capable of doing every thing for us we beg at his hands, though he were no more but a Creature, as others, at his first existence; it's Madness to believe that Saints or pious Men may have a *Surplusage of Merits*, such as may not only serve themselves and their own Necessities, but accommodate others who were defective in themselves; but it's yet a greater Madness to believe that the Son of God had no Merits, and was able to purchase no Pardon for our sins by his Sufferings, or that by dying for our Sins he was unable to satisfie his Father's Displeasure against Sinners; the Mischief and Falshood of such Opinions, I have proved at large in the former parts of this Discourse; yet God, in his Wisdom, and for the Tryal of those who can adhere stedfastly to the Truth as it is in Christ Jesus, is pleased to permit these Errors to be divulged, and defended, and propagated with a mischievous Diligence, by Men of mighty Names and Interests, who, presuming upon the present Indul-

gence,

gence, assume boldly to vent and spread those Poisons they were forc'd to conceal within their own Breasts before. Time was, when, by the just Judgment of God upon the *Laodicean* Temper of the generality of Christians, *Arianism* got strength, and clouded all the native Glories of the Church of God, it was then when, as St. *Hierome* says, *the World stood in amaze to see it self grown* Arian *at once*; God grant the Plague of *Socinianism* be not permitted to infect the Church of *England* with as fatal a Success; that those Damnable Heresies, wherein the *Lord who bought us* is denied, gain not among us too many Proselytes and Patrons too! they have indeed their oyly Words, their plausible Arguments, their extraordinary pretences to Morality, and extremity of Confidence, yet could they never hope to prevail, did they not observe the extream Debauchery and Looseness of the Age; they consider the Principles of solid Religion as generally slighted, the lazy Humours of Men as little careful to enquire into the Nature of Doctrines propounded, but ready either to sink into down-right Atheism, or to take up with the first Scheme of Religion that may come to hand; Men aim more at eminence in what they abusively call Wit, than at serious Piety; and therefore subtil watchful Hereticks pretend only to reduce Religion to the Rules of Reason, *i. e. of their own Reason*, who have started so many Impieties, though the Rea-

son

ſon of all Mankind beſide themſelves appear in contradiction to them; as if a company of Opinators, who neither value their own nor others Souls, were to fix their particular Sentiments, as the only Standards of Senſe and Truth, when indeed they have only the *Fucus* of Sophiſtry to make a ſhew of, eaſily obſerv'd by thoſe who ſtand upon their watch, and are willing to be certainly convinced of the Truth of things before they entertain them. There are others, beſides Papiſts, who are only *Wolves in Sheeps clothing*, and by how much the more *venerable Name* they aſſume to themſelves, by ſo much the more dangerous they are: Every Man is ready to ſtand upon his guard, if he fears being attacqu'd by a *Roman Prieſt*, or by a pragmatick *Jeſuit*; but who would ſuſpect, that any of thoſe who pretend to Tenderneſs of Conſcience, and a ſuperfineneſs in Religious matters, ſhould blaſpheme God the Son, or God the Holy Ghoſt? who would imagine, that thoſe who dare call themſelves Sons of the Church of *England*, nay, Attendants at her Altars, Hers, who particularly declares againſt theſe very Hereſies, in thoſe Articles they are oblig'd to ſubſcribe and to defend, ſhould ſo affront their Sacred Mother, and go about to ſeduce her Children from her ſound and wholeſome Doctrines? But, if Apoſtolick times could be peſter'd with ſuch Falſe Teachers, we may expect worſe Meaſure, *upon whom the Ends of the World are come*; but, above all, what

what can be more aſtoniſhing, than that thoſe who pretend ſo great Good Will to our *Sion*, ſhould charge the Practice of our Church, in praying equally to God the Father, Son and Holy Ghoſt, and propoſing the Creeds of *Conſtantinople*, and that call'd by the Name of St. *Athanaſius*, as guilty of Popery, and thoſe things as Reliques of that Idolatrous Religion? *Popery* is a hated name, and thoſe, who would have any thing hated, need to fix nothing more odious upon it; but if it be *Popery*, to believe, that *our Saviour is the Son of God*, that *he is God*, that, by *his Sufferings*, *he has ſatisfied for our Sins*, *and now ſits at the right-hand of his Father*, *making Interceſſion for our Sins*, God grant we may live and die in that Faith: ſince our Caſe is ſuch, take heed how you hear, or what you read; let none deceive you with vain Words; you have heard and read *the Truth*; and if now, or hereafter, We, or an Angel from Heaven preach any other Goſpel unto you, than what we have preached, in this particular, Let him be accurſed! and again, Let him be accurſed! *Amen.*

FINIS.

A TABLE OF THE Principal Heads IN THIS DISCOURSE.

Page

THE Deſign of the preſent Diſcourſe. 1

Socinian *Endeavours to change the Text anſwered.* 4

A Myſtery, what. 12

Doctrines may be Myſterious tho' revealed. 13

Humane Reaſon enquired into, as uſed in Religious Matters.

1. *Its original Excellence.* 19
2. *It's very much impair'd by Man's Fall.* 21
3. *It's yet ſufficient to convince us of a general Neceſſity of Religion.* 25

4. *Well employ'd it meets with Divine Assistance.* Page 32
5. *By Exercise it grows more knowing and comprehensive.* 38
6. *Yet it's not compleat till the Future Life's attain'd.* 44
Deductions from thence,
1. *God's Goodness to be admired because it continues us a discursive Faculty, useful towards Salvation.* 47
2. *We should use our Reason, in Matters of Religion, with all Humility and Sobriety.* 55
The Necessity of Enquiring into our Lord's Divinity, no breach upon that Humility or Sobriety. 63
The Text further explained, and,
The Mystery of Godliness prov'd not applicable to the Gospel, or God's revealed Will. 66
Not applicable to God the Father. 68
The true Meaning of the Text with the subsequent Instances laid down, and applied to our Saviour. 73
And Paraphrased. 79
I. *The First Position then laid down, That the Foundation of Christianity is indisputably Great and Mysterious, and that prov'd necessary,*
1. *By the World's universal Agreement, that Mysteries, both fundamental as to Faith, and externally essential as to Rites, are necessary in Religion.* 83

Rites,

Rites, among the Jews, myſtical by God's Appointment. Page 94
Thoſe of the Gentiles the ſame naturally. 96
The firſt Deſign and Myſtery of Sacrifices 98
The Devil imitating God, and why. 107
Sacrifices yet not believed ſufficient to appeaſe Heaven, by any Intrinſic, but only by a Relative Virtue. 108
Our Saviour intended not the Abolition of every thing Myſterious in Religion. 113
Mens Sentiments about the true Ends of Religion, before our Lord's Incarnation, enquir'd into. 114
Thoſe of the Jews. Ibid.
Thoſe of the Gentiles. 119
The Ends of Religion, how depraved
By the Jews. 127
Sadducees what, and their Opinions 129
Eſſenes, what. 131
Phariſees what, and how character'd by Jews. 133
By the Gentiles. 140
Their Philoſophers, what. Ibid.
Things eſſential to Religion unchangeable. 145
Therefore the Law of Regular Nature neither changed by Moſes *nor our Saviour, nor any thing as eſſential added to them.* 148
And therefore Myſteries not taken away, either in Faith's Foundation or Symbolical Rites. Ibid.
Advantages of Religion founded on Myſteries.
1. *From them Men learn the Imperfection*

of their own Reaſon. Page 160
2. *Fundamental Myſterious Truths the diſtinguiſhing Characters between ſeveral Religions.* 168
3. *Myſteries in Religion create a due Reverence for it.* 177
The Concluſion from all, That Myſteries are eſſential to Chriſtianity as well as to any other Religion. 190
It's then Eſſential to Salvation to know Chriſt is God. 193
Scripture concluſive of it. 201
II. *Jeſus Chriſt was* truly *and* properly *the Son of God.* 209
This prov'd,
1. *By the Promiſes and Predictions concerning his Birth,* &c. 219
Several inſtanced, in 221 &c.
Chriſt expected by the Gentiles. 234
2. *By the Manner and Circumſtances of his Birth.* 237
3. *By the Doctrines of himſelf and his Miniſter.* 259
The gentle and peaceful, yet prevailing, Nature of his Doctrine. 267
Scripture prov'd the Word of God to Deiſts. 283
God neceſſarily perfect in all his Attributes. 287
His Love in particular. 289
Which obliges him to reveal his Will to thoſe intelligent Creatures, from whom he expects Obedience to it. 294
Scripture ſuch a Revelation of his Will, and has all requiſites in it. 299

III. *Jeſus*

III. *Jesus Christ the Son of God was God equal with his Father.* Page 309

Prov'd,

1. *By the Old Testament.* 311

The first Chapter to the Hebrews occasionally cleared. 315

2. *By the New Testament.* 324

3. *By Actions done by himself in Person, or in his Name.* 381

By himself while on Earth Ibid.

By his Apostles in his Name. 400

4. *By the Faith of the Ancient Ante-*Nicene *Church.* 409

Fathers alledged, Greek,

Clemens Romanus. 411

Ignatius Antiochenus. 415

Justine Martyr. 420

Irenæus Lugdunensis. 425

Clemens Alexandrinus. 427

Origen. 430

Latin,

Tertullian. 439

St. Cyprian. 447

Arnobius. 452

Lactantius. 457

Zwicker *alledges,* Socinus *rejects the Ante-*Nicene *Fathers.* 462

Why the Fathers suppose a Difference between God the Father and God the Son. 466

*The Confessions of the Ante-*Nicene *Councils.* 470

The Judgments of Eusebius *and* Constantine *the Great.* 477

5. *By the generally allowed Practice of Praying to our Saviour, he is prov'd true God.* 481

Under this Head is prov'd,

1. *That all Worſhip terminating on any but the One True God, is Idolatry.* 483
The Ancient Notion of Idolatry. 486
Unitarians divided about Worſhipping our Lord. 496
Their Vindication reflected on. 515
2. *That Chriſtians, worſhipping our Lord, are no Idolaters.* 518
Therefore our Lord is True God. 536
The Summary of the precedent Diſcourſe. Ibid.

The Filiation of the Son of God enquired into. 541

The Racovian, Luſhington's *Account, and that of Thoughts on* Sherlock, *&c. prov'd inſufficient.* 542

Therefore a Neceſſity of Eternal Generation. 550

IV. *It was neceſſary that God the Son ſhould be Incarnate.* 562
1. *That he might deſtroy the Works of the Devil.* 563
He was Tyrannical over Mankind.
1. *With reſpect to their Bodies.* 566
Poſſeſſions by the Devil not bodily Diſeaſes. 567
The Devil permitted to poſſeſs Bodies,
1. *For Tryal of Faith and Patience, and to excite the greater Longings for*

for a Messias. Page 573
2. *For the Glory of the Incarnate Son.* 577
2. *He was Tyrannical over Mens Souls, corrupting them,*
1. *With false Interests.* 583
2. *Violent and unreasonable Prejudices.* 588
3. *Prodigious and unaccountable Laziness.* 592
A Second Reason why the Son of God was Incarnate,
2. *That he might repeal the Mosaic Law by a just Authority.* 595
The Law of Moses, though Divine yet repealable, prov'd,
1. *By its general Import, it being wholly Typical, and referring to somewhat Future.* 601
2. *The Ceremonial Law was not essential to the Being or Well-being of a Church.* 610
3. *God always put a great Difference between the Ceremonial and the Moral Law.* 617
Hence necessary that the Repealer should be equal with the first Maker of that Law. 625
3. *The Son of God was Incarnate, that in our Nature He might fulfil the whole Law for us, and give us a compleat Example of Holiness and Obedience.* 632
God's Mercy not diminished by what Christ

merited or ſuffered on our behalf. Page 639
Crellius *his Notion of Infinite Juſtice conſidered.* Ibid.
Juſtice in God no hindrance to his Mercy, and vice verſâ. 645
Chriſt's Sufferings Proportionable or Equivalent to our Demerits neceſſary. 646
Satisfaction conſiſtent with free Remiſſion. 652
Chriſt not neceſſarily to ſuffer Death Eternal, his Temporary Sufferings ſufficient and equivalent to what was our Due. 658
Why ſo much of Chriſt's Blood ſhed as to procure his Death. 666
Our Lord's Satisfaction no Encouragement to Sinners. 668
But a greater Encouragement and Obligation to Holineſs than the Socinian *Hypotheſis.* 674
Confeſt by the Defender of the Unitarians. 676
Chriſt a Real and Effectual Sacrifice for us. 688
Chriſt's Obedience in his Exinanition not neceſſary but on our account. 707
His Sacrifice Expiatory. 722
Compleated before his Aſcenſion. 724
His Dying for our Sins prov'd poſitively 731
From the Circumſtances of that Death. 738
Otherwiſe His *inferiour to the Sufferings of Martyrs.* 739
God the Son therefore neceſſarily the World's Redeemer, becauſe that Redemption was
1. *An Effect of the greateſt and Divineſt Love.* 758
2. *It required the greateſt Intereſt in God the Father,*

Father, and the greateſt Tenderneſs toward Mankind. Page 761
3. *He who made all things was fitteſt to reſtore them.* 767
The Image of God not founded in Dominion of Man over his Fellow-Creatures. 768
The Concluſion of all, in two Practical Inferences,
1. *We learn, from the whole, to admire God's wonderful Love and Compaſſion in condeſcending ſo far to us as to be Incarnate and to die for us.* 772
2. *We ought to adhere conſtantly to that Faith by which we believe Jeſus Chriſt our Lord to be the Eternal Son of God, true God himſelf, and the Propitiation for our Sins.* 778

Places of Scripture more particularly Explained and Vindicated.

GEneſis 3. 1, 2, 3, 4. *Cain and Abel's Sacrifice.* Page 98
3. 15. *I will put Enmity between thee and the Woman.* 607
18. 2. *Abraham ſtood ſtill before the Lord.* 311
32. 28. *Jacob wreſtling with the Angel, called Iſrael.* 313
49. 10. *The Sceptre ſhall not depart from Judah.* 241

Exod. 4. 16. 7. 1. *Moſes a God to Pharaoh, and Aaron his Prophet.* 343
14. 21. *They believed in the Lord, and in his Servant Moſes.* 329
25. 22. *The Propitiatory or Mercy-ſeat.* 721
34. 7. *Forgiving Iniquity, Tranſgreſſion and Sin.* 699
Levit. 16. 12, 13. *Cenſer of Burning Coals in the Holieſt Place.* 726
v. 16. *To make an Atonement for the moſt Holy Place.* 725
2 Kings 3. 26, 27. *King of Moab offering his Son.* 105
2 Chron. 30. 18, 19, 20. *Hezekiah's Prayer for the Unprepared.* 603
Pſalm 40. 6, 7, 8. *Sacrifice and Burnt-Offerings not deſired.* 225
45. 2. *Thy Throne, O God, is for ever and ever.* 314
82. 6, 7. *I have ſaid, Ye are Gods.* 342
Iſaiah 9. 6. *Unto us a Child is born, a Son is given.* 320
Jeremiah 23. 5, 6. *I will raiſe unto David a Righteous Branch.* 321
Micah 5. 2 *Thou Bethlehem Ephrata,* &c. 323
Haggai 2. 8. *The Glory of the Second Houſe greater,* &c. 753

Matth. 1. 23. *Thou ſhalt call his Name Emanuel.* 325
18. 23. *The Parable of the Debtors to their Lord.* 651

28. 18. *All Power is given to me in Heaven and Earth.* Page 407
v. 19. *In the Name of the Father, Son, and Holy Ghoſt.* 328
Luke 4. 29, 30. *They led him to the Brow of the Hill.* 382
24. 45. *He open'd their Underſtandings.* 395
John 1. 1. *In the beginning was the Word.* 332
3. 13. *No man hath aſcended up into Heaven,* &c. 337
5. 23. *The Father hath committed all Judgment,* &c. 202
10. 30. *I and my Father are One.* 354
10. 34, 35, 36. *Is it not written in your Law?* 558
17 21. *That they all may be One, as Thou,* &c. 358
20. 28. *My Lord and my God.* 360
Acts 7. 59. *Lord Jeſus receive my Spirit.* 524
Rom. 2. 6. *God will render to every Man,* &c. 124
3. 24, 25, 26. *Juſtified freely by his Grace,* &c. 649 703
8. 19, 20, 21, 22. *The earneſt Expectation of the Creature.* 490
9. 5. *Of whom as concerning the Fleſh Chriſt came.* 370
10. 13. *Whoſoever ſhall call upon the Name of the Lord,* &c. 203

1 *Cor.* 1. 14,15. *Leſt any ſhould ſay, I had baptized in my own*, &c. Page 402
10. 2. *All were baptized into Moſes*, &c. 329
15. 3. *Chriſt died for our Sins.* 693
2 Cor. 5. 19, 20. *Reconciling the World*, &c. 648, 719
12. 7, 8, 9. *For this cauſe I beſought the Lord thrice.* 527
Gal. 3. 19. *In the hand of a Mediator.* 711
Philip. 2. 5,—11. *Being in the Form of God*, &c. 374
Col. 1. 24. *What was behind of the Afflictions of Chriſt.* 694
1 Theſſ. 5. 17. *Pray without ceaſing.* 505
Heb. 1. 8, 9, 10. &c. *When he bringeth his Firſt-Begotten*, &c. 314
5. 5 *Thou art my Son, this day have I begotten thee.* 549
6. 1, 2. *Leaving the Principles*, &c. 184
8. 4. *If on Earth he ſhould not be a Prieſt*, &c. 733
c. 9. *&* *c.* 10. 689, 727, 728.
11. 1. *Faith is the ſubſtance of things hoped for*, &c. 87
1 Pet. 2. 24. *Bore our Sins in his own Body on the Croſs.* 698.
3. 18. *He ſuffered for our Sins, the juſt for the unjuſt.* 697

Texts of Scripture Explained.

1 John 2. 1, 2. *He is the Propitiation for our Sins.* 719

5. 7. *There are Three that bear Record in Heaven.* 458

v. 20. *This is the True God, and Eternal Life.* 205

ERRATA.

PAge 3. l. 5. after *Salvation* dele. p. 5. l. 20. put a *Period* after *Text.* l. 30. after *Attentatam* d. . p. 6. l. 3. r. *Wissowatius.* p. 130. in the Margent r. *Servarii.* p. 142. l. 19. r. *seem'd.* p. 148. l. 31. r. *Posterity.* p. 200. l. 14 r. *One.* p. 209. l. 26. r. *really and indeed.* p. 221. l. 7. r. *Paradisiacum.* p. 239. r. *this.* p. 139. l. 21. r. פָּרוּשׁ p. 149. l. 21. d. *And.* p. 289. l. 29. r. *those* p. 312. l. 3. r. אֶרֶנִי In the Margent r. *Sandii Hist. Eccles. Enucl.* p. 318. l. 6. r. *for.* p. 332. l. 16. r. *those.* p. 336. l. 25. r. *Stranger.* p. 364. l. 29. r. *at.* p. 413. l. 21. r. *far.* p. 448. l. 20. r. *Libraries.* p. 467. l. 22. r. *Separation.* p. 492. l. 26. d. *One.* p. 511. l. 10. r. *deliver.* p. 539. l. 3. r. *Lazarus.* p. 552. l. 31. in Marg. r. *Epistolarum.* p. 602. l. 12. r. ח p. 609. l. 13. r. *Sacrifices.* p. 666. l. 1. *he be.* p. 690. l. 29. r. *Levitical.* p. 700. in Marg. r. *Brixian.* l. 3. r. *curing.* p. 704. l. 31. r. λυτρωτὴς. p. 720. l. 11. r. *Catiline.* p. 752. l. 10. r. *Administrator.* Several smaller Mistakes, especially in the Pointing, the Reader will easily observe and pass by, or correct as fitting.

Books

Books Printed for Walter Kettilby, *at the* Biſhop's-Head *in St.* Paul's *Church-Yard.*

TEN Sermons, with Two Diſcourſes of Conſcience. By the Lord Archbiſhop of *York*, 4to

——'s Sermon before the Houſe of Lords, *Nov.* 5. 1691.

——'s Sermon before the King and Queen on *Chriſtmaſs-Day*, 1691.

——'s Sermon before the Queen on *Eaſter-Day*, 1692.

Henrici Mori, D. D. Opera omnia.

Biſhop *Overal*'s Convocation-Book, 1606. concerning the Government of God's Catholick Church, and the Kingdoms of the whole World, 4to

Dr *Falkner*'s Libertas Eccleſiaſtica, 8vo

——'s Vindication of Liturgies, *Ibid.*

——'s Chriſtian Loyalty, *Ibid.*

Mr. *Lamb*'s Freſh Suit againſt *Independency*, *Ibid.*

Mr. *W. Allen*'s Tracts, *Ibid.*

Biſhop *Fowler*'s Libertas Evangelica, *Ib.*

Jovian, or an Anſwer to *Julian* the Apoſtate, *Ibid.*

Animadverſions on Mr. *Johnſon*'s Anſwer to *Jovian*. In Three Letters to a Country Friend, *Ibid.*

Turner

Turner de Angelorum & Hominum Lapsu, 4to

Mr. *Raymond*'s Pattern of Pure and Undefiled Religion, 8vo

——'s Expoſition on the Church-Catechiſm, *Ibid.*

Mr. *Lamb*'s Dialogues between a Miniſter and his Pariſhioner, about the Lord's Supper, *Ibid.*

——'s Sermon before the King at *Windſor*.

——'s Sermon before the Lord Mayor.

——'s Liberty of Humane Nature, ſtated, diſcuſſed and limited.

——'s Sermon before the King and Queen, *Jan.* 19. 1689.

——'s Sermon before the Queen, *Jan.* 24. 1690.

Dr *Hickman*'s Thankſgiving-Sermon before the Honourable Houſe of Commons, *Oct.* 19. 1690.

——'s Sermon before the Queen at *Whitehall*, *Oct.* 26. 1690.

Dr *Burnet*'s Theory of the Earth, 2 Vol. *Folio.*

——'s Anſwer to Mr. *Warren*'s Exceptions againſt the Theory of the Earth.

——'s Conſideration of Mr. *Warren*'s Defence.

——'s Telluris Theoria Sacra, 2 Vol. 4to

Biſhop of *Bath* and *Wells* Reflections on a *French* Teſtament, Printed at *Bourdeaux*.

——'s Chriſtian Sufferer ſupported, 8vo

Dr *Grove*

Dr *Grove* (now Lord Bishop of *Chichester*) his Sermon before the King and Queen, *June* 1. 1690.

Dr *Hooper*'s Sermon before the Queen, *Jan.* 24. 1691.

Dr *Pelling*'s Sermon before the King and Queen, *Dec.* 8. 1689.

——'s Vindication of those that have taken the Oaths, 4to



Dr *Worthington* of Resignation, 8vo

——'s Christian Love, *Ibid.*

Religion the Perfection of Man, By Mr. *Jeffery*, *Ibid.*

Faith and Practice of a Church of *England* Man, 12o The Fourth Edition.

Kelsey Concio de Æterno Christi Sacerdot.

——'s Sermon of Christ Crucified, *Aug.* 23. 1691.

Mr. *Milbourn*'s Sermon, *Jan.* 30. 1682.

——'s Sermon, *Sept.* 9. 1683.

An Answer to an Heretical Book, called the *Naked Gospel*, which was condemned and order'd to be publickly Burnt by the Convocation of the University of *Oxford*, *Aug.* 19. 1690. With some Reflections on Dr *Bury*'s new Edition of that Book; to which is added a Short History of *Socinianism*, by *W. Nichols*, M. A. *&c.*

Two Letters of Advice, I. For the Susception of Holy Orders. II. For Studies Theological, especially such as are Rational. At the end of the former is inserted a Catalogue of the Christian Writers and Genuine Works that are Extant of the First Three Centuries, By *Henry Dodwell*, M. A. *&c.*

biche-
ueen,
ueen,
g and
ve ta-
y Mr.
En-
erdot.
Aug.
82.
called
mned
y the
ford,
ns on
; to
cinia-
uſce-
Theo-
. At
logue
Works
entu-